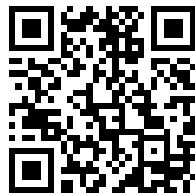

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

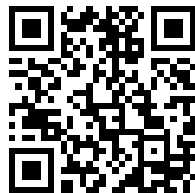
<https://books.google.com>



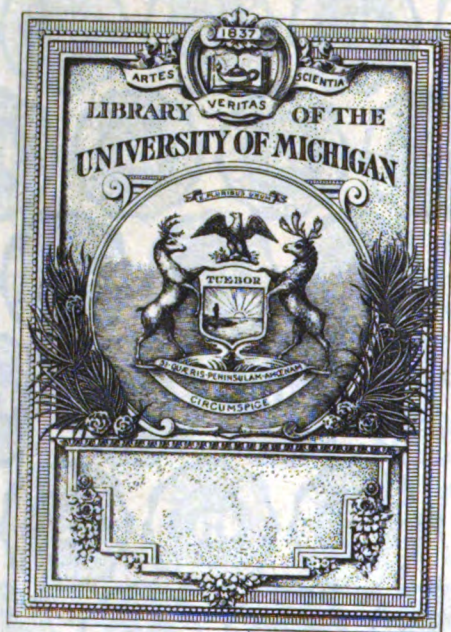
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<https://books.google.com>



B 1,027,472





GK
I
A5

GR
I
A5

THE JOURNAL OF AMERICAN FOLK-LORE

VOLUME 37



EDITED BY
FRANZ BOAS

ASSOCIATE EDITORS

GEORGE LYMAN KITTREDGE
AURELIO M. ESPINOSA

C.-MARIUS BARBEAU
ELSIE CLEWS PARSONS

RUTH BENEDICT



NEW YORK :

PUBLISHED BY THE AMERICAN FOLK-LORE SOCIETY

G. E. STECHERT & CO., AGENTS

NEW YORK : 31-33 EAST 10TH STREET

PARIS : 16 RUE DE CONDÉ

LONDON : DAVID NUTT, 57, 59, LONG ACRE

LEIPZIG : OTTO HARRASSOWITZ, QUERSTRASSE, 14

MDCCCCXXVI

Copyright, 1926
BY THE AMERICAN FOLK-LORE SOCIETY
All rights reserved



PROTAT BROTHERS, PRINTERS, MACON (FRANCE)

General
Index

CONTENTS OF VOLUME 37.

ARTICLES.

	PAGE
Shoshonean Tales..... <i>Robert H. Lowie</i>	I
Thirty-Fifth Annual Meeting of the American Folk-Lore Society..	243
Porto-Rican Folk-Lore..... <i>J. Alden Mason</i>	247
Ten Folktales in Modern Nahuatl..... { <i>Franz Boas</i> }	345
Mythology of Puget Sound..... { <i>Herman K. Haeberlin</i> }	371

MISCELLANEOUS.

Index to Volume 37.....	439
-------------------------	-----

INDEX TO VOL. 37.

- American Folk-Lore Society, annual meeting of, 1923, 243.
— Editor's Report on Journal, 245.
— election of officers for 1924, 245-246.
— papers read at annual meeting of, 246.
— Secretary's Report, 243.
— Treasurers Report, 243-244.
- Boas, Franz, and H. Haeberlin, Ten Folktales in Modern Nahuatl, 345-370.
- Haeberlin, Herman, Mythology of Puget Sound, 371-438.
— and F. Boas, Ten Folktales in Modern Nahuatl, 345-370.
- Lowie, R. H., Shoshonean Tales, 1-242.
- Mason, J. Alden, Porto Rican Folklore, 247-344.
- Nahuatl, Ten Folktales in, 345-370.
- Porto Rican Folklore, 247-344.
Puget Sound Mythology, 371-438.
- Shoshonean Tales, 1-242.
- Tales, Nahuatl, modern, 345-370.
— Porto Rican, 247-344.
— Puget Sound, 371-438.
— Shoshonean, 1-242.

THE
JOURNAL OF
AMERICAN FOLK-LORE

EDITED BY
FRANZ BOAS

Associate Editors.

GEORGE LYMAN KITTREDGE
AURELIO M. ESPINOSA

C. MARIUS BARBEAU
ELSIE CLEWS PARSONS

RUTH BENEDICT

CONTENTS.

	PAGE
1. SHOSHONEAN TALES. Robert H. Lowie	I
2. THIRTY-FIFTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. . .	243

NEW YORK

PUBLISHED BY THE AMERICAN FOLK-LORE SOCIETY.

G. E. STECHERT & CO., NEW YORK, AGENTS.

THE JOURNAL OF AMERICAN FOLK-LORE (Quarterly : Editor, Franz Boas), issued by the American Folk-Lore Society, is designed for the collection and publication of the folk-lore and mythology of the American Continent. The subscription price is four dollars per annum.

The American Folk-Lore Society was organized January 4, 1888. The Society holds annual meetings, at which reports are received and papers read. The yearly membership fee is four dollars. Members are entitled to receive The Journal of American Folk-Lore. Subscribers to the Journal, or other persons interested in the objects of the Society, are eligible to membership, and are requested to address the Permanent Secretary to that end.

Authors alone are responsible for the contents of their papers.

Officers of the American Folk-Lore Society (1924)

President. — Aurelio M. Espinosa, Leland Stanford, Jr. University, Palo Alto, Cal.

First Vice-President. — Alfred M. Tozzer, Harvard University, Cambridge, Mass.

Second Vice-President. — J. Walter Fewkes, Bureau of Ethnology, Washington, D. C.

Councillors. — For three years: John R. Swanton, Bureau of American Ethnology, Washington, D. C.; Edward K. Putnam, Davenport, Iowa; Stith Thompson, University of Maine, Orono, Maine. For two years: J. Frank Dobie, University of Texas, Austin, Texas; Edward Sapir, Victoria Memorial Museum, Ottawa, Canada; Frank G. Speck, University of Pennsylvania, Philadelphia, Penn. For one year: Alfred L. Kroeber, University of California, Berkeley, Cal.; Phillips Barry, Cambridge, Mass.; C.-M. Barbeau, Victoria Memorial Museum, Ottawa, Can. Past Presidents: Pliny Earle Goddard, American Museum of Natural History, New York; Robert H. Lowie, University of California, Berkeley, Cal.; Elsie Clews Parsons, New York. Presidents of Local Branches: C. Peabody, C. T. Carruth, Miss M. A. Owen, William Johnston Andrews, Reed Smith, John Stone, W. H. Thomas, J. H. Cox, Edward Sapir.

Editor of Journal. — Franz Boas, Columbia University, New York, N. Y.

Associate Editors. — George Lyman Kittredge, Aurelio M. Espinosa, C.-Marius Barbeau, Elsie Clews Parsons, Ruth Benedict.

Permanent Secretary. — Gladys A. Reichard, Barnard College, New York.

Treasurer. — P. E. Goddard, American Museum of Natural History, New York.

Officers of Local and State Branches and Societies.

BOSTON. — *President*, Charles Peabody; *First Vice-President*, F. H. Putnam, Cambridge, Mass.; *Second Vice-President*, H. D. Heathfield, Boston, Mass.; *Secretary*, Miss M. Fish, 9 Prescott St., Brookline, Mass.; *Treasurer*, Samuel B. Dean, 2 B Newbury St., Boston.

CAMBRIDGE. — *President*, C. T. Carruth, Cambridge; *Vice-President*, Mrs. E. F. Williams, 8 Lowell St. Cambridge; *Treasurer*, Carleton E. Noyes, 30 Francis Ave., Cambridge; *Secretary*, Miss Penelope Noyes, Cambridge.

KENTUCKY. — *Vice-Presidents*, Mrs. Fannie C. Duncan, Miss Josephine McGill; *Secretary*, Miss Myra Sanders; *Treasurer*, John F. Smith, Berea College, Berea, Ky.

MISSOURI. — *President*, Miss Mary A. Owen, 9th and Jules Sts., St. Joseph, Mo.; *Vice-Presidents*, Mrs. Edward Schaaf (2606 South Grand Ave., St. Louis, Mo.), Mrs. Eva W. Case (2822 Troost St., Kansas City, Mo.), J. W. Rankin (311 Thilley Ave., Columbia, Mo.); *Secretary*, Archer Taylor, Washington University, St. Louis, Mo.; *Treasurer*, C. H. Williams, University of Missouri, Columbia, Mo.; *Directors*, A. E. Bostwick (Public Library, St. Louis, Mo.), Mrs. W. B. Ver Steeg (St. Louis, Mo.), Leah R. Yoffie (Soldan High School, St. Louis, Mo.).

NORTH CAROLINA. — *President*, William Johnston Andrews; *Vice-Presidents*, Mrs. William N. Reynolds, Mrs. S. Westray Battle, Miss Maude Minish; *Secretary and Treasurer*, Frank C. Brown, 301 Faculty Ave., Durham, N. C.

NORTH DAKOTA. — *Secretary*, George F. Will, Bismarck, N. D.

SOUTH CAROLINA. — *President*, Reed Smith, 1628 Pendleton St., Columbia, S. C.; *Vice-President*, Henry C. Davis, 2532 Divine St., Columbia, S. C.; *Secretary and Treasurer*, F. W. Capelmann, Law Range, Columbia, S. C.

(CONTINUED ON THIRD PAGE OF COVER.)

THE JOURNAL OF AMERICAN FOLK-LORE

VOL. 37. — JANUARY-JUNE, 1924 — Nos. 143-144.

SHOSHONEAN TALES

BY ROBERT H. LOWIE.

The following myths and tales were collected in the course of three expeditions financed by the American Museum of Natural History. Three main groups of Shoshoneans are represented, — the Southern Ute of Ignacio in southwestern Colorado, whom I visited in 1912; the (Southern) Paiute; and the Paviotso, also known as Northern Paiute but speaking a language unintelligible to the "Southern" Paiute. The (Southern) Paiute embrace a number of local subdivisions, from two of which the Shivwits and the Moapa, collections of tales were secured in 1915. The Shivwits are on a reservation in southwestern Utah, south of the town of St. George and near the post office of Santa Clara; while the Moapa live in the immediate vicinity of the railroad station of the same name in southern Nevada. The Paviotso are scattered over northern and western Nevada. In 1914 I recorded the traditions here published on the Pyramid Lake Reservation, at Fallon, and at Lovelocks; one of the Fallon informants, however, came from the Walker River country.

I. SOUTHERN UTE.

I. CREATION.¹

Once long ago there was no earth or sun, only water and clouds. Sünā'wavi was the only living thing on the water and could walk on the ocean or the clouds. One day he found a little dirt on the ocean and thought it might be a good idea to make the world out of it. So he made it large and made everything on it, taking about six days. Then he was not satisfied because there were no persons. He took some mud and made a doll-like man out of it. He blew on it and made it alive. Then he went off, making the man sleep. He returned, took out a rib from the sleeper and made a mate for him from it. He went off and made the man wake up. When he did so, he saw another person beside him. They knew nothing.

1. Told by Panayū's.

Sünā'wavi made an orchard for them and told them not to eat of the fruit of the peach trees. He went off. They did not have to work.

One day Qā'tsits came to the woman as a snake and said, "Pluck and eat a peach." — "No, Sünā'wavi forbade it." — "Why, this is the best of all fruits, he doesn't want you to eat it because he is stingy." — "Those were his orders." — "He doesn't want you to be wise, come eat." She trusted him and ate; it tasted well. She gave some to her husband. He did not see what he was eating, then he recollected and could not throw it up. It choked him, hence we have an Adam's apple. Then both were ashamed. Qā'tsits went off, saying, "Now you'll be wise like Sünā'wavi." Then they recognized the difference of sex, and the woman picked up branches to cover her nakedness.

Sünā'wavi came. The man was hiding. He said, "I am ashamed." — "Why?" — "Because we ate the peach." Sünā'wavi said, "You can't stay here any more, now you will have to go to work for a living." He chased them out of the orchard. Both felt cold. The woman asked her husband to make a house with a roof and door. Then they slept. They lived that way. God told the woman she was going to have a baby with hard suffering. She bore a boy, then a girl. They married when grown up, and we are all descended from them.

People fought in disobedience of God, who destroyed them, causing a big rain. He told one good man to make a big boat to be saved. It rained for forty days and nights. The man was busy on the boat; the other people would not believe him. When he had completed it, he called in all the animals in pairs and went in with his wife. God said, "The rain will start at noon without clouds." So it seemed clear but near noon clouds came, then rain for forty nights. The boat went off. The other people went up high places but the water went up to the highest mountains. The man in the boat was saved. After forty days the water fell and the boat sank on the mountain. The man got out and sent Crow to the ground. He never returned. He sent Pigeon next. "Have you seen the Crow?" — "Yes, he is eating the eyes of the dead." Pigeon brought back a little mud. He sent him again, and he brought leaves. Then the man allowed the animals to scatter over the country. God warned the people that if the people were wicked again they would be destroyed by fire.

2. SÜNĀ'WAVI AND COYOTE.¹

Sünā'wavi and Coyote were brothers. They were living alone in the world. Sünā'wavi said, "If anyone gets killed or dies, he shall come to life again the next morning." Coyote said, "No, it is not right that way. When a person dies, he shall be dead forever, they'll bury him, his relatives will cut their hair, wear no clothes, and dock their horses' manes

1. Told by Buckskin Charlie.

and tails. They shall mourn and cry morning and evening till they forget about it. They will take the body into the woods and bury it. On coming back they will cry all the way. Thus it is better, I don't like your way." Sünā'wavi said no more but caused Coyote's son to fall sick saying, "I want him to die." That day the boy fell sick and died. Coyote did not want his son to die. He went to Sünā'wavi. "Brother, what were you saying the other day? 'If any one gets killed, he shall come to life again.'" — "Yes, I said it, but you said the opposite and that is the way it shall be." — "My son has died." — "I can't help it. You must go back, tear your shirt, cry, cut your hair and bury him crying. Act the way you described. I made a good rule for the people, but you altered it." Coyote went back, cried, cut his hair, tore his shirt, and cut his wife's hair short. They buried the boy. Every morning they cried along the river or on hills.

There were no people in any part of the world. The next day Sünā'wavi made his knife very sharp but did not tell his brother the reason. He went off to the hills to a tū'av brush, cut some nice straight bushes and brought several bundles of these sticks. He returned in the afternoon, cut them all up into pieces of about the same size, put them into a big sack and tied it up. The same evening he sharpened his knife again, went out and returned with the same kind of bundles, again cutting the sticks into pieces and tying them up in the sack. The next morning he started again, got bundles and put the cut sticks into the sack. He did this a fourth time, nearly filling the sack. He went a fifth time and then it was very nearly full. Coyote asked, "What is he going to do?" — "I am going out once more." He tied up his bag well. Coyote was curious to see the inside. It was a great big sack lying towards the east. After his brother had gone off, Coyote thought, "I don't know what he is going to do, I'll untie the bag and see what is in it." He untied it and looked in. Then people came out shouting. Coyote fell back and ran off for fear. Plenty of people came running out, speaking different languages. Sünā'wavi came back. The country was covered with dust from so many people who had come out of the sack. Sünā'wavi cursed at his brother, for there were very few left, the rest having scattered in all directions. He said, "You always do things the wrong way, I always want to do things well." Coyote asked, "What is the matter?" — "Why did you open it?" — "I wanted to know what was inside." — "It was none of your business. You spoil everything. I was going to divide them and give them each a different place to live. Those who came out first and went east are Whites. The rest, who went north and south, are Indians." He counted those who were left, there were ten. He said to one group, "You shall be Apache and live to the west." Similarly he spoke to the Pueblo Indians, the Mescalero, the Ute, Navaho, and Paiute. "I was going to divide all by hundreds, but most of them are gone. This small tribe shall be Ute, but they will be very brave and

able to defeat the rest." To Coyote he said, " You spoiled it, now the other Indians are going to attack us. You must look out carefully now. Those who speak different languages will be our enemies ; they will fight and kill us and one another. "

One day Sünā'wavi bade Coyote go up a hill to watch. Soon he returned running. " A big band is coming. " Both got ready to fight the enemy. They were afoot, the enemy on horseback. They had war-bonnets, shields, and arrows. Sünā'wavi was shot in the hip with an arrow. He ceased fighting. During the fight he had worn a green blanket. Now he ran towards his house, but could not run fast. Coyote ran behind him, fighting the enemy and running back and forth. Sünā'wavi made a steep arroyo so that the enemy could not overtake him. Thus he saved himself. Coyote had run off some distance. Coyote asked, " How is it, brother ? If you or I get killed in this war, shall we come back the next day ? " — "No, you know how it is now. You changed my rule. If anyone gets killed, people leave the body so that coyotes and other animals can eat the corpse. " Thereafter every nation did this.

A heavy rain came, causing a flood so that the people were drowned. Only a few saved themselves on a raft. The rest fled to a high mountain but were drowned. It rained for forty nights. On a high mountain the raft stuck fast, there they stopped and were saved. All the animals there were also saved. They stayed there for a while, then they sent out Crow to see whether it was muddy or dry. Crow never came back. They sent out Mink, who returned soon. " Did you see Crow ? " — " Yes, he is way down there, eating the dead people's eyes. " Sünā'wavi said, " Well, that is the way he shall be hereafter. " He sent Mink out again and he brought the leaf of a tree to show how the trees were getting dry. His feet were no longer muddy. " Now we must go down and spread all over the country. Go in any direction you please. The next time the world shall be destroyed by fire. After that another world shall come and the people will change again. Perhaps all the earth will be light (?). "

2 a. WOLF AND FOX. ¹

Wolf had a sack. He cut up wood and put the pieces into his sack. He called Fox. " Go behind the hills and empty the sack. " Fox carried it on his back, but got tired and opened it before he got to the summit, though Wolf had forbidden him to do so before crossing the hill. Being curious, he untied the bag and plenty of people came out and ran all over the country. Fox called them Comanche and other names of Indian tribes. When only very few were left, he retied the bag and took it over the hill. There he opened it again, and those who then came out were the Ute. " They will be a very small tribe, nevertheless they will be very

1. Told by Panayūs.

brave." He returned to Wolf, saying, "I opened it before the top of the hill, and only a few are left." Wolf said, "You had better look out, you are going to have a war with other tribes now."

Fox ran over towards the enemy and fought them. He made a big arroyo and jumped clear across, but the others could not pass over. Then he asked Wolf what would happen if anyone got killed. Wolf said, "If anyone gets killed, he shall be alive the next morning." — "No, if anyone is killed, he shall never come to life again. His relatives will cut their horses's tails short for mourning." Fox started fighting the other tribes. Wolf also fought them. He said, "I wish you would get shot in the calf." So Fox was shot; he said, "If I get killed, take me to an ant-hill and lay me on top." Fox died and Wolf took him to the ant-hill and then followed the enemy who had killed Fox.

For a while he only found their camp sites and dance grounds until finally he discovered fresh tracks. He went on and overtook two old women cutting willows for baskets. He said to them, "I want to find out how you act and what you always say." They answered, "Just before getting to camp we always dance." This was a sign that they were safe. Then their boys in camp would say, "Perhaps it is not our mothers, Wolf may have killed them." Wolf found out what they did and killed them. His member was of gum, and he transformed it into one old woman and himself into another. Thus he approached the camp. People were dancing. Wolf and his member danced turning round like women. The boys asked, "Are those our mothers coming?" — "Yes." They came close unsuspected and took part in the dance. Wolf jumped on the head of every dancer, thus killing them; then he went home.

Wolf looked for his brother's corpse. It was not there, he looked for his tracks and found him. He found a fresh camp site. He was glad. "I think my brother is married, this fresh deerskin indicates that he has a wife." He found Fox at the next site, but not his wife. He said, "I saw signs of a woman at the other site." — "Where?" Wolf slept there and rose very early. He made a fire while Fox slept. Then he called him: "Your blanket is burning!" He pulled aside the blanket and uncovered a woman with a white body sleeping with Fox.

Wolf said, "Let us hunt deer." They went off hunting. "I think I'll go one way and you the other." He went and returned to the tent, approaching it cautiously. A short distance from the tent he saw Fox's wife preparing a deerskin. Wolf came close, but she did not notice him. When he got close, he rushed up to catch her. She ran towards some tree-stumps. She was a worm and lived in the hollow of trees. Wolf possessed her there as she went into a hole but could not extract his member. He had to stay there at the tree. When Fox returned from the hunt, Wolf said to him, "One woman got me and tried to get me into the hole." Fox cut off his member, so Wolf got away.

3. THE THEFT OF FIRE.¹

None of Wolf's people had any fire. Sünā'wavi was sitting down one day, when ashes came from some direction and fell down before him. He looked, recognized and saved them carefully. He called all his people to a council to discuss where the ashes carried by the wind had come from. All gathered. Wolf said, "It came down from the sky and dropped before me." All looked and said it was ashes from a fire. Sünā'wavi wanted to find out about it. He said: "Each one must start straight for the sky, may be somewhere there is fire, then you can see it far off." Each started, but they came back without having found out anything. "Magpie, do you try it." He went very slowly at first, then ascended higher. It took a long time. He returned all exhausted and said, "I saw a little light far in the west." Then all said to Humming-bird, "Do you try." He said, "I am not big enough, if all these big ones fail, I cannot succeed." Still he tried, flying up like an arrow so as to be soon beyond sight. This trial took place at night, so that the lights could be seen from afar. Humming-bird returned, reporting, "It looked as though the lights were far in the west." Then another bird, Yu'suwiv, went up to the clouds. He saw the fire plainly and said it was in the west on the earth; the others had only seen the reflection in the sky. When he came back, he got snow on his head when he struck the clouds, that is why this bird has white on his head now.

Sünā'wavi said, "Now we'll try to steal fire for ourselves." He selected all the good runners, — eagles, hummingbirds and others. He said, "I'll be the last man to take it." Hummingbird was to be the first and run to the second man, and so they were going to relay it on to Sünā'wavi. They watched the fire-owners dancing round the fire at night, with feathers on their heads. They recognized that they were strangers because they did not wear feathers. Sünā'wavi's party heard the fire-owners say they were afraid that Sünā'wavi's people might steal their fire. They put a feather-like plant round Hummingbird, then he joined in the dance with the other people. They said, "Look at that little fellow! He's a great dancer." — "He's not like us, he's like Sünā'wavi's people; he is looking for fire." In the meantime he got close to the fire, picked it up and ran off with it. They pursued him, but he passed it on to the second man. They said, "We'll chase them and take the fire away from them." Wolf's people ran all night, passing it on from one to another till Sünā'wavi got it. Then the owners who had followed for a great distance said, "We cannot save our fire any more." They caused a big rainstorm in order to put out Wolf's fire. Sünā'wavi's people were afraid it would be extinguished. Rabbit said, "Give it to me, I'll save it." He put it between his legs. Sünā'wavi took it away from him and said, "It

1. Told by Panayū's.

is pretty nearly out. Let us call the Rat, he has lots of tinder inside his house." So they put the fire there and preserved it. Thus they had a big fire.

Sünā'wavi caught Rabbit, threw him into the fire and said, " You shall be food and be put into the fire to be eaten by the people." Then all the people ate the rabbit. Next he caught Rat and put him into the fire. " This shall also be food for the people."

4. THE SEASONS. ¹

Wolf summoned all his people, — the buffalo and other furred animals. He was going to count how many hairs they had in their furs and wanted to have the greatest number he found correspond to the number of winter months. He chose the otter first as possibly having the greatest number of hairs and began to count. There was a big crowd there. He would have begun with the buffalo but the others cried, " No, the otter has the most hair." They built a fire. There was so much hair it took them a long time, day and night, and the fire was kept up all the time. Kwietō'kwits (a bird) was keeping it up till about dawn, when he got tired. He had three toes and was looking at them as he sat facing the fire. He thought, " I don't care whether Wolf kills me, I'll say something, a few words, and then run off." He was figuring on his toes and wanted to say there should be three winter months. When daylight was near, he said, " Three months will be enough for winter." Then he ran off, pursued by Sünā'wavi, who cursed him, saying, " I'll kill you, this is none of your business." He ran and nearly overtook him. The bird took out his eyes and threw them among some currant bushes, where they turned into plenty of currants. Wolf stopped and said, " Those currants are already ripe. Come back, my relative." He was satisfied then and said, " There shall be three winter months, I'll add one more to be called long ' month', which shall be half winter and half summer."

5. THE ANIMALS' COUNCIL. ²

The Dogs were once people and lived in a village. One night they were debating how long the seasons ought to be. One of them said, " I have ten claws, there ought to be ten winter months." Another said, " I have plenty of hair, there shall be as many winter years as I have hairs." — " No, that would be too many, if the winter is too long we'll starve to death." — " No, there will be snow on the ground, which will serve as food for us. You will not have to starve, just pick up snow." Beaver said, " I want ten winter years and ten summer years, but to have as many

1. Told by Panayū's.

2. Told by Severo, at Ignacio, Colorado.

winter years as your hair would be too many." The chief said, "We'll have meetings all winter to decide the length of the season till we agree." Sünā'wavi was also there and said he would like the number of hairs in the fur to determine the length of the winter. "Snow will be our food, people will not have to look for meat. I don't like a ten-year winter, it is too short." Fox said, "I don't like it that way, it is too long, a ten-year season would be proper." Hawk said, "You are talking too much. The season will be too long. I want winter to last eight years for I have eight claws, and summer should be equally long." Bear said, "I don't like too long a winter, I could not endure a ten-year winter, eight years is also too long; let us make it eight months, that will be good for the people." Otter said, "Ten months would be too long. I live in the water and I could not endure it. The ice will freeze and I don't wish to freeze to death. I say that about five months will be long enough for the winter."

While they were talking it was snowing. The dogs said, "We can still go through this snow." A bird called Kwitokwits attended the council for several nights, sitting by the door. The people passing him got plenty of ashes on him. He said, "You people are spending too much time on the seasons. I think a three month's winter would be well, for I have three claws." Sünā'wavi then stormed: "You lazy fellow, this is none of your business, I'll kill you for that." Kwitokwits fled; pursued by Sünā'wavi, he went into a clump of currant trees. Sünā'wavi nearly caught him. Kwitokwits pulled out both his eyes, threw them among the trees and said, "You shall be currants." Then Sünā'wavi stayed there and called back Kwitokwits. "Very well, it shall be three months: I'll add one for fun that shall be half winter and half spring." Thus Kwitokwits reduced the length of the seasons, and thus we have three winter months every year. Sünā'wavi called out, "It is already spring, the currants are out."

The Dogs were numerous. They had another meeting and debated the selection of an active man. They chose Bat, telling him, "We'll send you far up the mountain to look for mountain-goats. When you return, we'll go hunting." The chief said, "We ought to give him something." — "Very well, we'll give him some tobacco." So each gave him some tobacco; he put it all over himself and into a sack. "You have enough now to last you." The next morning he went; he smoked the next day and in two or three days he came back. They said, "Old Bat is back, we want to hear the news from him." It was announced that all should come to hear his report. They went to Bat's house, but Bat said, "Well, I did not get to the top, I only reached the ridge. There my supply of tobacco was exhausted, so I came back without seeing any mountain goats."

The following night they had a council again. They gave Bat more tobacco so it should last and the next morning he set out with two sacks. He went over the hill, smoked up one sackful, went up the high moun-

tains and saw plenty of goats. He sat down and smoked. The smoke went all over the mountains. (After a rain the Ute say the clouds coming up are due to Bat.) He separated the two-year-old goats in one canyon from the big rams in another and the females in another far off. He smoked all day and the smoke spread everywhere. The people thought it was raining up there. He returned in the evening. After he had arrived there, the chief bade the people go to Bat's house for news. All went. Bat said, "I bring news, for this time I had enough tobacco. I worked hard, climbing over the mountains for a great distance. I saw a herd, — all the biggest ones in one group, the young ones in another, the females in a third, farther off." — "That is what we want, tomorrow we'll set out."

Early before daylight the chief shouted and bade the people get ready. Everyone got on horseback and started. Bat got two bags of tobacco again. The next evening they camped at the foot of the mountains. Bat said, "Tomorrow we'll hunt." Early in the morning the chief roused the camp and Bat led them, saying, "I'll show where it is. There is one canyon, there another, there a third. I don't know how we'll get there." Sünā'wavi said, "Let one man stand here and chase and another there chase them back, thus driving them to and fro." The others did not like this scheme. Bat said, "I'll tell you. There are rocks on the other side by the trail. I'll sit on the rocks and when they pass by me I'll kill some. You shall line up toward the rocks and others on the other side. Then chase the goats and when they come towards me shout at me." Bat mounted the big rock, began to smoke and paid no attention to the other people. The people tried to kill some goats but failed. Some came straight towards Bat. The people shouted to warn him. He kept on smoking till all the mountains were cloudy again. The goats ran fast past Bat and Sünā'wavi cursed at him for not stopping them; he threatened to kill Bat. Bat had a good arrow and when the last goat went by he shot him with it. Some of the people rushed up asking, "Where are they? Have you killed one?" — "One? I have killed them all!" — "Where are they?" — "Up there! Save my arrow, which is in the leader of the goats. It went through all of them." They went a short distance and found all the goats dead. Bat was still smoking. Now all were glad again; so was Sünā'wavi. They went a long ways to find Bat's arrow. Sünā'wavi came last; he was cursing Bat; calling him "that small-eyed lazy little fellow." None of the others vituperated him. They cried, "Yes, they are all killed." Sünā'wavi asked Bat, "Why did you not kill the game?" — "I shot one, that's enough. You'll find my arrow a short distance off, save it." Sünā'wavi said, "Nephew, you did pretty well." Bat smoked again, went up himself, and found all the people butchering his goats. "Here's your arrow, I saved it." Bat sat aside, smoking.

Sünā'wavi killed some other goats elsewhere. He cut the guts and was washing them in the river when Fox came across the river and saw the guts. "Who is butchering?" He found Sünā'wavi, who said, "You may

have that one there." Fox began to skin it. "No, I meant that one." He said this again with the next skin. At last Fox was angry and went off without touching any of the skins. He went across the hill and ran into Bat's people, who were butchering. One of them gave him a skin. He told them his adventure and they said, "It must have been Sūnā'wavi, he always plays tricks."

Bat had a good scheme for the people.

While the people were butchering, Bat was sitting down. Sūnā'wavi was riding a gray horse, but the others overtook him and mocked him about his horse's exhaustion as they got ahead. The last one to pass him also mocked him. Sūnā'wavi was two days on the road. On account of his horse he discarded most of his load of meat.

Bat stayed there a long time. The people had only left ribs and other remnants there. Bat walked round among the remains. "I wonder why they did not take them all." He found the biggest rib, when he saw two young women coming. He changed himself into a bat and got inside the ribs to hide himself. The two girls approached, shouting, "Right here there was a man, where is he? He was at this very spot, where did he go? Look inside these ribs." — "There is nothing here but a bird, which I suppose belongs to him." — "Take it out." She took it out and they handled it. "Pretty-one, na'waputsiune," they said. One girl was holding it on her leg and tried to make it dance. Bat pulled her leg and she ceased. "I don't know what he wants, do you take him." They sang and danced with him and he pulled her feet. "He wants something." She gave him back to her elder sister. "Perhaps he desires intercourse." Then the elder allowed him to have his will, but her genitals were like scissors and severed his member. Bat went off a short distance, cut off a piece from the neck of a mountain-goat, made it into a member and returned to the girls. He had his will of the same girl with the same result. He went off, made a long member out of meat, tried again and killed the elder sister. Then he went to the younger woman and killed her. Bat said, "Vulvae shall never be mean after this. Men shall be able to have intercourse through them." Those women were Snake's daughters and had always severed the members of men who desired to possess them.

Bat returned to his home, where he found many people. Two unmarried girls were there, but no one could get them to marry, for they said their mother had told them to wait for the best hunter. Bat wanted to marry them. He told his brother to go into the woods to the piñons and get some gum. "What for?" — "I'll need it." His brother got some. Bat's mother had an old blanket and also some goat fur. Bat put gum on this blanket and on the gum he put some of the goat's hair to fool the girls. He was going to arrange the panátcu dance. He asked his mother to say, "If my son starts a dance, let someone give him light so one can see him." This was to show off his blanket. The girls and their mother were

over there, and Bat's mother heard them talking about their quest of a husband who should be a good hunter.

Many people came. Bat sang. His mother said, "When my son makes a dance, the people ought to provide light." Since no one else did so, she cut some cedars herself and started a light. Then Bat's blanket with the goat hair was shown off and the girls' mother said to them, "That is the kind I want you to marry, — one always killing goats. Go and dance with him, girls." So they stood on either side of him and danced. After a while he took them to his mother's house and married both of them.

The next day Bat went off to the mountains with his wives. He went on a hunt, leaving them at home. He returned late and threw down something, and the young women heard the noise. One went out and saw his pack, but there was nothing except back muscle and tallow. They cooked it and gave him to eat. They found his moccasins were all worn out, and each girl mended one. Bat had come in and sat down without looking at the women and ate in the same way. Very early the next morning he went out hunting. His wives expected him home early. He was ugly, that is why he did not want them to see his face. He came back at night with the same kind of food. While alone the wives cooked it, but it did not seem right. "I don't know what kind of meat this is." The tallow also looked like water. "When Bat returns and eats, we'll have fun with him. I'll punch him so that we can see his face." They sat on either side of him and one of them pushed him. He laughed and they saw that he was ugly, having small eyes with white pus in them and very small, sharp teeth.

The next day he set out early. His wives said, "We have found out about his looks, we'll watch about his meat." They followed on a hill. He went to a creek. They went close by to watch. He sat by the river and the girls heard the noise of something struck with a rock. Coming closer they saw Bat strike the ice with a stick and say, "Turn into tallow!" (*pare's yū'wine*!) whereupon the ice turned into tallow, which he put out to dry. He struck the ice again, saying, "Turn into back muscles!" (*otu'-kowa'roru*), whereupon the ice was transformed into muscle, which he hung up on a stick. The girls said, "We knew it was not real meat and tallow." Then Bat took off the moccasins mended on the previous night and pounded them with rocks, so that they looked worn out. There was a tree with a hole nearby. Bat went to it, jumped up, turned into a bat, and slept inside.

The women were angry. They decided to go home and elope. They put sticks in their place, covered them with blankets, and ran away. Bat returned late and said, "Girl comrades (*wa'mana narū'gewu*), why have you no fire?" He went inside and began to make a fire. "You are both home, why have you not started a fire?" He felt of the blankets and found nothing but sticks under them. He was going to pursue them. He first went to his own mother. "I am looking for my wives. Have you

seen them ? ” — “ Yes, they are in a village. ” — “ I want to take them back. ” — “ No, there are too many people. ” — “ I don't care, I can overcome them all. ” — “ Let them go. ” — “ No, they are my wives. ”

That night the people were having a dance. Bat saw his wives and seized one of them. She went off a short distance, then some men came to take her away. Bat knocked down several, then others came, threw him down, and beat him, nearly killing him. He went back to sleep in his mother's home. He did not arise early. His mother got up and asked, “ Why are you sleeping so long ? ” He stretched himself and said, “ I am tired, I had a big fight and beat them all. ” — “ You are sore now, I warned you. ” — “ Oh, I beat them all, but now I am tired. ” He went out to ease himself. He returned. “ Mother, I don't know what I am defecating, it looks like worms. ” She looked at it and said, “ Something is mashed inside of you. Your bones are mashed ; you were kicked last night. I warned you. ” As soon as she said that it was his own bones, Bat died.

People came round to inquire how Bat had died. His relatives and friends discussed whether they should fight those who had caused Bat's death. The different kinds of birds had a debate but decided that the enemies were too numerous and that it was Bat's own fault. Only Woodpecker and one other wanted to get revenge.

The Dogs then moved elsewhere. Night was like day to them, and they generally slept in the daytime. Sometimes young men tried to steal their wives at night, but nothing was hidden from them and they could recover their women. They talked very low, but had very strong voices. All turned into dogs. “ Now we shall be dogs, any person can keep us for dogs. No matter whether we have only a little food, we shall always be in good condition. If some one approaches at night, we shall bark and let people know. ”

Thus the Dogs ceased to be persons.

5 a. BAT.¹

There were many people in the village. Every night there was a dance. An old woman said she had two good-looking daughters and announced that a good hunter might marry them. One day Bat planned to gain them by trickery. He saw a woman shaving a mountain-goat's hide, went there, rolled over on the wool, then when he heard the sound of the dance he got in with the crowd. The old woman was there watching and cried out, “ Look at Bat ; I think he has killed plenty of mountain-goats. He is the kind I want you to marry. ” Bat heard her as he was circling around. The woman said to her daughters, “ Each of you shall dance on one side of Bat. ” So Bat married both of them and moved away from camp to live all alone.

1. Told by Panayūs.

One day he went hunting and returned bringing nothing but an animal's back. "I killed game, but when I went for it I found only this piece. I don't know who took the rest." His moccasins were all worn out, though he had started out with new ones; so each wife made one moccasin for him. The next day he brought home the same kind of piece. "I don't know who is playing this trick on me." He would always cover himself with his blanket, never looking at his wives. The next time he came back with worn-out moccasins and brought the same kind of meat. He offered his former explanation.

The women said to each other, "Let us play with him and see his eyes. We'll punch him and make him laugh." When he came home, they played with him. Each jumped on one side to make him laugh. He laughed a little: "ko'roro, ko'roro." They saw he had pus in both eyes making them small and noticed his sharp yellow teeth. They made new moccasins for him, and he departed again. We'll watch him to see how the moccasins are worn out and how he steals the meat." They followed and watched him from a ridge. He said, "oto'kowaroro" and pulled out his own back muscle. He also said, "psapəwā'ruru" (kidneys), took out his kidneys, walked a little ways, and put them down. The girls were watching him and said, "He has lied all the time." He took off his moccasins and pounded them with a rock to wear away the edge. Every day he had done this.

The girls ran home, they wanted to fool Bat now. Each was in the habit of sleeping on one side of the fireplace. Each picked up a log, put it into her bed, covered it up, and then both ran back to their mother.

Bat returned at night with some back muscle and kidneys. "Are you girls home?" There was no answer. He went in. "You are sleeping early." He pulled off the blanket and found nothing but a log. In the other bed it was the same way. He was furious and went to his mother. Both girls had got married to another man, one of the Bluebirds. Bat's mother already knew about it and told him not to bother them because they belonged to a big band. Bat said, "No, I am strong." — "There are too many for you, they might hurt you." — "I am not like you, I am strong, I'll make them excrete their own bones."

There was a dance every night. Bat went there to see what was going on. He saw a big crowd and also many Bluebirds, and among them his wives. He jumped on his rival and threw him. Then all the rest jumped on him. He fell down and was nearly killed. At last he went home with his bones mashed; whenever he eased himself, he defecated his mashed bones. All the people moved away from the place where he was going to die. Bluejay was chief. Bat had a few people on his side, among them Owl and Kwöötö'kwits. Kwöötö'kwits was angry when he heard his brother had been killed. His head looked as if it were going inside his body as he came riding on horseback. He said, "I want to fight those people, I don't care whether I get killed." However the other people

in his camp did not want any trouble, so they caught him and took him back. He said, "Release me", but they would not do so and at last he calmed down. Little Owl also wanted to fight his brother's enemies, but they caught him. Owl also wanted revenge but they caught him. He had a little string on and said he was a medicineman and could not be killed, still they would not let him go. Skunk also got angry. He said he would hurl his filth and kill them all. He sent it as though it were rain. Bluejay's people saw it. Bluejay made wind blowing the filth back again. Snake said, "I have no legs, yet I can do something." He went and put some poison at every camp. Then some people were prisoned and died, others did not.

6. THE TRANSFORMATION OF ANIMALS. ¹

Sünā'wavi asked Cottontail what kind of animal he wanted to be. He said he wanted to be a buffalo. Sünā'wavi said, "All right, you shall be a buffalo." He asked Frog. "I want to be a frog and stay in the water." — "All right." He asked Eagle. "I want to fly high up in the air and live on the rocks in the mountains and kill anything I need." — "All right, be an eagle." All the birds had a dance and afterwards wanted to cease being people. Sünā'wavi asked each one what he wanted to turn into. The different colors of birds and the marks on their bodies are due to the way they painted themselves in the dance.

A few were left and said they were going to hunt buffalo. They sent one scout ahead, who reported that the buffalo were a little ways off. These were the transformed Cottontails. They ran too fast; some went into rocks and holes, and none could be caught. The people did not like it. "Buffalo should be slow," they told Sünā'wavi. He asked, "Which one do you want to become buffalo?" — "We want the big frogs to turn into buffalo." — "All right." They were transformed. The Ute sent out a scout, who reported that the buffalo were round the spring, drinking water. The people went there. The buffalo ran away, but since they were very slow they could be killed. Now people thought it was as it should be.

7. MOUNTAIN-LION AND SÜNĀ'WAVI. ¹

Mountain-Lion was a good hunter. Sünā'wavi went to see him and saw that he had plenty of meat and buckskin. Sünā'wavi called to him, "Nephrew (a'tatsin), how did you kill them?" — "I killed them." — "Tell me how." — "I go up on a ridge among the mountains and look round down the slope. Sometimes by a mesa I see a little canyon. I may see only females or young ones, but I go on till I see big bucks. I always go on a ridge. When I see bucks, I count them, and drop down, saying, 'There's one, there are two, there are three.' I get up soon and then all are

1. Told by Buckskin Charlie.

dead." — "Very well, nephew." He ate and was glad. However he forgot the words and asked Mountain-Lion for them. "How do you say? I have hunted carefully but have been unable to kill more than an occasional young one or a female. It is hard work and I have never found a big buck." He learned the words, repeating them humming. He went a short distance. He did not want to forget the words. He thought of the good luck he had. Sünā'wavi's moccasins had a hole in them. Some sticks caught him through the hole in his moccasins, then he fell down and forgot the words. He tried to recollect the words, but could not recall them. He returned and asked Mountain-Lion once more, who told him, "There is one, there are two, there are three." He went off again, repeating the words. He went uphill on a ridge and found three bucks sitting down. He looked round to see whether there were more bucks, then he sat down and said, "There is one," three times. When he got up all three were lying dead on the hillside. He walked towards them. They were lying a short distance from one another, he placed them together and was about to butcher them. He seized a leg, pulled out his knife and said, "Ha! This is not hunting, this is too easy. He thinks he is a good hunter, but it is easy. I should not do this if I were a good hunter." As soon as he had spoken these words, two of the deer ran off and the third which he was holding, kicked him and also escaped. He repeated, "There is one, there are two, there are three," running after them, but in vain. He looked for his knife for a long time and at last found it in the brush.

The next day Mountain-Lion went on a hunt. He found a herd of bucks. Looking through the brush he counted five. He sat down and counted them, saying, "There is one, etc." He got up, but the bucks were still alive. He dropped down again and repeated the words five times, then rose, but they were still eating. Then he said, "He has spoiled my trick." He was very angry. The game ran off.

Mountain-Lion hid when the deer were close. Then he shot them with arrows. At that time deer had no power of scenting. Where they were grazing he would shoot them at close range. This was also easy. He got plenty of meat. Sünā'wavi visited him again. "How do you kill deer?" — "If I see deer, I hide, get close to them and shoot. If they run away, I head them off and when they get near I kill them." He gave Sünā'wavi to eat. Sünā'wavi went out hunting. He found a herd of deer running. He stopped. They were coming towards him. He lay down to wait for them. They walked up to him. "This is an easy way. He thinks he is a good hunter." He lay down towards them, exposed his member and let them smell it. They scented it and ran away. The next day Mountain-Lion went hunting. He did not know of Sünā'wavi's trick. He saw a herd of deer. They became scared and ran over the hill. He went round and hid. The deer came towards him. The wind blew, and they ran off. He pursued them. They scented him and escaped. He could not get any game, the

deer were too wise now. "I wonder how I can get deer." Whenever he saw a herd, he would throw up dust and whichever way the dust fell, indicating the direction of the wind, he would go in the opposite direction. Thus he killed them thereafter. That is what the Ute have to do today.

7 a. WOLF AND MOUNTAIN-LION. ¹

Wolf went to visit Mountain-lion and saw plenty of buckskins hanging there. He had never been able to kill deer. He asked, "How do you kill deer? I'll give you ten good arrows if you will tell me." — "No, you want to spoil it for me, I will not tell you." — "No, I just want to be able to kill some myself." Mountain-lion did not want to tell. Wolf was eager to find out. At last Mountain-lion agreed to tell, but said, "I don't want you to cause me any trouble." Wolf promised and gave him ten arrows. "I always go before sunrise, looking over the hills, and count the big bucks. Then I hide in the brush or on the hill, keep on thinking of and counting the big bucks, look up, and they are all dead. I never shoot, that is how I kill them." The next day Wolf looked for tracks but found no bucks, only little deer, which Mountain-lion told him not to kill. He looked for bucks till he found ten head on a ridge. He counted them, dropped to hide, counted them, rose and looked; they were all dead. He went over to butcher them and drag them home. Then he had plenty of buckskins like Mountain-lion, and his wife fixed all the hides.

The next time Wolf went to hunt he again found ten head and killed them in the same way. The next time he killed eight head, counting them and dropping to hide. He walked toward them and said, "This is not the way to kill deer, I don't think it is right, it is easy." He was holding one by the leg. When he had said this, it kicked him and ran off, and so did the rest. He tried the old trick on them, but it failed. So he lost them and spoiled the Mountain-lion's power. The next day Mountain-lion found a herd and tried his power, but none dropped dead. He continued trying, but without any results. So he cursed Wolf, saying, "I think he has spoiled my power."

Until then he had never killed game by shooting. Now he tried a new way. He walked towards the deer and they ran away. Then he shot arrows towards them without hitting them and killed all of them thereby. Thus he had a new trick and kept on killing game while Wolf got no more. One day Wolf came to him and saw he had plenty of deer. "How did you kill them?" He refused to tell him. Wolf went home but returned next day and offered him more arrows. "I'll give you more feathered arrows than before; I'll give you fifteen." Mountain-lion liked the pay and told him but warned him not to spoil the trick this time. Mountain-lion said: "I always hunt and when I find a herd I go up,

1. Told by Panayū's.

scare them, shoot in their direction, follow, and find several of them dead. Try that. Don't wait too long, shoot quickly. Whether you want five or ten, you'll get all you want." Wolf went and found a herd. He walked up, scared them into the brush, shot in their direction, and found five or six of them dead. He tried it several times and thus got an ample supply of meat and skins. He went again and saw a big herd. He saw game by some pines, scared them into the wood and took an arrow to kill them. While fitting it, he thought it was a good arrow and he might shoot one of the trees with it. Then he wasted too much time. He fitted another arrow, but his bow burst into pieces, then he had nothing. Mountain-lion went hunting again without suspecting anything. He tried his arrow and bow but both broke into pieces. He was furious at Wolf. "I bet he has done this again."

He tried another way. When he saw a herd, he hid behind a hill and shot them as they came by. Wolf was starving once more while Mountain-lion had plenty. Wolf visited him and saw he had plenty of meat. "How did you kill those deer?" — "No, I don't want to tell you, you are no good, you are crazy, you always spoil my tricks." — "No, I was mistaken with that arrow, tell me and I won't make any trouble." — "No, you always talk this way and then cause trouble." Wolf said, "No, I just made a mistake before. I'll give you twenty arrows." Mountain-lion finally agreed. "If you find a herd of deer, go ahead of them and shoot them as they pass, this is the only way I kill them now. This is the last time I'll tell you now. If you spoil the trick, I won't tell you another."

Wolf tried the trick several times and killed deer that way. One day he thought he would go hunting again. At that time deer were not wild and could not scent hunters. Some of them ran towards Wolf. He lay down in a path. Without their scenting him, they walked towards him. He spread out his legs wide and played with his member. The deer came, scented it, jumped and ran away. They went on another hill. Wolf hid again, but now they always scented him and he got no deer. He followed and tried hard but failed. He got home tired and without any game.

The next day Mountain-lion went out to hunt. He saw a herd of deer, but they got scared and ran off. He went on one side. They did not approach. Then he knew that Wolf had spoiled the trick. He followed and when the wind blew in the other direction he could get them. One day Wolf was out of food and saw Mountain-lion with fresh meat, but Mountain-lion said, "I won't tell you, you have not kept your promises." This is how deer came to scent.

8. THE SPOIL-TRICK. ¹

Rat was living with his mother among the big rocks. He called all the

1. Told by Severo.

deer and other animals. They all came and formed a ring. Rat had a long spear with deer hoofs for a rattle. He went round saying, "Shut your eyes!" He then chose the fattest and struck him. Then he would say, "The dance is over!" and all of them ran back to the hills. Old Sünā'wavi came to visit Rat, whose wife gave him plenty of meat, then Sünā'wavi invited Rat.

Sünā'wavi moved near a rock and shouted for the people to come to a dance. He called like Rat and had a similar spear but they were suspicious because the fattest was gone. They said to a little one of their number, "When he says, 'Shut your eyes,' keep yours open and if anything happens, warn us." So when Sünā'wavi tried to hit a fat one with his spear, the little one shouted, "He is going to strike you!" Then all ran away and Sünā'wavi had no meat for his guest. The next day Rat tried to invite animals, but the game would not appear. Thus Sünā'wavi spoiled his trick.

Sünā'wavi went to see Badger. Badger's wife cooked good meat for him. He sat down and said, "I want to ask you a question. What do you say when you make a dance?" — "I always call to them to come to a dance, and all come. Then I kill them with my medicine (filth)." Sünā'wavi invited Badger. He called the game in mountain, wood, and brush. Soon they came and danced. Sünā'wavi threw up his medicine, killed all of the game and selected a nice fat one. Before skinning it he held it by the hind leg and said, "This is easy work, I thought it was some other way." Then all the deer rose alive, one kicking him, and all fled. Thus he spoiled Badger's trick. Thereafter when Badger called game, they would not come.

8 a. RAT.¹

Rat would call people to come to a dance. He had a long spear and with it he would hit any fat visitor, whether antelope, deer, black-tail deer, elk, mountain-goat, or mountain-sheep. Every evening they would call these to come and all would come from different directions. The Rat people told them to form a ring and shut their eyes. Their song was: *kā'yiyi'k, kā'yiyi'k!* While the dancers could not see he speared any he wanted, while the visitors did not suspect anything. One evening he called the people again and bade them close their eyes. One little fellow kept his eyes open and when Rat was about to strike one he cried, "He is going to strike you!" Rat said, "He is mistaken, I am merely joking." Then they recollected that the fattest among them had disappeared and suspected foul play.

After several days had elapsed Rat invited them again. Sünā'wavi came to see him and asked, "How did you kill so many animals?" He

1. Told by Panayū's.

offered him pay if he would tell him. Rat did not want to accept any pay. "I call them every evening from a rock : 'Come tonight for a dance.' Then they come around. I tell them to shut their eyes and go round. Then I sing, *kā'yiyi'k* ! " *Sünā'wavi* went over to the dance-ground and shouted, "Come for a dance ! " He sang but his voice was too loud. The animals recognized that it was a different voice, talked about it to one another, and would not come near enough for that reason.

The next evening Rat called them to a dance. They came but told one boy to watch Rat, to see whether he tried to spear anyone and if so to kill him. He went round several times till he had selected the fattest one. The young one shouted, "He is striking you ! " Rat then ran to the brush, pursued by the elk and other animals. One elk struck his abdomen, but he ran away with his guts hanging outside. He escaped. He wrapped an old tipi cover round his belly, putting the guts in again, and sewed up his abdomen.

9. THE BUNGLING HOST. ¹

Sünā'wavi went to see *Aká'kwanāvi* (a bird with red feathers a little bigger than a woodpecker). He was told to sit down. *Aká'kwanāvi* moved and the red color flashed through the room looking like fire. "Your house is burning ! " cried *Sünā'wavi* and ran outside. "No, it is always that way." Again he moved and with the same effect. *Sünā'wavi* ran out, crying that his house was on fire. "Come in, you must not run away." The next time his host moved *Sünā'wavi* was scared again, but *Aká'kwanāvi* said, "Don't run, it is always like this." Then he stayed. After a while he wanted to go back. *Sünā'wavi* said, "I want you to come over to my house to see your relative (*a'tatsin*). *Sünā'wavi* made a house of cedarbark in imitation of *Aká'kwanāvi* and was going to imitate his trick. He put a stick into the fire and set fire to his house. When his guest arrived, *Sünā'wavi* said, "Come in," and put him in front of the fire. *Aká'kwanāvi* knew he was trying to perform the trick. He said, "Friend, your house is burning," and ran out. He stood there. *Sünā'wavi* said, "No, it is always that way, don't be afraid." So he came back, but the fire began to spread. "Your house is burning." *Sünā'wavi* repeated what he had said before. There was a big blaze, however, and *Aká'kwanāvi* went out. Then the house fell down and everything was burned up.

Sünā'wavi went to see *Tasü'ts* (a bird like a chicken-hawk with a white tail). *Tasü'ts* told him to sit down, "Well, I have no food to give you." After a while he asked his wife to cut two pieces from the rotting side of a log. These he put into the fire, burying them in ashes. *Sünā'wavi* sat watching him. After a while *Tasü'ts* said to his wife, "Go take them out." His wife took them out. *Sünā'wavi* was watching. He saw grease

1. Told by Buckskin Charlie.

and two big prairie dogs, fat and well-cooked, come out of the ashes. The host told his wife to skin the animals, prepare them nicely and give them to Sünā'wavi, who ate them up. "Relative", he said, "come and see me, people always visit their relatives."

The following morning Tasū'ts said, "I don't know what he is going to do." He went to Sünā'wavi; on the way he saw a log. When he arrived, Sünā'wavi said, "Come, sit down; I have no food, I don't know what to give you." Then he told his wife to cut off two pieces of wood from the log. He fixed the ashes and put the wood into them. When he thought it was well-cooked, he bade his wife take it out. She raked off the ashes, but there was nothing there. Sünā'wavi asked, "Relative, how did you do that?" — "Get some more of the same size." The woman did so. "Put them into the same place; I want you to eat it, I am going home." This time the wood turned into prairie dogs again.

The next day Sünā'wavi visited Buffalo Bull. Bull was seated outside. When Sünā'wavi got near, he turned his head and snorted. Sünā'wavi was scared to death and ran off. "Friend, come back!" — "Oh, no! I think you are in a rage." — "No, I always act like this." Bull snorted as before, and again Sünā'wavi fled. "Friend, come, sit close." — "No, you are angry and wish to kill me." — "No, I always act like this." The next time he came close and sat down. Bull snorted again. Sünā'wavi rose again in terror but was told to sit down and not be afraid: "No, I think you are angry at me." — "No, I always act like this."

They were talking. "Friend, I am hard up, I have no food, I don't know what to offer you." After a short time he said to his wife, "There is a log lying over there, get some fat and fill the basket." She brought some of the rotten wood and mashed it up well. "Cut some of these bushes." She did so. He removed the bark. "Bring that old log here." He took two sticks and stuck them into his nostrils. Pretty soon nice fat came out. He stirred the logs and soon got black meat from them. He turned over everything to his guest, who ate it all up. Sünā'wavi said, "Relative, come to visit me tomorrow."

Sünā'wavi fixed up some wood into the imitation of a buffalo's horns, blackening it, and sewed a buffalo skin over himself. When Bull came close and saw him, he knew what he was trying to do and decided to fool him. Sünā'wavi began to snort. Bull pretended to be afraid. "Friend, why are you angry?" — "No, that's how I always act. Come and sit down." — "No, I think you are angry." Bull sat down at last, saying, "You look as though in a rage." — "No, I always act like this." — "No, I think you are going to kill me." He sat down. Sünā'wavi said, "Friend, I don't know what to offer you, I have no food." He asked his wife to bring the soft rotten wood from a log, filling a basket with it and pulverizing it. He also bade her cut two willows. She handed them to him. He removed the bark. "Bring the basket." He stuck two sticks into his nose, but nothing except blood came from his nostrils. "Rela-

tive, how did you do it ? " Bull stuck the sticks into his own nose, and tallow came out of it. He stirred it into meat and grease. " You and your wife may eat, I want to go home. "

Sünā'wavi went to see Fish-hawk. He found him by the river near a tall pine broken by the wind ; up there he was living. The river was covered with ice. Fish-hawk invited him to sit down. " I have no food, " he said. Then he asked his wife to make a hole in the ice. She went down and did so. Sünā'wavi watched them. Fish-hawk walked about crying, leaped into the hole, and came out with a big trout, which he asked his wife to cook. She did so. " Take it out, remove the bones, set it before Sünā'wavi. " Sünā'wavi ate, then he invited his host.

Sünā'wavi and his wife moved near the river and put their house up on a pine. Fish-hawk found him there. " Sit down, friend, I have no food. " He told his wife to cut a hole in the ice. She did so and returned. Sünā'wavi got up, walked round crying, leaped, but fell on one side of the hole. He told his wife to pull him into it. Fish-hawk said, " I wish he may get some suckers and little trout. " Sünā'wavi came out rejoicing. He handed the fish to his wife. " Cook them for our friend, put them into the ashes. " She cleaned them, but Fish-hawk said, " No, I have just eaten, I am too full. Do you eat. " — " You step in my track (?), " said Sünā'wavi.

Sünā'wavi went to visit Wild Goose. " Have you come to visit me ? " — " Yes. " — " I have no food. " He asked his wife to bring a basket and her digging-stick. He put the basket under his legs and with the knob of the stick he struck his own knee, saying, " *sigu'sigig!* " Then he struck his knee hard and wild turnips (*sigu'*) fell into the basket. He did this several times till his basket was full. He told his wife to give them to Sünā'wavi, who ate them. Then he invited Wild Goose.

Sünā'wavi wanted to imitate Wild Goose. Wild Goose said, " I don't know what my relative wants. " He arrived and sat down. " I have no food, all my supplies are gone. " He bade his wife bring a basket and digging-stick. He put out his leg and said, " *sigu'sigig!* " striking it hard so he hurt himself. Several times he struck himself, but nothing came out of it. " How did you do it, relative ? " — " Give me the basket and digging-stick ! " Wild Goose performed the trick, left the food for his hosts, and went home.

9a. THE BUNGLING HOST. ¹

Beaver wanted to live near a creek. He put a dam there and swam about inside. He had four children. One day Sünā'wavi came along and entered his house. Beaver called two of his sons, killed both and cooked them for dinner. He took the food to Sünā'wavi, asking him to pile up

1. Told by Severo.

the bones and not to throw them outside. Sünā'wavi ate up everything and piled up the bones, which Beaver put into a pan and threw into the creek, whereupon the boys were restored to life and swam round again.

Then Sünā'wavi invited Beaver to visit him on the following day. Sünā'wavi moved to a little stream and put up a house nearby. He also had four boys. Beaver came in and sat down. Sünā'wavi called two of his boys, killed, skinned, and boiled them. Then he took the dish and put it in front of Beaver, who said, "No, I ate a lot just before leaving." — "I think you are following my own track (method)," said Sünā'wavi. "Do you and your wife eat this food yourselves," said Beaver. Sünā'wavi took it and threw it into the water, but the bones just sank and his children did not revive. Then he asked Beaver how to resuscitate them. Beaver said, "I wish the boys were alive again." Then they were alive again.

Witci'gīgits had a house among big piñon trees. Sünā'wavi went over there to visit him. He sat down. His host took a big basket and went a little ways to where a log was lying. He made a noise : kc, kc, kc ! He took a rock and hit the log with it, putting the basket on one side of it and immediately piñon nuts fell into it, filling the basket. Sünā'wavi watched him. Witci'gīgits brought back the basket, picked up some hot ashes and rolled up the nuts among them till they were roasted. He picked up rocks again, and shelled the nuts. Next he put the basket back and tossed it up, thus cleaning it of shells. Then he put the nuts before Sünā'wavi, who ate them. Sünā'wavi invited Witci'gīgits to visit him and went off.

The next day Witci'gīgits visited Sünā'wavi. He found him among big trees. He sat down. Sünā'wavi rose and picked up a basket and a rock. He went to a log without saying anything. Before striking it he said, "kc, kc, kc !" However nothing came out of it. He hit the log again ; this time only two nuts fell into the basket. Then he asked his friend's advice and he gave him a little power, so that a few more nuts fell in. Then Sünā'wavi was glad, put them into ashes and roasted them, cracked the shells, put the nuts back into the basket, and blew away the shells. He put the food before his guest, who said, "No, I am too full, I ate a great deal before leaving home." — "Oh, I think you stepped on my track."

The next day Sünā'wavi set out again. He got to a valley and met Wild Goose there. He sat down. Wild Goose rose, took a basket and a rock, went a short distance, sat down and put the basket under his left knee. He struck his left knee, making a sound, — "aku'ru, ku'ru, ku'ru !" Wild turnips fell into the basket, filling it. He brought them back, poured water on them, boiled them and served the dish to Sünā'wavi who ate it and liked it.

Sünā'wavi invited his host for the next day. Wild Goose visited him and sat down for a while. Then Sünā'wavi took a basket and a rock and

imitated Wild Goose, but produced nothing. He struck his knee again, but only two wild turnips fell into the basket. Wild Goose said, "I wish a few would fall in." So some fell in. Sūnā'wavi rejoiced, boiled them and offered them to his guest, but he said, "No, I am too full, I ate before coming here." Then he went away.

9 b. THE BUNGLING HOST.¹

One day Wolf went to visit Fish-hawk, who was staying by the river. Fish-hawk said, "Sit down." He asked his wife to go to the river and make a hole in the ice about her own size. When she had made one, he jumped in. He came up with a big fish and told his wife to cook it for his relative. He gave it to Wolf, who ate it and invited Fish-hawk for the next day. Wolf also moved his house to the river bank. When his guest came he said, "I don't know how to feed you." He ordered his wife to make a hole in the ice. Then he climbed a tree and jumped in imitation of Fish-hawk but missed the hole and rolled over with nothing but sand. "How do you do it, my relative?" — "Try again." He tried again but missed the hole once more. Then Fish-hawk said, "I wish he would bring just a little one." So he brought one and had his wife cook it, but Fish-hawk said, "No, thanks, I just lunched before leaving home. Eat it yourself with your wife, I never eat at another person's house."

Next Wolf visited Wild Goose. Wild Goose cut both his legs. Big wild turnips came out and he had his wife cook them for Wolf, who ate them and then invited Goose. When Goose came, Wolf tried to strike himself in the same way but was afraid to do it. Then Goose wished he would hit himself and get a very small turnip, and this is what happened. It was cooked for the guest, but he said, "No, I never eat at a strange house, I just had lunch before leaving." — "That's just the same way I do myself."

Next Wolf visited Beaver. There was a dam and a house nearby. Beaver had little ones swimming in the pond. He called all of them and when they came he had all of them cooked for Wolf and put on a plate before him. Before he ate, Beaver told him not to throw the bones away but to pile them up. Wolf did so, eating up all the meat and heaping up the bones. Beaver took all the bones, went to the river and threw them into it, whereupon all the young ones turned alive again. Wolf invited Beaver and made a dam. He bade his sons swim in the water. When Beaver came, Wolf called the children, cut their throats, and had them cooked for Beaver, who said, "Thanks, I don't want to eat, I just ate before leaving." — "I am just the same way." Wolf and his wife ate up their own children.

1. Told by Panayū's.

The next time Wolf visited Mountain-goat, who was making arrows. He sat down. Mountain-goat took a bow and two arrows, stepped outdoors, and discharged one arrow so that it struck his buttocks and stuck in the kidneys. He took it out and both kidneys were on it. He shot off his second arrow, and got flesh from about his lungs. "Cook it for Wolf." Wolf ate it all up and invited his host for the next day. He made arrows like Mountain-goat's and shot them into the air, but was scared and dodged both arrows. "How do you do it?" — "Oh, just the same way." He tried again and shot his sides. He took out his own flesh, but when he offered it to his guest, Mountain-goat declined, saying, "No, I ate just before leaving." Wolf ate the meat with his wife.

IO. THE BEAR. ¹

Sünā'wavi was chief. He heard that Bear had been murdering people and was approaching the village. He announced, "Bear put his hot-rock medicine (qumu'uc) into a tree, then held a dance and sang." He told the men to look out for him. They watched at night while there was a dance in the village. They saw Bear coming; he put his red-hot rock into the trees, then proceeded to their camp. "Bear is coming!" Sünā'wavi said, "Track him backwards, we have heard that he always puts his medicine near a village. Take plenty of water jugs and put out the fire of the rock. Take many boys with you." They went back, found the red-hot rock in the trees, poured water on it and extinguished the fire. The rock turned black. They rushed home and reported to Sünā'wavi. "Well, now we can kill him." He shouted, "There will be a big dance tonight." Bear was a big fat man; his hands, his head, his face were all red; he put his fingers over his face scratching in the paint. The dance began. Bear said, "I will join in the dance, I always join my friends. Let me give you my song." — "Yes, we want to hear your song." He sang: "My hot rock, I am here, help me. (Kumunci'ə tegwanā'ne.)" Then the rock usually would come to kill people but this time it did not come. "I don't know what is wrong with my medicine." — "Oh, give us another song." He repeated the song. Nothing came. "Give us another song." — "If he sings again, we'll hit him over the head." Bear said, "Very well, hit me." Then all hit him over the head. He called on his hot rock, but it did not come, for the fire was extinguished.

II. ROLLING ROCK. ²

Quail had his young ones in a nest by the river. Sünā'wavi got to them and asked, "Where is your father?" — "He is hunting." — "Why, he

1. Told by Buckskin Charlie.

2. Told by Panayū's.

can never get anything, there is no use in his going hunting. I want to feed you, little ones, open your mouths." Then he urinated into their mouths and went off. Quail returned. His children told him what had happened. "Where did he go?" — "To the river." He pursued him to the river bank. Sünā'wavi was going up the bank with a green blanket. Quail hid in the brush and when Sünā'wavi got near Quail suddenly scared him so that he fell into the river. He swam across and lay down to dry his blanket, but it went all to pieces and was no good any more, so he went off without any blanket.

Sünā'wavi went upstream and found a little round rock ("the son of Rock"). He asked it, "Where is your father?" — "He is hunting." — "There is no use for him to go hunting, he never kills anything. Has he killed anything?" — "Yes." — "I think not, I'll feed you, if you care for it." Then he urinated on the rock. Rock came home late. He asked, "What is the matter?" — "Sünā'wavi urinated on me." Rock was furious. "Where did he go?" — "Over there." Rock rolled after Wolf. He went a considerable distance. Wolf had lain down to rest. He heard a noise coming along his tracks, then the breaking of trees and sticks, and saw Rock rolling along. "I don't care, the Rock does not know where the world's anus is." So he ran over a big mountain, went to the other side, lay down, and thought the Rock would never reach him. He had been resting only a short time when he heard Rock come. He had to run again, then stopped. He saw a mountain-goat and asked for its help, "That Rock is coming after me!" — "All right." — The mountain goat walked towards the Rock. Sünā'wavi was watching. Rock came rolling and the goat wanted to jump on him, but Rock knocked it down and killed it.

Sünā'wavi ran again till far off he saw a bear. He called him: "Uncle, that Rock is coming after me to kill me, help me!" — "All right." Sünā'wavi waited a short distance from there. The bear stood up when Rock came but Rock struck him right in the breast and killed him. Sünā'wavi ran on. He saw a deer and asked for its help. "Very well." He got ready to fight, but Rock struck him between the antlers and killed him. Sünā'wavi had to run. He saw an elk and asked for his help: "Uncle, help me!" — "All right." Rock came. The elk got ready to fight with his antlers, but Rock struck him between the antlers and killed him. When he dropped, Sünā'wavi fled once more. He got to a black-tail deer and asked for his help. "All right." Rock struck him between the antlers, knocked him down and killed him. Rock got pretty close. Sünā'wavi ran and got to a buck antelope. He called to him for help. "All right." Rock hit him between the antlers and killed him. Sünā'wavi fled again. He went towards the world's anus. He found a little rock, but as he stood behind it, it grew and became big. Rock came rolling against it and broke it into pieces.

Sünā'wavi ran on, nearly exhausted. He urinated while running for

he had no time to stop. He crossed a river, asking it for help. It consented and grew large, but Rock hit it in the middle and burst it there, making it small again. Sünā'wavi ran on. Now Rock got very close to Sünā'wavi. Sünā'wavi saw a buffalo on the way and called to it for help. He agreed, eased himself, raised his tail and prepared to fight. Rock got close and the buffalo was going to hook him, but Rock hit him between the horns, and again Sünā'wavi had to flee. Rock got quite close and was going to kill him. Sünā'wavi found a boulder and asked for help. "All right." It grew to be as large as the Rolling Rock. Then Sünā'wavi, completely exhausted, fell down behind his protector. He was watching. The Rolling Rock struck the boulder but instead of bursting it the Rolling Rock broke up. Then Sünā'wavi piled up little rocks round the boulder and said, "You shall stay as long as this world lasts. Animals die, rivers dry up, but you shall last as long as the world and never grow old." This was his reward for saving Sünā'wavi's life.

12. THE EYE-JUGGLERS. ¹

Wolf saw some little birds called witsi't kutca'katsitsu' among the trees. He heard them making a great deal of noise. After watching them for some time, he joined them. "What are you doing?" — "We are having fun." Each took out his eyes and threw them up into a tree, then called them to come back again. Sünā'wavi said, "I want to be with you and be your leader." — "All right." Sünā'wavi liked the game. He called the birds his relatives, thought it was very good, and went with them a long ways. They thought to themselves, "We wish his eyes would remain up there for a while." He got blind and ran around this way; then they said, "We wish his eyes would come back again." Then his eyes went back again. They did not want him to go with them, that is why they did this. Now he was afraid and did not attempt to accompany them.

12a. THE EYE-JUGGLERS. ²

White-breasted birds were having plenty of fun in the woods throwing up their eyes. They were making a good deal of noise. Sünā'wavi was close and heard it, so he walked towards them. They were having fun. Their eyes always came back. He told the birds he wanted to be their headman. "I want to have fun too!" He threw his eyes up and went with them. They went under a tree, threw up their eyes and made them return. They went on a short distance. One of them said, "I want that old man's eyes to get stuck." One of his eyes got stuck then and he could not find it. He called out to the birds to wait for him, but they would not. At last

1. Told by Panayū's.

2. Told by Severo.

he picked up a rock and threw it up, but it did not return. He was alone. He went among the trees, found some gum and rolled it into a ball, which he made into an eye. "Now it will look like glass, and everybody will call me 'Glass-eye'." The next time they saw him that is what they called him. The people all left him.

13. SŪNĀ'WAVI AND PA'PA'TSI. ¹

Water-boy (Pā'patsi), though small, was the strongest of all wrestlers and Sūnā'wavi, betting against him, lost. He went to see Mink. "Are you a good strong wrestler?" — "Yes." Mink agreed to wrestle with Water-boy. Sūnā'wavi took along plenty of property to bet against Water-boy. He watched them. Mink was strong and was not thrown. Water-boy took a rest and said, "I have power; if anyone wrestles with me, he'll get weak. That is my dream." Mink said, "I too am powerful; no matter how swift a river is, I can go below." Then they started wrestling again for a while, Mink was thrown, and Sūnā'wavi lost his property again.

The next day Sūnā'wavi saw Otter and wanted to bet on him. He bet all he owned on Otter. Water-boy could not throw Otter, stopped, and said the same as before. Otter said, "I too am of that kind. I can go right into the middle of the water no matter how swift it is." They wrestled again and Otter was thrown. Thus Sūnā'wavi lost nearly everything he had. He went to Mountain-Lion, told his story and asked him to wrestle for him. Mountain-Lion said, "All right, I'll wrestle tomorrow." He came and Sūnā'wavi bet on him. Mountain-Lion wanted to fool him and nearly threw Water-boy. Then Water-boy spoke as before. Mountain-Lion said, "I too am strong, I am twice as strong as you, I can throw a big rock with one hand." They wrestled. There was a ridge and a river below, and into it Mountain-Lion threw Water-boy. Sūnā'wavi shouted, "That fellow shall live in the water now and be Water-boy!"

14. THE EVIL SHAMAN. ²

Sūnā'wavi was a medicine man. He made another man sick. The people got some other shamans to doctor him, among them Woodpecker. Every night they sang. Duck asked, ³ "Who is sick? If anyone is sick, tell them to call me, but to bring little eagle feathers, put them on my head and not to speak to me in calling me." Duck's wife returned to her husband and told him, "A man is nearly dead. There are plenty of shamans there, but they can't cure him. Soon a man will come to call you."

1. Told by Panayū's.

2. Told by George Bent.

3. As the sequel shows, through dispatching his wife.

At sundown a man came to Duck and silently put feathers in his hair. Duck came and saw Sünā'wavi and the other shamans seated together. "What's the trouble? What is the disease?" — "We don't know, we cannot find anything on him." — "Why, you ought to know. I know what is the matter. Give me a smoke before I begin." They did so. "Give me a cupful of water, I'll see what I can find." They passed him the water. "Soon I shall find out." He had the cup before him and said, "Yes, I know. I don't see why you could not find out anything." — "We did not find anything." He began to sing and made a sound towards Sünā'wavi to indicate that he had caused the patient's sickness. Sünā'wavi said, "Wait, my relatives, he is mistaken. He does not know much. Let me doctor him first." He approached Duck and asked, "What kind of thing do you see when the patient is suffering?" Duck asked the sick man, "Did you see something like tent sewing (?) and don't you get worse then?" The patient said, "Yes." — "Well, some man right here has played you a dirty trick." Sünā'wavi said, "I saw Duck, can't you see ducks in the water when you grow worse?" The patient did not answer him nor did the other people pay any attention to him. They all jumped on Sünā'wavi and killed him. That is why the Ute always kill a medicine man who makes a person sick. They said, "He ought not do that. If he is a good shaman, he ought to cure, not make people sick. Anyone who does this and is detected, shall be killed." ¹

15. SÜNĀ'WAVI AND HIS DAUGHTERS. ²

Sünā'wavi had two daughters and a son. One day he was lying down in a little brush lodge. It was raining and the roof leaked so he asked his daughters to fix it. While they were doing this he caught sight of his elder daughter's genitalia, which were large, and began to lust for her. He thought of possessing both his daughters and considered how he might do so. He went out to hunt rabbits. He found an old rabbit bone, and stuck it up in front of his tipi. There was snow on the ground, and in cleaning it from his feet he purposely stepped on the bone. He cried out and his family came out. His wife pulled out the bone, but he pretended to be sick. He continued ailing for a long time, at last he said he was about to die. He told his family that after his death they should move far away to a big village. When they were there, some visitors were going to come from another part of the country. One was going to ride a gray horse, and he was the one his elder daughter should marry. There would be a lot of gambling there. This visitor would stand there. He would be good-looking, have his hair wrapped with otterskin and

1. As a matter of fact, the practice of killing medicine men who are supposed to have harmed a patient is a deep-rooted Ute custom.

2. Told by George Bent.

carry an otterskin quiver. "He is a good fellow, and if my daughter marries him she will never starve." He pretended to get worse. "When I die, I want you to burn me up. Roll me up in blankets on a pile of wood and burn me. Don't look back. If anyone looks back, someone else will die, it will bring bad luck." So they tried to burn him and went off without turning back. However, the little boy turned back and said, "My father rolled off." The old woman said, "Your father told you not to look back." — "My father rolled off." — "Well, then he is dead."

They went to the next village and told the people about the death; they were very sad. After several days visitors came from different parts of the country and they looked out for a man riding a gray horse, but he did not come, until one day they espied him. "That is the young man your father told us about. When he gets to those lodges, we'll tell him we want him." He stopped in the camp and stood behind the gamblers. He was carrying an otterskin quiver and his hair was decorated with otterskin. The little boy went up to him and ran back telling his mother it was the man his father had spoken of. Then he was sent again to invite him to become the old woman's son-in-law. The boy called him, but the man replied, "Wait till sundown." The boy returned with the message. Sünā'wavi spoke to the sun and made him set soon. He went to his family, who were seated, and sat between his daughters, who did not recognize him. The little boy, however, nudged his mother, saying, "He looks like father." His mother pushed him. "Don't say that, he is dead." But the boy repeated, "His face resembles father's." The old woman was ashamed to look at him and went to bed. "Take whichever girl you want." He chose the elder daughter. They went to bed. In the night he had his will and the girl screamed. The old woman said, "What's the matter? When I was young, it was the same way. At first it hurts, but later it does not."

The next morning the old woman asked the man to go where her father had been in the habit of catching rats. He went off with the little boy. When they got to a big rat's house, the boy teased them out of the holes with a stick, while the man turned small, entered the holes, ate up the big ones inside and threw out the little ones. The boy said, "I think it is my father, this is the way he used to do." So he looked sharply and caught sight of four marks on Sünā'wavi's teeth. Thus he recognized his father. He pushed his stick into the hole and rushed home. Sünā'wavi said, "Go on teasing the rats. What is the matter?" There was no answer; he saw the boy running off.

When near home the boy shouted, "That husband of yours is your father!" The people were scared. The old woman asked her daughter what her husband had done while cohabiting. She said, "He sucked my breast." — "That's what he does with me, it is your father." She was furious and cut up his quiver, bow and arrows, threw them into the fire, and said, "Let us run away." They went up toward heaven. Sünā'wavi

got home and said, "Wait for me." His wife answered, "You are no good, you did a dirty thing with your daughters. We will not live with you any more, but are going to the sky." — "Wait for me." — "No, it is too late. You are going to be turned into a wolf. At sundown you will go round the country and cry biting your tail." Sūnā'wavi said. "You shall be stars." — "It is well." Thus they became the four stars to be seen in the evening and named Sōnē'yan.

The name of the daughter was U'parasiyū'wits, that of the boy Ivi'tspipi'n.

16. SŪNĀ'WAVI AND THE WOMEN. ¹

A man who called himself Sūnā'wavi met a company of women. They asked him where he came from and he told them. He asked whether he might stay with them. He said, "I will sleep a short distance from you." It was in the spring, and the women were looking for prairie-turnips. They slept soundly. Sūnā'wavi rose, had his will of each one in her sleep, then returned to his resting place. The next morning a woman rose and said, "I think I urinated last night in my sleep, my clothes are wet. This never happens to me." Each one had the same experience. Sūnā'wavi pretended he was still sleepy. The women said, "Let us pick more turnips." Sūnā'wavi went along. "I'll keep to one side of you." They were using digging-sticks. He went on the side. "Why are you going away from us?" — "I am looking for big ones." They got to a hill. "Let me step aside to ease myself." He got up the hill and yelled, "Last night I had my will of each one of you." They were angry, ran after him, and hurled things at him, but missed him.

17. PORCUPINE AND WOLF. ²

Porcupine shut up the children in his house and went out to track buffalo. He asked every tree and bush, "When did you see buffalo go by?" All of them answered, "Long ago." Finally he came close to the buffalo and asked again. Now they answered, "Just a little while ago they crossed over there." He went and asked a tree, which said, "A little while ago they began to cross the river, but I don't think you can cross." Porcupine ran to get to the bank before they had crossed but he saw them wallowing on the other bank. He shouted, "I wish one of you would take me across." An old buffalo answered, "Do you want *me*?" — "No, I don't want *you*." One after another asked him, and each time he refused to be taken by the questioner. Finally the one he wanted asked him and then Porcupine said, "Yes." The buffalo came

1. Told by George Bent.

2. Told by Panayū's.

across and said, "I suppose you will stay between my feet?" — "No, you might step on me and drown me." — "Ride on my tail?" — "No, if you jerked it, I might fall into the river." — "Sit on my back." — "No, if you jerked it, I should fall off." — "Sit between my horns." — "No, if your head moved a little, I should fall off." The buffalo proposed several other places but Porcupine refused to be carried anywhere but inside the buffalo. The buffalo was afraid of the quills but Porcupine said he would smooth them down. Then the buffalo agreed. He said, "When you are inside, listen carefully for a noise from the rocks. When you hear it, you will know that I have got across in safety." So Porcupine knew about it and when he heard the noise he struck the buffalo with his quills, killing him. Then he ran out. He saw some drift-wood piled up and fled thither, pursued by the other buffalo. He entered a cleft in the rocks. The buffalo hooked the rocks but could not catch him. He stayed within until they were gone, then he came out and went to the carcass.

He had no knife. "I wish I had a knife for butchering," said he. Wolf was cutting brush, heard him, and came up. "Here is my big knife!" Porcupine said, "I want a knife in order to make arrows." — "No, you did not say that before. Go back to the same place and repeat what you said before." Porcupine went back and said, "I wish I had a knife to make arrows." — "No, you said something different." — "I wish I had a knife for butchering." — "That's what you said before." Both went to the dead buffalo, — a nice fat cow. Wolf said to Porcupine, "I will tell you what to do, whichever of us two shall jump clear over it, shall butcher it." — "Very well." — "If you land on top, you get nothing." He told him to step back for a run. "Porcupine, you start first." He could not jump across, but landed on top of the carcass. Wolf ran and leaped clear across. Porcupine said, "My shirt is bothering me." He threw it off and tried again, but could not jump any farther. "I think my leggings are in my way." He took them off, still he could not leap across. He took off all his clothes till he had nothing on, he even removed his pubic hair, still he could not jump across, so he was beaten and Wolf butchered the buffalo.

When he had done, Wolf said, "Take the good entrails and give them to the water-flies, keep the poor ones for yourself." Porcupine went to the river and fed the flies but gave them the poor ones, keeping the good ones for himself. He returned to Wolf. "Did you give them the good ones?" — "Yes, I kept the poor ones for myself." Wolf did not believe him and went to the water. He asked the flies, "Did he give the poor ones to you?" — "Yes, he kept the good ones for himself." Wolf went back and found old Porcupine eating fat. He took a big stick and hit Porcupine. "I told you to give them the good ones." He knocked him down. Porcupine said, "M-m," the same sound porcupines now make when killed. He hit him several times, killed him, took all the meat and piled it up on some pine trees. He eased himself on Porcupine and said

to the faeces, "If he moves, yell at me." He went off some distance, taking part of the meat with him. He heard some talking. Porcupine struck the faeces with his quills, that is why they could not speak plainly and signal to Wolf. Then Porcupine rose and said, "I wish the pine trees would grow." So they grew up very high. He put dirt on the trees so that he could step up on them.

Wolf returned to his family, telling them he had plenty of meat down there and also Porcupine, whose quills could be used for decorating his little son's moccasins. He had two daughters and one little son. The next morning all went for the meat. He told his children to go ahead. He himself did not travel very fast for he was continually having his will of his wife. The children were eagerly looking for the meat and asked, "Where, where is it?" — "Down there! They looked, but could not find it. "Right there I left it, look for it!" Porcupine was high up on the tree watching Wolf's family. He said, "I wish the little boy would look up and discover me." The little boy looked up then and saw him. He asked, "What is that?" Wolf answered, "Old Porcupine is up there. Throw some meat down!" He took one rib, sharpened the points, and threw it down. Porcupine said to them, "Lie down like this, then I'll throw it down. Little boy, stand aside." He dropped the rib. The little boy leaped aside, but the remainder were killed. Thus he got even. The boy ran around crying. "Come up here!" — "It is dangerous, I can't climb up." — "No, I got up, you must step on the mud." The boy set out and got to the place. Porcupine gave him all he wanted to eat. Then the boy said, "I wish to ease myself. Where can I do so?" — "Right on this branch." The child was afraid of it and moved only a little ways in that direction, but Porcupine bade him go farther. Thus he got to the end of the branch. Then Porcupine watching his rump stepped on the branch, so that the boy fell down and his belly burst. Porcupine went away and returned to his children, who were still shut up in safety.

18. CROW AND SÜNĀ'WAVI.¹

Crow was snow-white. Sünā'wavi wanted to make him black but could not catch him, though he tried for a long time. He found a dead animal with worms inside. He picked them up and carried them a long ways, then he said, "Now I shall catch Crow." He lay down where he could be seen from afar and played dead, putting the worms into his mouth and ears and all over his body. Crow thought he was dead and came down, but did not go very close at first. Sünā'wavi opened his eyes wide carcass-fashion and breathed softly. Crow said, "He is surely dead. First I will eat his eyes!" He struck at it, but before he touched it Sünā'wavi caught his leg. "I have you now!" Crow began to cry. "I'll fix you

1. Told by Panayu's.

now," said Sünā'wavi. He tied Crow high up on a tree and built a fire below till he turned black. "Now you must stay black forever."

19. SÜNĀ'WAVI, HIS VANISHING WIFE AND THE ANTELOPE. ¹

Red Hay ("Red Top", growing mostly in the Plains), was a person. He had a wife and an unmarried daughter. There was a large village. Red Hay addressed the people: "If any one has a quiver of mountain-lion skin, let him bring it to me and I shall give him my daughter in marriage." The people looked round, but no one had such a quiver. Sünā'wavi was also there. One man said, "I have seen one man, Owl, who owns such a quiver, but it is hard to get at him, for he always lives far away on the mountains, where his house is." Sünā'wavi, on hearing this, at once set out for the mountains to get the quiver from Owl. He took with him an old thigh bone, also a little frog, which he concealed. He came to a ridge, whence he saw Owl at a distance coming toward him. He was playing with his arrow.

Sünā'wavi sat down to wait for Owl. Owl was throwing one arrow, then he hit it with another arrow, picked them up, and continued doing this till he got up to Sünā'wavi. "What are you doing?" — "I have come to visit you. Where are you going?" — "I am playing with my arrows. Why do you want to see me?" — "I'll tell you: let us have a contest in regard to our medicine tricks." Owl agreed. "You must shut your eyes tight, join your hands, and put them, palms up, in front of my mouth. Then I'll tell you to look at what is there. Shut your eyes tight." Owl obeyed. Sünā'wavi took out his frog and pretended to belch it into Owl's hands. "Now, look!" Owl looked and said, "That's right, I think you have plenty of frogs inside of you, you have plenty of power." — "You must do the same now." Owl agreed and bade Sünā'wavi shut his eyes tight. Then Owl tried to belch forth something. "Look up!" There was nice fresh meat on Sünā'wavi's hands.

Sünā'wavi said, "You have the same power, let us try another trick. Let each take up a big rock. I'll cut my flesh here and hit myself with a big rock so as to break this bone and run with one leg, then run back and my leg will not be broken." Owl laid down his bow and arrows. Sünā'wavi put down his old thigh bone and struck his nose so that it bled profusely. He pretended to cut and hurt himself, struck and broke the old bone, ran with one leg and came running back fast. Nothing was to be seen of his cut. Owl said, "This is nothing, I can do that too." He asked for a knife, cut the flesh of his thigh, till the tears came streaming down his face, broke his bone, ran, and came back as if nothing had happened. Sünā'wavi picked up Owl's bow and arrows as he came up, shot him and killed him. He took his quiver with all his arrows and

1. Told by Buckskin Charlie.

returned to camp. The bow had no sinew-backing and was painted black all over. Sünā'wavi played with the arrows as Owl had done and got to the village playing thus.

Sünā'wavi already had one wife but wanted a younger one. He told the woman to give the quiver to Red Hay. She did so, and Red Hay said, "That is the kind I like to have very much." She went home. At sundown Sünā'wavi hurriedly went to Red Hay, who said, "Here is the woman, I am glad you got the quiver. That girl is a good young virgin, but I'll tell you one thing, you must approach her very carefully. Take her home and put her on one side of the house; you must stay on the other side. Don't touch her before the end of ten days. On the eleventh night you may sleep with her. If you touch her before that, she will run away and return to me. If you wait ten days, she will never run away."

Sünā'wavi made a new tent for his young wife and himself, and she made her bed on the other side. For four days he abstained from touching her, then he began to embrace her, but as soon as he held her she was gone, leaving nothing behind but red grass. She went straight home. Sünā'wavi was angry and threw the grass down; then he went to his father-in-law. His wife was seated there. "I told you not to touch her for ten days. Take her back now, but do not touch her for ten days lest she run away again." They went back together. He stayed there for six days without touching her. Then he again tried to hug her and again she was gone, leaving nothing but red grass. He went to his father-in-law, where he found the young woman seated with her parents. "I think you can't hear. I told you not to touch her for ten days. If you try to do so sooner, she will always disappear. Take her back now, but don't touch her until after ten days." He went back, followed by his wife. After eight days he could restrain himself no longer, and again when he tried to hug her she vanished, leaving red grass behind. Sünā'wavi was angry and said, "She always fools me." He dropped the hay and urinated on it, then he told his old wife to get back his quiver. She went for it. "I have come for that quiver." He gave it to her. "Perhaps he is foolish, he would never listen to me." The woman brought the quiver back. The young girl got sick because Sünā'wavi had urinated on the hay.

The next day Sünā'wavi told his wife he wanted to pay a visit. He took his quiver and bow, and began playing with his arrows. He got to a plain, whence he caught sight of a wood with plenty of antelope. A little ahead of him there were two little antelope. He looked at them, — one was a male, the other female. "I want you to go to that wood, I want to eat you over there." He took his arrows and bow, put the bow round the male's neck, the quiver round the female's and told them to carry these things over there. Then he kicked both, saying, "Go over there." Both ran and fell down. They pretended they could not run. Sünā'wavi kicked them again and made them jump a short distance. They began to sepa-

rate. After a while they fell down again. He went to the bow-bearer and kicked him, then the male ran very fast, so did the female with the quiver. He saw the male as though ready to fall down but when he approached the antelope ran off fast. The female also feigned exhaustion, but as soon as he came near she ran fast. He could not catch either. They continued fooling him this way. Then a big herd of antelope appeared and the two little ones ran away with them, taking along the bow and quiver.

Sünā'wavi returned to the village. He cried out to the people, "I tried to pay a visit, but I had a misfortune. Two small antelope took my bow and quiver. Tomorrow I want all of you to go out and kill those two. Assemble up there and I'll tell you what to do." The people went there. Sünā'wavi was late. The people asked, "What is the matter? He wants us to kill those antelope. We'll surround the others, but we will not shoot those two because Sünā'wavi always does something bad. When we get close, let us shoot the other antelope, but let those two escape." They agreed on this plan. At last Sünā'wavi came. "What's the matter? We have been waiting for you." He showed them the place where the antelope were and saw the two with his bow and quiver. "I want you to surround them from both sides." They agreed to do so, separated in two arcs of a circle and surrounded the herd. Sünā'wavi tried to catch the two little ones. "Kill this one with the bow!" he yelled. The people shot another. "Kill the one with the quiver." But they purposely shot another. "Shoot this one with the bow! Can't you see that one with the quiver, that one with the bow?" The people allowed these two to escape. Sünā'wavi said, "I told you to kill those two." — "They are too fast, we could not hit them."

They went back and the following morning Sünā'wavi heralded to the people again to go hunting and shoot the two antelope. He bade them assemble in the same place as before. "Whoever gets there first shall wait!" All got there before Sünā'wavi, and the head man gave the same instructions as on the previous day. "Let those two escape! If Sünā'wavi has arrows, he'll be dangerous." Sünā'wavi came very late. "I want you to kill those two. I think today you will do it." One fellow sighted a big herd of antelope. The people separated for the surround. Sünā'wavi jumped and yelled at his relatives to shoot the antelope with the bow and the quiver. Purposely they missed again, always shooting another. They opened a passage so as to permit the antelope to escape. Sünā'wavi got a little food from the other people, the rest had plenty of meat.

The next morning Sünā'wavi told the people to try once more to hunt the two antelope. He told them to assemble in the same place. All came early but Sünā'wavi who arrived very late. One boy reported that the male antelope had developed his horns out of the bow and the female her fur out of the mountain-lion skin quiver. "What is the use of killing

them now ? " Accordingly the people decided to fool Sünā'wavi once more. When he arrived, he said, " Be sure to kill those two for me. " They went and surrounded the herd. Sünā'wavi tried to catch the two. The people all saw that the antelope had grown horns and fur, respectively. The old man shouted again, but the hunters always missed, letting the game escape. " There is no use killing them. " Sünā'wavi told them to try again on the following day, but they said, " No, it is no use, for that will be the male's horns and the female's skin. They will be like that forever. "

20. SÜNĀ'WAVI AND THE GRASS-BUG. ¹

Sünā'wavi went to pay a visit up the mountains. Below there were no rocks, everything was level, there was tall grass and a little creek was running there. He got to another hill when he heard someone shouting, " Sünā'wavi patsi yo'yo'at, " (Sünā'wavi has had his will of his own daughter "). Sünā'wavi was furious, looked round, but did not see anyone. He went a short distance and heard the same voice repeat the same words. He stepped off and heard it again. He walked back, looked in the grass but found no one. Still the same words were called out again. He was in a rage, turned back, looked, and kicked the grass. " Now say it again and I'll kill you. " He thought he had killed the speaker when he heard the same words once more. He stamped on the grass and went on, when he heard the voice again. He paid no more attention to it, but went on. The voice continued in the grass. He met an animal and told of his adventure and where it had occurred. " I looked but found no one. " — " It is in the grass, a grass-bug of this size. If you hear it again on your return, look well in the grass. I always cut his fingers off, that's the way to kill him. Stamping on him does not hurt him. Clip off his fingers and he'll hush up. "

Sünā'wavi went back the same way he had come. He heard the same voice speaking as before, looked in the grass and found a grass-bug. He cut off his fingers and turned him loose. " Now I want you to say it again. " But the Grass-bug did not say it any more.

The mice, the grass-mice and the gopher were relatives or allies of the grass-bug. They said to one another, " Sünā'wavi has killed one of us by cutting off his fingers. " — " Well, when he comes through here, we'll kill him. " They had four different sets of arrows. The next time Sünā'wavi thought of passing there, he expected to be called as before and to kill his vituperators. When he got there, he heard someone say, " There comes Sünā'wavi. " Then they shot and killed him with their arrows. He was found dead. The people said, " Sünā'wavi has been killed in the tall grass. " His relatives got up a dance and were going to take revenge. They

1. Told by Buckskin Charlie.

set out, went up a ridge and saw the valley. "Those people live in the grass, we'll shoot into it." They shot everywhere without seeing anybody. Then they heard someone say, "I got shot in the neck." This was a mouse, but he was only fooling the enemy. "The shot just passed you," said another mouse. "No, it went through me." He pretended to be suffering. "It went through my neck." The head man of Sünā'wavi's party said, "We are even now." So they ceased fighting, being deceived by the mouse.

21. THE HOODWINKED PRAIRIE-DOGS. ¹

Sünā'wavi tried hard to catch prairie-dogs but they always fled into their holes. He tried every way but failed. "I'll fool them. I'll cut the hide from the leg of a buffalo to represent a scalp." He cut it and got a willow to which he tied the hide as though it were a scalp. He was living in a valley and a short distance away were the prairie-dogs. He held up the willow singing a war song. The prairie-dogs thought he had been on the warpath and had killed an enemy. They ran toward their holes but stopped at them, saying, "Look, Sünā'wavi has killed an enemy." He got near, stuck his willow into the ground, and talked to them. "I want to give you all a dance, I have killed an enemy." He was holding a rock concealed. All the prairie-dogs agreed to come. "All of you shall come, but shut up your houses (holes) well." They came. He stood singing. "Go, make a ring, go round me. I'll let you dance long about the scalp. I don't want any one to see, all must shut their eyes." Then he chose the fattest one and with his rock killed it. Thus he slew several. When they fell down, he said they were only sleeping and would soon get up. One little one said, "I want to see what he is doing." It watched and as he was going to strike one it cried out, "He is going to hit you with a rock." Sünā'wavi ran and killed this young one, of the others running he killed two more that were small, while the rest fled.

He went down to the river and started a fire to cook his catch. He put the little ones on each side, the big ones in the center, and covered everything up with hot ashes. Then he took off his clothes and jumped into the creek to swim. Wildcat was watching him. When Sünā'wavi went to sleep, Wildcat came down and saw the tails sticking out of the fire. "I think he will sleep well." He took out all the big ones, cut off their tails, and left the tails and also two of the little ones. Then he went off, concealing his tracks. Far uphill he went on a big rock and watched Sünā'wavi while eating his prairie-dogs. Sünā'wavi did not wake up. When he was through eating, he saw Sünā'wavi wake up and stretch. Sünā'wavi was saying, "I was sore from hard work, I must eat now." He rose, took the one on the right side by the tail, and threw it backwards. "I

1. Told by Buckskin Charlie. See No. 8.

want to throw you away, give me long life and good health. Be grateful to me for not eating you." He took the second little one and said, "I want you to tell the news far over west but not here and give those people bad luck." He did this because he did not care for the little ones. He broke sticks and took them off. He pulled at the tails, saying, "I think they are well cooked." He pulled at others, they all came out easily. He repeated the same words. He scraped the ashes and found nothing in them. He said, "Those prairie-dogs must have gone back to their own tribe, I slept too long." He went to the creek to drink. Under the water he saw the prairie-dogs he had thrown backwards, which had caught in a tree. So he said, "They have gone under the water." He jumped into it, went down, caught nothing but sand, and rose to the surface without anything. He looked and saw them again. Again he dived down but caught only sand. He tried again and again till he was tired. He went and lay down to rest. As he lay there, he looked up and there he saw the little prairie-dogs he had thrown away. He ate them.

He wanted to find out what had happened and went round and round till he found Wildcat's tracks. He was furious. He got to the big rock, jumped on it, and found some of the grease of the prairie-dogs, as well as their bones and skins. He chewed the bones and tracked Wildcat, whom he finally discovered sleeping in the shade. Wildcat was good-looking then and had a long tail. Sünā'wavi was angry and made his face round and short, also shortening his ears, nose, and neck. He cut off Wildcat's tail, took it a little distance, turned it inside out and ate of it. He cooked it and put the tail into his belt. He woke Wildcat, who said, "I lay down to rest here." He did not know that his appearance had been changed. "A lazy person never gets game", said Wildcat. "I am not lazy, I have killed a big buck, eat some of this." So Wildcat began to eat his own tail. When he was almost done, Sünā'wavi said, "You are eating your own tail." He ceased eating and put a little piece on his stump. This is why Wildcat's tail is short and looks burnt. Wildcat went home. He did not yet know about his ears and nose. He got to his family. "What have you been doing, father? You have a short tail, a small nose and small ears." — "I think Sünā'wavi did that." — "You look ugly." — "I'll go back and get even." He tracked him and found him asleep. He pulled his ears long, made his nose and tail long, and puckered up the skin round his eyes so as to make them small. Sünā'wavi got up. He found his nose and mouth projecting, his tail was long, and when he felt of his ears they were also long. "Well, I can't help it. It is well. Sometimes I travel where there is no water. If there is water in a hole, my nose will get it out, even if the hole is deep. I am satisfied with my nose."

22. BLOODCLOT AND BLUEJAY.¹

Mountain-goat used to be a person and before he was transformed he used horns for a bow with a calfskin quiver and plenty of arrows with eagle-tail feathers. One day he went hunting over a hill and found a herd of buffalo at the foot of the rocks. He hid there to take the fattest, saw it in the center of the herd, and shot it with an arrow. All ran off. He followed and found the bloody track but could not discover the buffalo. He did see a clot of blood and said, "I don't know what became of the buffalo." He cut some weeds and carried the clot home on them. He told his mother to boil the bloodclot. "After eating, I'll look for the buffalo again." His mother boiled the clot in an earthen pot. "Cook it quickly!" She fixed the fire but heard a baby boy crying and saved him, washed him and rolled him up in mountain-goat fur.

Mountain-goat went hunting again, while his mother tended the baby. He went a short distance and killed a buck. The baby said, "Kill a big animal with horns on its head!" The old woman got scared. Then the man returned with a big buck. The next day he went again; his mother closely watched the baby, which said, "Father will get a big one with antlers!" He really came with a big elk. The next day he went hunting. The old woman watched the boy closely. He said, "My father has killed a long-tailed animal." That day he killed a mountain-lion. "I don't know how that baby talks, he always knows what you have killed." — "Wash him well tomorrow at noon." The next day he went hunting again. Near noon time the old woman tried to wash the baby boy, who said, "Father has killed a nice big animal with a crooked nose." He brought home an eagle. The boy grew every day. The following day the men went hunting. At noon the child said, "Father has killed a long-tailed animal," and he brought home a deer. The next time he went out the child said at noon, "He has got a black long-tailed animal," and the man brought another deer. The man always saved the muscles of the calf and also the sinews. He went out again and the boy said, "He has brought a stick." He meant oak wood for a bow. The next day when the man was hunting the boy said, "Father is bringing a bunch of sticks." These were for arrows. The man said, "I am going to stay at home and make a quiver." He spent the whole day making it. The next day he said he would make arrows; he used two pieces of rock. The next day he was ready for feathering. The following day he made a bow. He mashed the calf muscles, put them into water, and boiled deer antlers in the hot water all day. Then he took them out and put them on the back of the bow, then the calf muscle on top so that they stuck together. Then he wetted sinew and made a bowstring. Now the bow was ready. He went out to look for flint or some stone for an arrowhead.

1. Told by Severo.

The baby had been growing all this time and was a young man now. The father made leggings for him, then a buckskin shirt, then he cut otterskin for braiding his hair, and gave him arrows and a bow. The young man wanted to visit another tribe (of birds). "All right," said his father, "you'll find a comrade to accompany you." He meant Coyote. "I'll tell you one thing. When you get to the hill and see a big tent in the middle of the camp, go there. Look for a sign and sleep there." The young man started out and saw someone coming in front of him. It was Coyote and he was well-dressed. "Hallo, brother!" — "Where are you going?" — "I am going to visit those people, come with me." Coyote agreed and they went together. They climbed a hill and the boy told Coyote to look for the largest tent. He saw it. About daylight Coyote cried around there.

They went on all day, following the villagers till they got to the camp. The boy told Coyote to look for some sign and Coyote began to cry again. "What's the matter? Why do you cry in the morning?" — "I am always that way, crying in the morning. It's the same as hallooing." They saw the village and the big tent. About evening they got to the chief's lodge. There were two pretty girls there. The chief said to the girls, "You had better make beds for the boys. Select which one you want." The girls made the beds and chose husbands.

Bloodclot said to Coyote, "You had better urinate way off, and don't cry in the morning." Coyote said he always did so. They slept. Before daylight Coyote went out and cried. "What is the matter?" He went back to sleep again. That day Bloodclot told him to take a walk with him. "Why do you cry? I don't like that." — "I told you I always do that, I rejoice over the coming of the sunlight." — "You always defecate near camps. Why don't you go far off?" — "I always do that." The next night, while sleeping, Coyote eased himself on his wife's dress. Coyote was ashamed, went off, and cried. His brother heard him and asked his wife, "Where is my brother?" — "That fellow defecated on my dress." Coyote never returned. His wife was angry because he had soiled her dress.

Bloodclot asked his father-in-law to get one arrow from each house, also to have all the houses fastened and all holes stopped because at night a strong wind was going to come. "No one shall go out, all must stay indoors. Everyone shall get up early." In the morning when they rose, they found ten buffalo lying before every lodge. Bloodclot asked his father-in-law to tell every man to come for his arrow in the chief's lodge. Each came, recognized his arrow and took it. Bloodclot told them to cleanse the arrows of blood at noon. Everyone now had meat.

Mountain-goat arrived near camp, but stayed on the rocks. Bloodclot went to see him, and his father said, "Tell your father-in-law to divide and hunt mountain-goats." He did so, and the chief ordered the people to hunt mountain-sheep. Sünā'wavi went along. One fellow (Vulture?)

had a club and arrows without feathers. Sünā'wavi had a bow and nice arrows. He asked, "How is he (Vulture) going to kill anything? He has no arrows, *these* are arrows." He mocked him. Vulture answered, "It will kill something." — "I bet you can't strike this (bow)." Vulture's arrows missed the bow. "Try the club." Then with the club he broke the bow into pieces. "Why are you angry? I was just joking."

They were hunting. Sünā'wavi's white horse was tired out completely. People had killed plenty of goats and were returning to the village. They passed Sünā'wavi and he asked, "What did you say the last time my horse was exhausted?" No one answered him, and his horse just proceeded slowly. To the last company of hunters he repeated his question. They answered: "We said that your horse has feet but no gait (?)." Last of all came Vulture, who had got just one rabbit, which he threw in front of him and repeatedly shot and hit with his unfeathered arrow as he went on.

Sünā'wavi mocked him for shooting so small an animal. Vulture went on without replying.

Vulture's mother had a fire ready. When he entered the lodge, he put the rabbit into the middle of the fireplace and covered it with ashes. The next morning the old woman got up to look at the rabbit, turned over the ashes and found plenty of nicely roasted rabbits. She called her daughter. "Come, take them and distribute them among all the lodges." She even gave Sünā'wavi one just as he got home. He said, "I am glad my nephew has killed rabbits."

The next day the people were gambling. Some young men were throwing arrows. The old men were playing another game. One man publicly asked for the hand of the chief's daughter. Other men advised the chief to consent. At last he consented, saying the young man had better go right home with him. This young man was Bluejay. He went to the chief's lodge and married the girl. Then Lark as crier heralded to the people that they should move to the mountains. So all got ready and started jointly, but Bluejay with his wife went to the mountains separately.

Bluejay went hunting and stayed all day, while his wife was waiting. He returned late without any game. He said, "I am tired. I was hunting all over looking for big bucks, but around here there are only females." The next day he went out again and came back in the evening. He said the same thing as on the previous evening. The following day he went out hunting again and returned late without game. He ate the supper prepared by his wife and told the same story. "Right round the lodge there were many females but I did not want to kill them." Thus he continued for a long time till they had run short of provisions. His wife began to look ill-favored because she was starving now; she never combed her hair and there were plenty of lice in it. She told her husband she wanted some fresh meat and he promised her some. He went out to

a pond and got the roots of some sā'pūv reeds. "This is better than anything else," he said, and ate some; his wife also ate some for several days. He said, "This is what I call fresh meat." The next morning Bluejay went out hunting again; he did not want to return. His wife thought she would see where he went, but after a short distance she was almost exhausted from hunger. At a short distance she espied some people on horseback. They approached. She did not know who was coming. It turned out to be her own mother, who felt badly on account of her daughter's poor appearance. Her two sisters and brothers were there too, and all proceeded to her lodge. Her mother asked, "What is the matter?" — "I am starving, my food is all gone." — "What is the matter with your husband?" — "He never brings anything, that's why I am getting lean." — "Where is my father?" — "He has just gone to hunt, he'll be back soon." The old woman took a bucket and cooked some dried meat for her daughter, who ate it. Her father arrived with a big buck. "Who is this eating here? She looks like a very hungry person, and her hair resembles an old woman's." His wife explained it to him and he said, "Well, well!" at the same time laughing. "What kind of food did you eat?" — "Nothing but this sā'pūv." — "Is it good?" She told him she tried to go where it grew but was too weak. "Where is your husband?" — "He has gone to hunt, but he never brings any game." Her mother boiled water and washed her daughter's hair, combed and loused it. She removed her clothing, burned it up and put nice new clothes on her, so that she looked well again. The father went out hunting again. Bluejay had not returned by sunset. They were supping when he arrived. He was blood-stained all over as though he had been butchering. "Well, I went over there, climbed a ridge, and saw a piñon tree amidst the sagebrush. I saw a big bull and hid in a little hole till he came close to home. Then he urinated till the urine nearly filled my hole and drowned me. I shot and killed him." Then the father-in-law came in with two bucks while Bluejay was telling his tale. His mother-in-law said, "I'll take half the hide for moccasins," and all treated him kindly. Bluejay said, "Go east from here to the valley, then you'll see a big pile of sagebrush I heaped on the bull. You can see it from the hill. I am going to get another tomorrow, so do you go." — "We don't know that country, perhaps we shall not be able to find it." He repeated his directions and told his mother-in-law that she could not miss it. She asked him to accompany her, but he declined and went out to hunt again the following morning.

The others went to a ridge and in the midst of the plain they saw a high heap of sagebrush. They carefully removed it but could not find anything except signs of something buried. "I wonder what is here." They saw no buffalo tracks. Digging down they only found a jackrabbit and took it back. The father went out and returned with a buck. Bluejay did not return all day. The girl looked nice again. Bluejay returned late

without any game. They gave him supper and he told them he had been looking for a big buck. Before breakfast he went out again. The father-in-law also went and came back before noon, telling his wife and daughters that he had killed a big elk. "All of you go and bring down the load and pile it up." They all went to the site together and brought the elk home about sunset. Bluejay was not back yet. After a while he came as they were eating. He told his old story about following elk tracks but only finding females.

That night the old man said to his wife, "I wonder what sort of a man he is; he never gets any game and I never fail to bring some. Tomorrow when he gets up, I'll follow him and see what he does in the daytime." About daylight he heard Bluejay get up and followed to one side and behind him. He went a considerable distance towards a creek with trees nearby. He went straight there and stayed there till sunrise. Bluejay had made a couch with pillows on both sides and lay there sleeping. He stretched in his sleep and turned over. His father-in-law was angry. "I will kill him." He shot him with an arrow. Bluejay jumped toward the creek but fell dead there. The old man went home. He said to his daughter, "I killed your husband this morning, for he had a bed fixed up there with pillows and all he did was to sleep. He lied about trying to get big bucks. If we had not come here that time, you would have starved. What kind of a man is that to let his wife starve? When he asked me to let him marry you, the people advised me to consent and I thought he was a good hunter. You need not grieve for him, there are plenty of other men, you will marry again and will not have to starve. We'll go back to the village now."

Another bird, *Dji'iki*, similar to the bluejay but without his crest, wanted to marry Lark's daughter, for she was good-looking. He said, "Someone of us ought to marry her." The young man fixed up an elderly man. They put otterskin on him for braids and lent him all sorts of finery. "We'll start a dance tonight and have the old man fixed up so that the girl may fall in love with him." However, that night she did not happen to go to the dance. The next morning they had a parade and planned to have the old man pass the chief's lodge with the rest of them. They paraded and after passing every other lodge got to the chief's, whose family were outside. The old man made his horse leap about, and the girl's mother said, "That's the kind of a man for you to marry. I don't want you to marry a young fellow again, an older man will not let you starve." The girl said nothing, but her father advised her the same way, so she consented. "If there is a dance again tonight, we'll call him." The young men again got up a dance and prepared the old man. They took drums and shouted. The girl's mother said, "I'll go with you, we'll get the man." They saw him and the mother told her daughter to stand by him, dance with him and ask him to go home with her. The young men told the old man that the girl was there watching

him. Soon she became his partner in the dance and the young men shouted. The old man went home with her and slept with her. Thus the boys' scheme had succeeded. The old man stayed for two nights. His wife had a younger sister and a brother. The little girl was angry because her brother-in-law was old and she said to her sister, " You have a very old husband to sleep with ; he is no good, he has no teeth, you ought to be ashamed ! " Then the young woman ran out immediately and hid. The old man also ran out but his back hurt. " My back ! " he cried. His wife ran into the woods.

22a. BLOODCLOT. ¹

Long ago a very old man and his wife were staying by themselves. They were hunting game but could not get enough food. The man found some buffalo tracks. He saw where the buffalo had stopped, looked, and found a big clot of blood. He took off his shirt and carried the clot home in it. He told his wife to boil the blood. She said, " I'll get water. " She went to the creek, put the water into a kettle and began to boil it. When it was not yet boiling hot, a baby was heard crying in the kettle. She told her husband to take it out quickly. He ran and did so. They washed it and wrapped up the little boy into which the clot had been transformed. The old people did not know how the baby had come to be there, they could not find out about it. The next morning the baby had grown much larger and continued to grow till he could crawl about by himself. The following day he was able to walk a little. The next day he walked about. Every day he grew. The old man made arrows for him and he began to shoot ; as he grew he made him larger arrows. The boy shot birds and other small game.

The boy said to the old man, " I have killed something with a striped back. " He never brought the game home himself but would send the old man for it. This time it was an animal a little bigger than a mouse. The old man cooked it and the three ate it. Every day the boy went out. The next time he announced, " I have killed a white short-tailed animal. " It was a cottontail. The old man cooked it and all three ate it. The next day he went far off and killed a badger. " I have killed an animal in a hole in the ground. " They got it, cooked it and ate. The next day he went out again and on returning announced, " I have killed an animal with black ears and black tail. " They found a female deer. The old man was glad now. He brought it home and they ate it and rejoiced. The next day Bloodclot went out and killed an elk. " I have killed a big fellow with big antlers. " The old man found it and brought it home, and again they had enough meat. The old man gave the boy a big bow and arrows. He went into the mountains and killed a mountain-goat. " I

1. Told by Buckskin Charlie.

have killed an animal with big horns in the mountains." The old man brought the mountain-goat home. "Every day," he said, "he kills a different kind of animal." Now their troubles were over, they had an easy time of it. The next day the boy killed a mountain-lion. The following day he killed an otter. "I have killed an animal with nice fur living in the water." The old man tanned the skin to be used for strings to tie the boy's braids. The next day the boy said, "I have killed a water-animal with a bare tail of this size." It was a beaver. Now they were never short of fresh meat.

Finally Bloodclot said: "I want to visit the camp. Before that I will go on my last hunt for you. I'll be gone all day and night. First I want you to tie up the tent, put rocks on the edge, and fasten the door lest the wind at night carry it away. There will be a big wind, but don't go outdoors and don't be afraid. I'll call you when you are to come out." The old couple obeyed. He stayed out all night while they were sleeping. About daybreak they heard a big noise and a wind was coming as if to tip over the tent. The old man was frightened and wanted to run out but his wife held him back. "Don't you remember what our son said?" He was afraid the tent might fall, but she restrained him. Daylight came, and their son's voice was heard saying, "Come out and look here, I'll show you something." They unfastened the door and stepped out. There were dead buffalo there. "I have done this for you. Dry the meat and hides and save the meat." They got busy and the boy asked his mother to fix a lunch for him. She got him some nice pemmican. He had buckskin leggings and a quiver of mountain-lion hide. "Now your parents have plenty of food." They cried before he left and asked him to return.

Bloodclot went off and after a few days he reached the village, which was large. He walked to the edge of the camp and met a man, whom he asked for the chief's house. "It is in the center." He went there and found the chief, his wife and daughter inside. They asked him to sit down and the chief asked where he came from and what tribe he belonged to. "I don't know what tribe I belong to, I have come to visit you." The chief stepped outdoors and shouted to the people to come and see their visitor. All came. They sat there. The chief said, "Do any of you know the tribe of this young man?" Then they asked him whether he belonged to the Deer, Elk, Otters, Beavers, etc. None of them thought of the Buffalo till one very old man said, "I think I know him slightly, though I may be mistaken. I think he is one of the Buffalo." — "Yes, I am one of the Buffalo." Then the people said, "All right, we want you to stay here and marry the chief's daughter." So he married the young woman.

That evening he told his father-in-law to get one arrow from the tipi. When he returned, he told him to have all the tipis fastened and to bid all the people stay indoors. He prophesied a big storm. The chief told the people. They obeyed. At daybreak they heard a big noise and began to shout but none went out. Then there came a big wind but it lasted only a

short time. They heard a voice outside bidding the chief step out. Then the chief saw dead buffalo before every lodge. Bloodclot told him to call the other people for a feast. He did so, and all rejoiced over the buffalo ; they had been starving to death.

For a while Bloodclot lived with those people. One day they went buffalo hunting. He told his wife, " You must not say, *aka'pəmū'tats* for 'calf', but only the other word *qtcu'tats*." They went out. He was with his wife. They killed some buffalo and were butchering when another herd came running. Forgetting his warning, the woman said, " Look, kill that *aka'pəmū'tats* !" He immediately got on his horse and went off as a buffalo. She cried, recollecting too late. He went with the buffalo.

22b. BLOODCLOT. ¹

There was a man who was too old to kill buffalo though there were plenty near-by. One day he was hunting some following their tracks and found a little clot of blood in the tracks. He picked it up, brought it home and when he got there told his wife to cook it for them. She got her bucket, poured water into it, then threw in the blood. Then somebody was heard crying like a baby. The old man was scared. " Take it out, save it, I did not know it was a baby." She took it out and rolled it up. The child grew quickly. Every night it grew. The next day it walked round a little. The old man was eager to have a child and made a bow and arrows for him. The boy played around, killing mice. He said, " I have killed something, I don't know what." He showed it to the old man. The next time he played again and killed another mouse. Next he killed something that looked similar, but with black and white stripes. The old man went with him. He asked what he had been hunting. He said, " Now I have killed one with big eyes and short ears, I don't know its name." This was a rabbit.

The old man gave the boy a better bow and better arrows. He went off loitering about and returned at noon. He had killed one a little larger, a jackrabbit. The old man would always go for the game. The next time he went to the river. " I went by the creek, and killed a big fellow with a flat tail." The old man found a beaver. The next time he reported, " I killed one with a white breast, a black mark, and a white tail and it carried a stick on the horn." This was an antelope. The old man always told him the name of each animal ; he was very glad for now he was no longer starving. " Up among the rocks I killed one carrying rocks on his head and having yellow eyes." This was a mountain-goat. Next day he killed an animal with wood on its head. It was a big buck and the old man got it. The next day he killed a big animal with a big stick on its head, — an elk. Then he reported killing an animal with a

1. Told by Panayū's.

long tail and yellow eye, — a mountain-lion. The old man took the hide and his wife made a blanket out of it. The boy killed another, and the old man made him a quiver from it and made good arrows for him. Next he killed an eagle and used the feathers for arrows. He was a young man now. He always killed something.

Next he told his foster parents, " I'll visit another village. " They did not want him to leave, but he insisted. " Tonight fix up your tents well and shut every hole. In the night if you wake up, stay inside even if there should be a great deal of noise without and don't be afraid. Don't get up before morning. " The old people went to sleep. In the night they heard a noise round the tipi, but did not get up. Finally it went away where it had come from. In the morning the old woman rose, stepped outside and found buffalo dead all around the tipi. A very poor one was next to the tent. The boy said, " Butcher the poor one first and pile it up there. " The old folks were very glad and the woman butchered the poor one. " Now take the cover off the poor one. " They uncovered it and it turned into the fattest of all. They sliced the meat and hung it up sausage fashion.

After the meat had been fixed, Bloodclot said he wanted to visit Sūnā'wavi's people. Anything he wished happened. He wished for a horse and got a horse. Then he left, and the old people no longer objected. He camped on the road alone. The next day he traveled on. He saw a person ahead of him, it was Coyote. Coyote asked, " Brother, where are you going ? " — " I am going to visit over there. " — " Brother, let us go together. " — " All right. " They stopped together overnight. The next morning they rose. The boy went over a ridge and found a horse for Coyote to ride. Coyote said, " I know where they are, I think they have moved a little. " He found a camp site and in the middle there were signs of a big lodge. " This must be the site of the chief's lodge ; we'll stop here. " They did so. The boy had plenty of food and gave some to Coyote. The next morning they went off again. They saw a fresh camp site. Late in the evening they again saw the site of the chief's lodge and slept there. The boy went out to a little ridge and brought a fresh horse from there. In the evening Coyote said, " Shall we tie up our horses ? " — " No, turn them loose. " Every morning he brought fresh horses. They reached the village late and saw a big tent in the middle. " We must go towards the tent. " They turned their horses loose, and they ran over the hill where they had come from.

All these people were starving, they had nothing to eat. The chief had two daughters. He asked the boys, " Who are you ? " — " We are brothers. " — " There are my two daughters, you may marry them. " They stayed overnight. The Buffalo boy said to his father-in-law, " Tell the people to fix their houses so as to shut up every hole and not to go outside all night. Even though there is a big noise they must not get up till morning. " The people had confidence in him and obeyed him. They

did not rise before daylight. In the night there was a noise. At daybreak two or three buffalo were lying before every house. At the chief's house there were plenty of buffalo, one of them was poor. The boy ordered them to cover this poor one with blankets. When they had butchered, this one was uncovered and it turned into the fattest of all.

Every night the boy would defecate like a buffalo and in the morning his wife would throw away the chips, which did not have the odor of human faeces. Coyote did likewise, but produced a terrible stench. Coyote told his father-in-law to bid all the people shut up the holes in their lodges and not to get up in the night even if they heard a great noise. The Buffalo boy knew Coyote had no power, but gave him enough power to make one buffalo come to each tipi and a few before the chief's tipi. There was a little noise at night, and in the morning they found what the boy had willed. Coyote got up and saw how many buffalo there were. "I wish the poorer one may be a little better." They turned it over and there was a little flesh on it. His brother shouted to the people to move their village again. The Buffalo boy went over the ridge with a rope and brought some fine horses. Coyote also went there and the Buffalo boy gave him power to get two poor ones.

When they were ready to move, the Buffalo boy's wife had a fine horse, Coyote had a poor one. Coyote eased himself every night, producing a terrific stench. The chief asked the Buffalo boy whether Coyote really was his own brother, and the boy told him the truth. Next day they moved. Buffalo boy got a nice herd of horses to the village and Coyote tried to imitate him. This time the boy said, "He shall not get any now," so Coyote failed and was so ashamed that he never returned to camp. The Buffalo boy gave his sister-in-law a horse to move on. On the march the people said, "There are plenty of buffalo here." They wanted to give chase. The boy told his wife not to pronounce the word buffalo calf (*ku'tcu'tats*). "If you do so, I'll turn back into a buffalo, I'll go away and you will lose your husband." He ran towards the herd and killed some, riding on horseback. His wife forgot her husband's warning and when seeing a calf she cried out, "Kill that buffalo calf!" Her husband immediately turned into a calf and disappeared. She tried to catch him, but her own horse also vanished. She ran after him on foot, but failed to catch him.

23. WOLF AND YOUNG DEER.¹

Sünā'wavi was going through the brush. There was a young white-tailed deer spotted all over, which tried to hide from him. He saw him and asked, "Why are you hiding?" — "O! just for fun." Sünā'wavi picked him up and was going to take him home. He carried him a short

1. Told by Buckskin Charlie.

distance, then he said, " You look fine all over your hide. Tell me what your mother does to produce these nice spots. " — " When we are small, she gets plenty of cedarbark, shuts us up in the house, covers it and makes a big fire within where we are staying ; thus we get marked where the ashes fall on us. " — " That's a good idea, I'll do the same with my boys, I like the color. " He dropped the deer and went home, took three of his own children and shut them up in the house after making a fire. " No, " they said, " we don't want to go in. " — " You will get nice spots. " He shut them in and started the fire. The boys were crying, " Father, we are burning ! " He comforted them but they continued to cry. At last they ceased crying. The fire went out, and he opened the door : the children were all dead. Then he swore, " That fellow lied, I'll kill him. " The young deer had gone into the bushes, saw a gopher hole and stepped on it, then hid, and continued doing this. Sūnā'wavi came along furiously. He tracked him to a willow brush and saw the gopher hole. " I'll burn him. " He set fire all round the brush. He walked around. " There are his bones, " he said whenever a brush was crackling. The fire went out. He found nothing but ashes, he did not find the young deer.

24. THE FAR-SIGHTED ANTELOPE. ¹

The ā'vi'u' birds were hunting antelope. They sent out a scout, who sighted one. He wanted to hide and sneak up to the game, but before he could get close the antelope had gone to the plain. " I don't see how he could see me. " He went back without sighting any others. " How many did you see ? " — " Only one ; I don't know how he saw me and escaped. " — " Let us go and catch him. He can't get away from all of us, we'll surround him. " All went, hid, and sighted the antelope in the valley. They separated to form a ring, but again he made his escape. He had eyes just below his horns, and also on both hips, ankles, shoulders, and knee joints ; that is why he could see in every direction, but the people did not know it. Many people were there and tried to catch him but always failed.

Sūnā'wavi wanted to try with his brothers Coyote and Fox, who were swift runners. They also got Kit-fox and Wildcat. " Let us five try to get him. " Snake said he wanted to go along as chief, though he could not walk. All set out and saw the antelope from a ridge. They formed a circle round him and left Snake there. Snake went underground and got out far away, then he went below again, and continued approaching this way till he was quite close to the antelope. The others were carefully watching the antelope. Snake came up between his toes and bit him. Then he kicked and began to run over the ridge. Sūnā'wavi said, " I wonder who has signaled to him. Perhaps it was Snake, that legless, lazy

1. Told by Severo.

one ! " Sūnā'wavi cursed Snake when he found him there covered with dust. " You did it ! Let us follow the antelope. " Then they went and found him dead. Then Sūnā'wavi spoke kindly to Snake again. Of the antelope he said : " He shall never do that any more. Anyone shall be able to kill him, he shall not have so many eyes. You shall defecate and put dirt over him. "

244. WOLF AND ANTELOPE. ¹

The Sūgū'nawits were living in the rocks with a ball. Antelope was living some distance away on the slope. The Sūgū'nawits would watch Antelope, who always gave them a signal when people came near by running toward them. People would try to catch the ball but would be caught in a hole and killed in an underground fire there.

Wolf was chief of the people and wanted to get the ball. He picked out the fastest runners, for Antelope had eyes in his feet, rump, and every other part of his body, saw everyone from his slope and would run off so that no one could catch him when anyone approached. Wolf put Jackrabbit, Fox, and others into line. Snake said, " I want to go with you. " — " No, you can't run. " — " No, I'll be carried and go along anyway. " So Wolf quickly made a basket and carried Snake in it ; he was at the head of the line. Antelope was in a hollow and the people got to a height where he could not see them. " I want to choose someone to approach Antelope for he can see in all directions. " He left Snake in the basket at some distance. As soon as he was gone, Snake got out of the basket and went underground. Wolf selected Grasshopper. Snake in the meantime travelled toward Antelope, keeping below ground. He got halfway, then got out to see how far he was, then went down again till he got to Antelope and bit him.

The others knew nothing about it, for Wolf had only allowed Grasshopper to go. Jackrabbit, the Flies, Coyote, and Fox were talking together. One of them said, " There Antelope is going, I bet that Snake gave him the alarm. " Wolf tore the basket into pieces. Others said, " There Antelope has dropped dead. " Then Wolf said, " Give me fresh willows, I'll make a new basket, that old fellow must have killed him. " He found Snake covered with dirt all over from going underground, picked him up, spoke kindly to him for killing Antelope, brushed him off, put him into the new basket and carried him to the dead Antelope. They saw his many eyes. Wolf ripped off all but two and said, " Henceforth you shall be an antelope. Sometimes you'll see people approaching you and will escape, at other times you will be killed. "

Wolf and his party went toward the Sūgū'nawits, who of course had not received any signal from Antelope. They got to the rock and found

1. Told by Panayū's.

one Sūgū'nawits lying there, while the rest were playing ball with a human head. Now Wolf's people ran after the Sūgū'nawits, whose kicking was less powerful now that Antelope was dead. Wolf called Jackrabbit. "We'll take your tail and make a ball of it." — "All right." Wolf kicked it and it went far off toward the fire in the hole. An old woman came out of the hole and spoke kindly to Wolf and his people; she was the leader of the Sūgū'nawits and did not know she was talking to Wolf. He pretended to be friendly but threw her into the fire. He did the same to all her followers, killing them all.

25. WOLF AND BAT.¹

Wolf told Bat to look for mountain-goats and gave him some tobacco to smoke. Bat smoked it all up and returned for more. He never reached his destination but ran short of tobacco and came back for more. In reality he had not smoked it all but was only deceiving Wolf. The last time he took a large sackful with him and when he returned he told Wolf the mountain goats were in a certain place. Wolf announced to his followers, "We'll have a goat hunt, Bat has sighted them." They set out with Wolf as their leader. Bat had hung the tobacco on trees. When the others saw it, they took it. Bat ran up, crying, "That is mine!" But he did not recover any of it.

The people killed all the goats and Bat killed some too. He did not go home, but put all his meat round him as an enclosure and started a fire. He took the legs and cooked them, then he spoke as follows, "This piece I am going to eat while turned over this way, that one when I am turned over that way, this other one while I kick in my dreams, this fourth one when I break wind." He continued putting each piece round the fire and talked on. "This I shall eat when I return from urination, that when I have eased myself." He was tired and fell asleep. Rats and mice came to him in numbers, took all his meat and stored it in their house in a rock. He did not eat while he turned round. When he woke up the next morning, there was not a single piece to be seen. He saw the tracks leading to the rocks. The rats and mice had clipped off all Bat's hair, even that of the pubic region. Bat felt very badly about it. He picked up some fur and stuck it in that place, that is why people have pubic hair now. This happened a short distance from a lake. Old Bat went to the rock and looked into a hole. Someone came and punched his testes with a stick. Bat asked, "Do you want to do it again?" He did not turn round at all. The newcomer said, "There is no use looking here, those fellows are far away."

Bat went off and met two sisters.. He changed himself into a bat and entered a dead goat. One of the girls picked him up and said, "Nice

1. Told by Panayū's. See No. 5, p. 12.

little animal." She carried him to the lake and tried to make him fly away but he came down and sat by her vagina. "That is the right spot for him, perhaps he wishes to pass water, let him do it." They took him along to play with him. He went from one to the other. "Let us try to get him to possess us." He did so et membri longitudine ambas interfecit. He took the women's bones and was about to put them round his neck when Snake suddenly appeared. "You have killed my granddaughters, those are their bones." — "No." — "I am going to bite you." Bat denied his guilt. "I have never killed anybody, I have always had this necklace." Snake was angry. Bat went to the river for some ice and put it before himself. "If you want to bite me, bite me now." Snake jumped, but broke his teeth against the ice. Bat said, "You shall be a snake from now on. If you bite a person unseen, he will sometimes die and sometimes not ; and if a person sees you, he will kill you."

26. TURKEY AND WOLF. ¹

One day Turkey went up one side of a river and met Sünā'wavi coming down. He dropped to hide himself and lay quiet. Sünā'wavi asked, "Why are you hiding?" — "Just for fun." — "I saw you long ago. Where are you going?" — "Up the river; and you?" — "I am going hunting. I live a little ways up there with my wife and son, whose name is Eye-dirt. Go there and tell her to cut your neck and cook your body for me; I am coming back by evening." Turkey went a little ways crying and began to think. "I don't know what to say in order to save myself, I don't want Sünā'wavi to eat me." At last he said, "I'll report it the wrong way, I'll tell the woman to cut her own son's neck and boil it." He told her this when he found her outside the house lousing her son. "A man down there told me to tell you to cut off Eye-dirt's neck, and he will eat him for supper tonight." The woman went inside, cut her son's neck and got ready to cook it. Turkey went off to the brush and concealed his tracks. When he was far up the mountains, he still continued doing this and thus saved his life.

In the evening Sünā'wavi came home. His wife got out the boiled meat and served it to her husband. While he was eating, he asked, "Is this the neck of the man who came up here?" — "No, this is Eye-dirt's neck." — "I never told him that. I told him to report that his own neck should be boiled. Where did he go? I'll kill him." He went after him with bow and arrows but failed to find the tracks, got tired and returned home.

1. Told by Buckskin Charlie.

27. WOLF AND THE GEESE. ¹

Wolf heard the wild geese in the air. "Where are you going? I want to go with you as your headman." — "All right, we'll drop to the ground." Each one pulled out a feather and put it on Wolf so that he might fly. "All right, fly away with us." They all flew away. They were crying, "Hor, hor, hor!" He did not make the sound like the rest but made it too loud. The birds did not like him. They said to one another, "Perhaps he is not much good." So they said, "Tomorrow morning we'll pull out our feathers again and leave him." They went up a short distance, pulled out their feathers, and made him fall to the ground. "Why did you leave me here? If you go to war and find a dead woman with a baby, save her for me. I'll wait around here for you to return."

He stayed there a long time. He heard the birds crying when they came back. He saw them coming. "What about that woman?" — "Yes, there are two women on this side." — "All right." He went in that direction and found a dead woman and cut her open. He found a boy inside. He went off to the second woman, cut her open and found a girl. He took the baby, made her alive and she at once began to walk. She traveled about and very soon grew up into a young woman.

Wolf and the girl came to a great many people, who were gambling. "Stay here till I arrive there," he said to the girl, "and then walk toward the gamblers." Wolf stayed with the gamblers for a short time, then he said, "I wish someone that is lost would come from over there." He repeated these words. "Look, there she is coming. Well, what are we going to do? We'll have a race toward her. Whoever gets there first, shall marry her." All agreed and formed a line, got ready, and ran. Wolf came far behind, all the rest passed him, with Fox and Jackrabbit in the lead. Wolf said, "I wish that fellow would get a cramp and fall down." So the leader fell down. Wolf said, "You eat too much, that's why you got a cramp." In this manner he himself got the girl.

28. WOLF AND FROST. ¹

Wolf met Frost one day. He said, "At a very steep and rocky place I killed a sheep but could not get it." He had a rope, which he put round Frost and lowered him to the ledge, but there was nothing but an old head there. He left Frost there. Frost yelled. Wolf said, "I could not help it, I dropped the rope." Wolf went to live with Frost's wife. After a long time she had a baby. He treated Frost's own child like a slave. After a while he took the woman with him and left the country.

Bat was hunting rabbits. Frost watched him. Bat was burning sage-

1. Told by Panayū's.

brush to make the rabbits come out so that he might shoot them. At a big bank of rocks he heard a voice : " I am here in the hole, left by Wolf. " Bat looked round but did not see anyone. " What is the matter with the rocks ? " — " I am still alive, I am not dead yet. " Bat went about his business ; he paid no attention to Frost, thinking it was a rock. Several times Frost said, " I am here, Wolf left me here. " Bat went off, but returned. He came nearer. " You dropped yourself. " ¹ — " Well, I'll kill myself. " Bat said, " Fall on me, I'll save you ; shut your eyes. " He caught him by the wing. Frost was not hurt at all. Bat had killed several rabbits and gave some to Frost. " Go to my house, cook and eat them there. There are some sticks there but don't use them for the fire, take one from inside the house instead. "

Frost reached the house. He saw no one there. Outside there were some sticks. He said to himself, " He told me to use some from inside, but perhaps these feathers are his medicine. " He was afraid and took the outside sticks. He picked one up and tried to cook rabbits. The sticks all yelled and ran away as human beings. They were Bat's children ; all their faces were burnt up.

Frost was scared and went off to see his wife. He found no one in camp. He followed the tracks and reached an old camp site. He went on to another site. He continued for a long time. In the next place he found fresh tracks. He found no one there. The men were hunting. He hid under the tent. Wolf returned to the tent and lay down. Frost blew in order to freeze him to death. The old man could not sleep. Wolf said, " I killed that Frost. " There was fire in the middle. Wolf lay there. He went under his wife's dress to warm himself first, then he went to the fire. Still he froze to death, and so did his child.

29. WOLF AND FROG. ²

Wolf and Frog were going to have a footrace. There was a hill with grass round it. Frog offered to race Wolf around the hill. He had already made an agreement with other frogs which were to station themselves at different distances. Each jumped to the next station, whence a new one jumped on. Thus they beat him. Wolf did not suspect what was happening and thought he had been beaten by a single frog.

30. FROG. ²

Frog killed many people. He had his daughter invite people, but before smoking he would say, " Before smoking we'll first take a look at something nice by the water. " Then he lured them to a hole, looked into it

1. Probably this ought to read : " Drop " (imperative).

2. Told by Panayū's.

himself and invited others to look down while he was holding them ; however he would push them in and kill them. Thus he destroyed a great many.

Eagle heard about this ; he was chief of all the animals. One day he said, " I'll go to see him. " He went there and stopped with his brother. Soon Frog's daughter came and invited him in. He replied, " I'll come, " but did not go. She invited him in again, and he said, " I'll come soon. " The third time he answered angrily, " I'll come after a while, there is no hurry. " The fourth time the girl told her father, " He is a good-looking man. " — " No, I think I am handsomer than he. " — " No, I don't think you are good-looking. " He told her to bring him some paint so that he could make himself good-looking. He sent her again to call Eagle. Before leaving home Eagle had told his wife that, if he were killed by Frog, the weather would turn smoky all over the country.

Eagle went to Frog. Frog said, " I want to show you where I get my green paint, that is why I sent for you. Let us go to see it. They went to a rocky bank. " Here under the rock you can look down, I'll hold you. " — " No, it is pretty dangerous, I might fall down. " — " No, I'll hold you. " — " All right. " — " No, I don't see it. " Frog pushed him in, but Eagle flew away and came around back of Frog. Frog said, " I wonder where he went to. " Eagle had lots of bones belonging to the people killed by Frog. As Frog was looking down, Eagle seized him. " What is the matter ? " — " You have killed a great many of my people. " — " No, I have a good arm. " — " I'll throw you down now. " — " No, I'll have Thunder burst up all the world. " — " I don't care. " He pushed Frog in and killed him. He saw him lying on his back. Eagle said, " You'll be a frog now and every night you will croak. " This is how frogs originated. That same evening the frog was heard in the pond.

31. COYOTE AND BEAR. ¹

Coyote had moss clothes which looked like buckskin. He went through the brush to a river, looked into the water and saw chokecherries there. He watched and jumped in to get the cherries, but found only sand. He got out, saw the cherries, and jumped in again. He did this a third time and got wet all over. He took off his suit, dried it in the sun, lay down in the shade and looked up, when he saw the cherries above him. Though tired, he rose to get them. He wrung out his clothes to dry them, but they tore. He took the chokecherries with him.

Coyote met Bear, who had a little baby. Bear asked, " Where did you get those cherries ? " Coyote lied. He said, " Over there, on the other side of the range. " — " All right, take care of the baby for a while. " Bear ran for cherries. In the meantime Coyote killed the baby by cut-

1. Told by Panayū's.

ting its throat, and cooked it. He ate some and left a little for Bear. He rolled the baby's remnants up and put them into the same place to look like a live baby. After a long while Bear returned and asked whether the baby had been crying at all. "No, it slept. We have had a big feast." — "Where did you get the meat?" — "I killed a deer and ate a great deal. I wish to ease myself." — "Very well, go over there." — "I don't want to go nearby on account of the odor." He went a considerable distance. The Bear ate of the meat. When Coyote was far away, he shouted, "You are eating your own baby." Then the Bear ran to pursue him and nearly caught him. Coyote saw a hole and tried to reach it. He came near being seized but slipped in. Bear tried to dig him up. Coyote got out far away and returned to look at Bear from a distance. He picked up a piñon burr and pretended to be blind of one eye. He went to Bear, who did not recognize him. "What are you doing here?" — "My eyes are sore, I don't know of any good medicine." Bear looked at him and said, "You look like the one who murdered my baby." — "No, I have sore eyes, that fellow who killed your baby did not have sore eyes; my people are over yonder. You can't catch him, he got out of the hole far away. Let us go to another place. Make fire in the hole and you'll see the smoke coming out at different places." Bear started a fire. It began to smoke. Smoke came up far on top of a hill. Coyote left Bear.

He went and found some ants and ate them. He met Mountain-lion. "Are they good?" — "Yes, for me; perhaps not for you." — "Give me some of them." He gave him some. The ants bit his tongue and he spat these out. Mountain-lion said, "I want you to stay with me." He took him to the place where wild horses eat mud and sent him to a hill. "Watch for a sign on the hill if you see anything coming." He went up the hill, saw some dust and told Mountain-lion, who said, "Stay there and watch." He went to the horses. There was a tree there. Mountain-lion jumped up on a branch and watched the wild horses coming while Coyote was staying far away. Mountain-lion leaped on one horse and killed it. Coyote was watching and ran towards him. Mountain-lion said, "Drag it off a little ways." However it was too heavy for him. Mountain-lion put his tail round its neck and pulled it to an arroyo. He left Coyote telling him the horse was for him, so he had plenty of food and got fat from eating it. Coyote went off and found another coyote eating ants. He asked him, "Are they good to eat? Let me have a few." He handed him some and Coyote pretended being bitten by them and spat them out. Coyote said, "I want you to be my comrade for a while." — "All right." He took him to his place and bade him go up on a hill and watch for the dust made by the wild horses. He went up and when he saw the dust he reported it. Coyote lay on a branch like the Mountain-lion. The other coyote was watching him. When the horses got close under the trees, Coyote tried to leap on one but missed it, only catching the tail. The horse kicked him and killed him. The second coyote said, "I'll go back

and eat ants. He told me to be his comrade, now the horse has killed him. "

He was eating ants when Mountain-lion came to him. " What are you doing ? " — " I am eating ants. " He gave him some, but Mountain-lion threw them down and asked him to be his comrade. " Yes, I'll stay with you. " They went to the same place. " Go over there and watch. " He did not want to go. " Another fellow tried the same trick and a horse killed him. " The Mountain-lion said, " Drag him far away, I don't want his body there lest the horses scent it. " So the coyote obeyed and then went up the hill. The horses came again, Mountain-lion got on a tree, killed one, took it to the same place as before and gave it to the Coyote to eat. He added, " You must not try to imitate me, the other fellow did and was killed. " The Coyote stayed there, ate up all the meat and got fat. After a while Mountain-lion returned and asked whether he had ever had a fight with anybody. " No, but I know Coyote once told me he had killed Bear's baby. " — " Well, let us kill Bear. " They went there together. Mountain-lion said, " We will fool him. How far can you run ? " — " From here to those hills. " — " I'll stay here, then you go the house and call Bear, saying, 'You have eaten your own child'. When he pursues you, run towards me. " There was a tree with branches there. " I'll be there. When you run, pass under me and I'll catch Bear. "

The Mountain-lion watched while the Coyote went and shouted, " Bear, you have eaten your own son ! " The female did not come out, but her husband. The Coyote ran, pursued by the he-bear, who shouted, " I'll show you ! " The Coyote did not run very fast, being too fat, and came near being caught. He got under the tree, shouting, " Brother ! " When the Bear got there, Mountain-lion leaped on him and broke his back, so he could not get up. Mountain-lion got down, picked him up and threw him toward the trees and killed him. They went back together to the house, got the female Bear and took her to the place where the wild horses were. Mountain-lion told the Coyote to watch for them, and he reported when he saw dust in the distance. Mountain-lion told him to watch the woman and bring her over to him after he had killed a horse. So when he had killed one, Bear and the Coyote ran towards Mountain-lion, who bade them carry the corpse. They were not strong enough to do it, so he himself pulled it to the same spot as before, where the two had a big feast together. Mountain-lion said to the Coyote, " Now you may have that woman for your wife. Stay here and eat the horse together, then go for deer. I don't want you to imitate me, a horse might kill you. " So the Coyote and Bear went off and hunted deer. They found deer and it took the Coyote all day before he killed one. As soon as he was gone, Bear ran away.

31a. BEAR AND COYOTE. ¹

Coyote went to play a trick on Bear. He wanted to kill the she-Bear's two children. Coyote first cut wild cherries with the branches and took them to Bear. Bear asked, "Brother, where did you get that?" — "There are plenty of them down by that mountain," he said and gave the cherries to Bear, who wanted more. "They are over there by the rocks on the other side of the hill." — "Brother, watch these little children while I am gone." Bear went away. Coyote cut the children's necks and cooked them, put the head of the smaller back into the cradle, stuffing it, and placed the other into his bed. When Bear returned, the children were cooked. Bear brought plenty of cherries. "Where did you kill deer?" — "As soon as you went off, antelope came nearby and I shot two. They nearly ran over me. I am too full now." While Bear was eating of the meat, she said, "It is good meat. How about your little nephews?" Coyote said, "I want to urinate." He walked off, then he said, to her, "You are eating your own son." She pursued and nearly caught him. Coyote found a hole which he entered; it was too big for Bear. Coyote got out a short distance away while Bear tried to dig up the hiding-place. Coyote went to some piñon trees, put gum on his eyes to change his appearance and approached Bear. "What are you doing?" — "You look like the man who killed my children, I think it is you." — "Has he eyes like mine?" — "No, but everything else is the same." — "The exit of the hole is way up the mountains, you'll never get there." — "I think you are the same fellow." — "No, I am not; has he an eye like mine?" — "No." — "Well, it must be another man. Go on, work, but I don't think you can get him." He went off some distance, then he cried, "You ate your own children." Then she pursued and nearly caught him, but he ran up hill. Then Bear gave up the pursuit. (As a sequel Severo told the following Tar-baby tale.)

32. TAR-BABY. ¹

Coyote walked to the river to wash his eyes. Looking down he saw plenty of chokecherries below. He jumped down and did not find anything; he came near being drowned. He came out and lay down in the same place. After a short while he said, "I wonder why I can't catch them." He got nothing but sand when he went in again and nearly was drowned. He lay down on the bank exhausted, rested, rubbed his eyes, looked up, and saw the cherries above him. "I never thought of that and came near drowning." Then he got up and ate some. When done he lay in the shade again. He went up hill and sat down. At the bottom he saw pumpkins, corn, and other eatables. He waited on the hill, saying, "I

1. Told by Severo.

wish it would soon turn dark." Soon the sun set and he went downhill to get some big watermelons. He made a hole and ate the biggest melon.

The garden belonged to Cottontail. He knew which were the biggest fruits and could not find them the next morning. He found the holes. "I wonder who did that?" He looked for tracks and found them. He got nothing but seeds instead of the fruits. He did not know who had stolen them, but decided to catch the thief. He made a fence around the garden and a gate in it. All round the top of the fence he put big cactuses. He went into a piñon grove, got some gum and put it on both sides of the gate. He spoke to the gum as follows: "Catch that fellow when he comes and hold him tight." — "All right." Cottontail stood nearby. Coyote returned the same way and found the fence, went round till he found the gate and stepped on the gum. He tried to step back but was caught. "Turn me loose, I want to see my brother. If you don't, I'll hit you with my left hand." He did so and it stuck fast. There was no answer. Cottontail was nearby and heard Coyote talking. "Turn me loose, I want to see my brother; I'll kick you if you don't." His leg got stuck. Cottontail was sleeping. All night Coyote pleaded to be released. At daylight Cottontail rose, got his whip and took it with him. He approached slowly, while Coyote was still talking in the same way. "What were you talking all night for?" — "I came to see you, but this thing caught me." — "I told you once, but you don't want to work. Don't you remember? You were too lazy to work. Why do you steal my biggest fruits? You did something bad, now I'll whip you." — "Don't do that, I'll never do it again." Cottontail upbraided him and whipped him; Coyote began to howl. "Brother, I'll never do it any more, let me go!" Finally Cottontail released him telling him he should not rob any more and that he would give him one more chance.

33. COTTONTAIL.¹

Cottontail went round the world killing people everywhere. He had two necklaces made of cedar cones (?). Once he met Bear digging a hole to save himself when Cottontail should come. He asked Bear, "What are you doing?" — "I am making a hole to save myself from Cottontail. I think you are he." Cottontail said, "What can you do if he comes?" — "I'll stand out on the flat and run to the hole." — "Well, let us try for fun how you will run. I dare say you can save yourself." Bear went off some distance. Cottontail said, "I'll come this way; when I approach, run towards the hole and I'll pursue you." Bear fled accordingly. He got into the hole just in time to escape. "How is it?" — "Pretty well, I think you will save yourself. Let us try again." Bear went again. Cottontail put one of his arrows into the hole. Bear set out

1. Told by Panayū's.

unsuspecting from the same place as before and ran towards the hole. The arrow struck him between his breasts and killed him. Cottontail butchered Bear. After taking off the hide he stuffed it with grass and led it like a dog along the foot of a hill where there were steep rocks and he knew there were some birds. He heard them crying, "Whose boy is that coming over there? Bear is trying to kill him!" Cottontail paid no attention to them, but approached saying, "This is my dog." He said he was very tired and had come a great distance. He was perspiring and rolled up the perspiration from between his legs into balls, saying, "I have some nice perfume here." — "Throw some up, we want to smell some too," said a woman with children. He told them he was in the habit of refreshing himself with it whenever he was tired. After much coaxing he threw up the balls, saying, "All of you must smell of it now." They passed the balls from one to another, and all liked it. "Have you all smelled of it yet." — "Not yet." — "When you have done, carefully throw it down for it is all I have and I don't want to lose it." At last they threw it down. As soon as they had done so, they fell off the rocks like balls and all were killed.

Cottontail went all over the country. He had set out from the west and was going eastward. He wanted to kill the Sun, but first he wanted to kill all the people. He set out again and met two little boys (birds). "Brother, where do you come from?" — "I am from far in the west." They addressed him as Parflèche-turned-over (E'ti-patca'wuts), for if people called him Cottontail he always immediately killed them. He asked, "Where is your mother?" She was killed by a rock where she had hidden food; one day the rock slid over her and killed her. Now we cannot get food except by wetting a stick, thrusting it into the cracks of a rock, and getting out some seeds. — "Where is that place?" Cottontail was hankering after the food under the rock. They took him there. "I'll throw the rock over, but don't look at me, sit a little ways off." The two boys were sitting together, and the younger one said, "Look, our brother's eyes are getting red." — "Don't look," said the other. Cottontail was straining his strength. "Don't watch him." At last Cottontail had turned the rock over and said, "Now, come here, you may use all you want; make mush for me before I go." The boys did not want to build a fire. "The cedars do not allow us to touch them, they always shoot us with their spines." They had scratches on their body therefrom. Cottontail told them to get wood nevertheless. The boys were afraid. He urged them. They went to the cedars, but the trees shot at them and they ran back crying for their brother. Cottontail was angry. He went up close with his big club. The cedars blew up to shoot him, but he broke them all to pieces, saying, "You shall never do this any more. Anyone, woman or child, shall be able to use you until the end of the world." Then the boys got wood and built a fire. Next he asked them to get water. "No, we can't get water. Whenever we get close to it, a wave

comes to wash us away, so we never use water." — "Go on while I am here, I'll fix it so it will be all right." The boys were afraid, but he went with them, standing far back. They walked to the river slowly. As soon as they approached it came in a big wave, which almost caught them. They ran away calling for help. Cottontail said, "Let us go on and see whether it will catch the three of us." They went a short distance, and when the river came he struck the water with his club and said, "You shall not be mean any longer. Any person, even a child, shall be able to use you for a drink. Only sometimes in the spring you may drown people. Thus it shall be forever." Then the river ceased to trouble the boys, they got water and cooked dinner. He told the boys to stay there. They wished him to stay with them, but he said he had to go about his business, which was to go to the east and break the sun all to pieces. They said, "All right, go." He went towards the sunrise.

He went a great ways towards the sunrise. He made a hole to catch the Sun as he came up. He had arrows and a club. The Sun began to rise. As soon as he came up a little, he asked, "Cottontail, what are you doing?" At the mention of his name he became angry. The Sun went down again. Spider came and asked, "What are you doing?" — "I am waiting for the Sun." — "He won't come up if he sees you, but I have a web for you if you want to cover yourself." — "Yes, let me have it." Cottontail put the web over himself and waited for the Sun, who slowly rose but did not notice him. He shot at the Sun several times, but each arrow was burned up. Soon all his arrows were gone. Then he struck the Sun with his club, breaking off a piece, which touched the ground and set fire to the world.

The fire pursued Cottontail, who began to flee. He ran to a log and asked if it would save him if he got inside. "No, I burn up entirely." So he ran again and asked a rock with a cleft in it. "No, I cannot save you, when I am heated I burst." He fled again and asked various things for aid, but only to be told they were unable to give help. He asked the brushes. At last he got to a river. The river said, "No, I cannot save you; I'll boil and you will get boiled." He went to the plain. The fire came close to him. He had already run over the mountains. In the plain the fire came very near. He went to the *kōgwanna'o* weed and asked for help. "Yes, I may burn a little at the top and sizzle, but otherwise I pay no attention to fire." Cottontail dug a little under the weed and hid below it. The fire came and struck the top of the weed, which burned a little. It fell on Cottontail and struck his neck, where cottontails are yellow now. Thus the little weed saved Cottontail.

From everywhere he saw smoke rising. He walked a little ways on the hot ground and one of his legs was burned up to the knee; before that he had been long-legged. He thought it would not matter if he had only three legs. Then another leg burned off. "I suppose two legs will be enough." He walked on two legs, and one of them burned off. "I'll

use one." He jumped on one till that also burned off. He made a house for himself to stay in overnight. At night the Sun caused snow to fall, which put out the fire. Cottontail saw the snow on the ground next morning, but did not go out. The Sun came up and wanted to punish Cottontail. He spoke as follows : "Cottontail, you must be a rabbit until the end of the world, you shall not be human any more. After a snowfall anyone shall be able to track and kill and eat you. Even children shall be able to play with you. Why did you injure me ?" Cottontail heard him, went outside and turned into a cottontail rabbit.

34. CROW. ¹

People were starving but Crow was having lots of fun every night. The people said, " Maybe Crow has something to eat. " So they sent someone to see. The man went and looked through a hole, but one of the Crow family punched his eye with an awl, breaking it, so he had to return without having seen anything. The next night they sent another fellow, but the Crow people were watching the hole and when he tried to look through it, one of them punched his eye and broke it. The next night they sent another, but the same thing happened. Then the other birds looked for someone with a strong eye that could not be broken, but when he looked in someone gave the alarm and his eye was broken too. All the birds but one tried to see and lost one eye in this way. Isi'wits, a red-eyed bird from the brush, remained. "Go and see what is going on now. " He went where the Crows were having fun and looked in at the hole. " Here there is someone looking at us. " Someone tried to punch his eye but it was too strong. When a second thrust made no impression, they thought it could not be the eye of a spying person and paid no attention to it.

Isi'wits saw that the Crows were eating fat and meat in plenty. He returned and told the chief, who shouted to the people to come and hear the report. " They are eating meat and fat, I don't know where they get it. " The people thought that the crows were possibly hiding game somewhere and they considered what to do. They decided to move camp and leave the smallest animal on the site. First they thought of Badger, but he said he was too large. Fox, Otter, Mink all said they were too big. At last they asked Weasel to change himself into a little dog in order to fool the Crows. " After we have moved, the Crows will pick up anything we leave here. " Weasel was to cry like a dog. They struck camp next morning, leaving Weasel behind. The Crow boys came to pick up the leavings. Then Weasel began to cry like a dog. All the boys ran up to him and picked him up. " That's my dog ! " Each claimed it and they fought over it till one of them captured it.

1. Told by Buckskin Charlie.

When the boy brought it home, he said, "Mother, I found a nice little dog where they moved from." — "That is not a dog, perhaps it's a person. I don't want it, kill it over there. It wants to find out about game." The father came. "Father, I found a nice little dog." All the boys liked it. "No, that is a person transformed into a dog." The boy said, "I'll watch it closely." — "That may be a trick against us, they want to find out about our game." The boys cried, they did not want to have the dog killed. Weasel imitated the walk of a dog. He had been instructed not to eat too much when they gave him meat, also not to go to sleep at night but to keep on the watch continually. Every night the Crows killed game and that night the parents went out as usual to kill some. The boy wanted to take the little dog along and feed it on the blood of the game. His mother permitted it. The boy played with the dog, running away and hiding from it. The dog at one place began to cry and pretended not to be able to walk. So the boy carried it to a place where there was a big rock. The Crow people lifted it and passed inside, the boy and his dog following. Underground there were plenty of buffalo, deer and other game. Weasel watched them closely. They got two or three head and when the blood flowed the boy fed Weasel on it, but the dog ate but little. He gave him fat then and Weasel ate it. Then the boy said, "The little dog likes this better than blood." The next time he fed it again, but the dog would not eat, so the boy said, "The little dog has enough." They took the meat back and shut the rock-gate again. The people far off were starving. That night all the Crows had fun again. The boy fed his dog with fat but it ate very little. The parents told the boy to put the dog outside and cover it up, but he wanted to sleep with it. His parents warned him it might soil the bed, still he insisted. The dog began to cry after a while, wanting to go outside. Then the boy thought it wanted to urinate. It went out, returned and slept with the boy. When all were sound asleep, the dog ran fast to the rock and lifted it, then all the animals came out and ran away, making a great noise. The Crow people woke up. "My son, our game is nearly all gone." They did not know who had turned them out. Crow closed the rock, but there were only a few head left. The mother said, "I knew that was not a dog but a person. It is your fault, boys, I wanted to kill him, but you did not want it. Now it will be hard for us to get food. Is that dog still with you?" — "No, he is gone." — "Then he was the one who opened the gate."

The "dog" ran fast toward his people's camp. The game were scattered about. He arrived about daylight and went to the chief's house. "Why are you sleeping so long? The buffalo, all the game, are coming towards us." The chief told his people to get ready. "All the people shall go for their horses and hunt buffalo." Sūnā'wavi was there too; he took saddle and pack horses. He had a snow-white horse and put yellow paint on his mane and tail; he had nice arrows. They went a short distance and the chief bade them halt. They dismounted from their pack horses and got

on their hunting horses. They killed some game. Sūnā'wavi had a good horse but could not kill anything, all the others killed buffalo. The rest had chipped stone arrow-heads, but he only had spines of trees for arrow points, that is why he failed. They went back and butchered. Others gave Sūnā'wavi part of their meat. They went home and had good meals. In the evening the boys had a great deal of fun and the elders danced. They left bones and guts untouched. Then the Crow people came and the others said, "Now they may have *that* to eat, for they treated us badly. Why did they act that way? They shall be crows, and if anyone kills game they shall eat only the remains, never the good meat."

35. THE RATS AND MICE. ¹

A bird went hunting in the mountains and killed plenty of game. He was far from home when night came, so he made a fire and put a corral round it. He put the front and hind quarters on one side of the fire and said, "This is for the time when I shall sleep and turn round." He took another piece and said, "This is for the time when I have rested." He went on saying, "This is for the time when I kick in my sleep. This when I make a jerky movement. When my leg contracts, I'll eat this one." After cooking all the parts, he fell asleep. He did not eat any of the meat and slept soundly until daylight. In the meantime came rats and mice and carried the meat to their rocks. They also clipped off his hair and cut off his clothes and bones. One of them had a bow and arrows and ran across the hunter's face, then he woke up and ran after him but the Bowman went into a rock. The hunter had nothing on him, even his pubic hair was gone. His meat was all gone. He tried to dig up dirt from the rocks and with a long pole pulled out some of his own hair, which he put on his head. He put his stick in again and pulled out some pubic hair.

Wildcat saw the naked hunter digging at the foot of the hill, walked up behind him, and punched his pendent testicles. The bird said, "That is the the only thing I have, everything else has been taken; you are trying to take these too." The Wildcat asked what was the matter and heard the story. He said, "There is no use digging here. If you want to find out, make a fire in this hole and smoke will come out from a high mountain among the rocks." Then he ceased looking for the rats.

36. THE TRAVELS OF OWL'S WIDOW. ²

Owl had a wife and a son. In the night he would hunt rabbits but always gave his wife small lean ones. His wife was angry at him. He would

1. Told by Severo.

2. Told by Panayū's.

start in the evening and return at night. She wanted to kill him. One day she thought, "I'll crack some of these rabbit bones and fix them into needle points." When her husband returned at night he was wont to kick the snow from his feet. She placed the bone there to catch him. When he arrived she watched. He kicked off the snow as usual and screamed, "What have I stepped on? Why did you throw a bone there?" — "I never threw any bone there, the boy must have been playing with a bone." Owl came in. He became sick and got thin. When about ready to die he said to his wife, "If I die, take the boy to my elder brother. Don't take him to other people, who might not provide for him; my brother is a good hunter." He died.

The woman and her child left and got to Skunk's home. Skunk's mother was outdoors. Skunk was inside whistling. The woman sat by Skunk's mother, who said to her, "Don't talk so loud, my son is not the right kind of a man, if he saw you, he would not let you go." The boy shot off some arrows. "We have to go to Owl's brother." They went on a short distance. The old woman cried over Owl's death. Her son asked, "What is the matter, mother?" — "I am thinking of the old people and that I am getting ready to die." He did not believe her and noticed the mark made by the woman sitting down, as well as the arrow points. His mother said, "I sat there myself." — "You are not big enough for that mark." He picked her up and placed her on the spot; he saw that she was too small. "Who has been here?" — "Owl died, and his wife and child were here. She wants to take the child to his father's brother." Skunk said, "Why take him to other people? I am one of his relatives too. Why not bring him here? I am a good hunter and able to provide ample food." He spoke in anger. "That is what his father said." Skunk tracked the woman. Her son said, "Someone is coming behind us." — "Never mind, let us hasten." Skunk overtook them and told her he wanted her to stay with him. She took some lice from her hair, threw them towards a rock, and said, "I want you to be mountain-sheep." Skunk had a blanket of skunkskin, with which he covered her up completely. He said, "I want to kill one of those sheep, stay here." She made them run away. He gave pursuit and killed two or three. The woman left the blanket and fled with the child. Only the blanket was in the place where he had left her. He thought she was still there and tried to hug her, but a brush inside scratched his face. "Don't scratch me, my grandchild's mother." At last he found out that it was only a brush covered with a blanket. He was furious. He threw some of his filth in the direction of her path. It came down like rain. From a distance they saw it coming and mistook it for rain. The woman told her child to run fast, but both were killed by the filth. This happened in the evening.

Badger (?)¹ was sleeping and dreaming; he knew of the death of the

1. The native term is una'puts.

woman and of her child. He asked his mother to put paint on him from the nose on and down his back. He said he had seen something. He went underground, sinking down. After going far off he came above ground again. Then he went below again and at last came out where the dead woman was lying. He got up, took some fresh dirt, rubbed it all over the corpse and made her alive again. In the same way he resuscitated the child. Badger said, "You have been dead." He wanted a reward for saving them. "What do you want?" He answered, "topo'siəm nōru". He wanted to possess her but disguised his meaning so that she did not understand him. She answered, "My child had feathers, but I burned them all up at his father's death." He said, "No, not that," and repeated his words. At last she asked, "Do you desire to possess me?" — "Yes! That is what I meant by *topo'siəm*." This word had never been used before. He had his will of her. "Now you have paid me." He asked where she was going and she told him. He said, "I don't want you to go to a certain place. In an arroyo there are the red-feathered woodpeckers (*aka'kwanavi*, of which the Ute used to be afraid). They make plenty of noise and jollity but whoever sees them drops dead. If you don't believe me, you must die once more."

The woman and her child went on. They got to the arroyo and heard the sounds of jollity. The child said, "Let us look on a little." — "Badger warned us not to do so." The child cried, wanting to see the fun for a little while. The mother warned him, but he insisted. She went close to the brush. The birds had a cradle and in it was a big man to fool the people passing by. The travelers were going slowly. The make-believe baby said, "Two people are looking at us." Then both threw up blood and fell down dead. They stayed there in the night. Badger dreamt and told his mother to put white paint on him, beginning with the nose and going down to the tail. "I saw two dead persons." He traveled below the surface and came up again, went underground and came above ground. He rubbed both with dirt and revived them. "I warned you not to look at those people. They only make fun to kill people. You did not believe me." — "This child was crying, that is why we saw it and they killed us once more." — "I want you to pay me now," said he, using the same expression as before. Now she understood, fell down, and he had his will of her. Then he went home.

She went towards her brother-in-law, Vulture. Vulture cried like a baby. His mother was living at the foot of the rock where he himself dwelt. There was no way to get up. Sünā'wavi lived nearby and knew of Owl's death. He said to the woman, "Don't take the boy there, I am a relative too, I'll take care of him." — "No, his father warned me not to take him anywhere else." Sünā'wavi began to hatch a scheme. Vulture's mother said, "He lives way up there." — "How do you get up?" — "You can get up. Let the boy stay here, then go up alone." — "There is no ladder, how can I get up?" — "Take two long hairs from your

genitals and they will turn into a ladder. If he sleeps, go softly and catch him. He will yell, but don't mind that ; if you turn him loose, he'll run away from you." Sünā'wavi was at some distance watching her ascend. She was way up, went softly, jumped and caught Vulture, who began to yell. Sünā'wavi shouted at his people, " Someone is killing our people ! " He shot arrows up at the rock. The old woman said, " Don't be foolish ! Don't kill my boy, that is my boy. " — " I heard him yell and was scared. " — " He has a new wife, at all events. " Vulture married her.

On the next day Vulture went on a hunt. His mother made a big fire. The woman and the boy watched her. Vulture and others went to hunt cottontails. Vulture had unfeathered arrows. On his return everyone else had a lot of game, but Vulture only had one, which he threw in front of his mother. His wife felt badly about it, thinking he was a bad hunter. She recollected what her husband Owl had said. Sünā'wavi had most of the cottontails. The old woman had a big fire ready for plenty of rabbits. She put the one rabbit in the middle, covering it well with ashes. After a while she removed the ashes, and there were plenty of rabbits there. Now she felt glad she was not going to starve any more.

36a. SKUNK AND BADGER. ¹

Kitfox had a wife ; he was living near Skunk. One night he became jealous and beat her. She became angry and ran off with her son. First she went to Skunk's house. His mother was seated outside and she sat down beside the old woman, who spoke in a very low tone of voice so that her son should not hear her. " Where are you going ? " — " My husband hit me, so I ran away. " — " Run away, my son might catch you. " She went on with her boy. The old woman wanted to rub off the tracks of the woman and her son but Skunk came and asked about it. She made an excuse, but he put her on the woman's tracks and saw his mother was too small for them. At last she told him the truth. " Which way did she go ? " — " Over that ridge. " Skunk went after her. He sat down on the hill, saw her at a distance, went to her, and brought her back toward the house. The woman pleaded fatigue and sat down, telling her boy to sit on her leg. She loused him, picked up several lice, threw them on the rocks and said, " You shall be mountain-sheep. " They were transformed and she said to Skunk, " Do you see those mountain-sheep ? You had better kill some. " — " All right. " He covered her with his skunkskin blanket and killed several of the animals. In the meantime she put sticks in her place under the blanket and went away.

Skunk returned with the game, rejoicing. He found nothing but brush and called for the woman. The brush was thick, he put the blanket round his knees on account of it. He was furious and threw filth after the fugit-

1. Told by Severo.

ives. It looked like rain. The woman told her boy to escape the rain, but the filth overtook both and killed them.

Badger called his mother and said, "Put white paint on me from head to tail. I have seen something that is not good." She put a white stripe on him and he sank down into the ground and got out again half way, went down again and came up where the woman was lying. He stepped over both and they came back to life. The woman said, "What do you want for pay?" Badger did not want to express his wishes, but answered, "tōpō'siən nō'ru'." She did not understand and asked again and again, but he continued repeating the same words. "Do you want this?" — "No." — "This?" She pointed at one object after another on her body. "No." At last she pointed at her genitals, then he said, "Yes, that is what I want." They had intercourse, then he asked, "Where are you going, why did you leave my brother?" — "I am running away because he was beating me." — "It is not good to run about, I want you to go back to him." She was afraid of being beaten again. "Tell him I sent you back again." So she went back to Kitfox.

Badger went off and called to the animals to come as he wanted to give them a dance. They made a ring and he began to sing, but he threw out some filth and killed them all. Then he butchered them and hauled them home. He had plenty of hides and meat then, and dried the meat on a rack.

37. SKUNK.¹

Skunk had killed many people with his filth. He would go to a village and call for a dance. He made believe he was going to sing, then he would kill the people. One day he met Sünā'wavi. "Well, what kind of a visitor are you? I should like to see a dance, my people and I should all like to hear your song." Skunk said, "Very well, I'll come back next night, I always do it at night." Sünā'wavi looked for piñon gum, cut little pieces of hide to the size of Skunk's anus and gummed them. When Skunk came, Wolf asked him, "Have you arrived? As soon as it gets dark, we'll have a dance. I'll prepare all the people. Sit down here, and we'll talk a while." Skunk sat unsuspecting and his anus was glued up. "I have often heard of your giving dances. We want to have you tonight. Let us go, there is a big crowd waiting for us." — "All right." They went together and stood there. "Give us a song." — "Wait," said Skunk, wanting to kill the people, but his anus was closed up. Sünā'wavi said, "Go on!" Three times he tried hard to make his filth issue. "If you don't sing, we'll kill you." Sünā'wavi jumped on him, pulled out his neck and killed him.

1. Told by Panayū's. The narrator said that Sünā'wavi is identical with Wolf, while sūnavi means "wolf".

38. OWL AND MAGPIE. ¹

Magpie wanted to play the hand-game with Owl. They played all night, and Magpie lost everything. Before daybreak they ceased. The next night Magpie called for a game and they played through the night till morning. Magpie rubbed white ashes over the different parts of his body where he is white now. Owl won again but at daybreak he began to lose and continued losing until noon. Then they ceased and Magpie had won back all he had lost and more. Owl even lost his feathers. He went back to his mother and asked her for her antelope skin, which was painted yellow. He put this skin on himself to make plumage for himself, hence his yellowish color.

38a. OWL AND MAGPIE. ²

Owl and Magpie were playing the hand-game at night. Magpie began to sing, making the call he does now. "I wish morning would come soon!" he said. "No," said Owl, "It is still night." He hooted. Magpie said, "Yek, yek, yek!" Owl said, "Hm, hm! It is night still." However daylight was coming. Owl lost the game. People took all his feathers away from him, so he had nothing but his skin left. While playing Magpie put white ashes on his belly to beat Owl; now the magpies have white bellies.

39. BLUE-JAY. ³

Blue-jay had a war-bonnet. He now has white marks on his forehead. He killed many bird people. He had two trees near his house and his mother lived nearby. Whenever visitors came, he danced from one tree to the other with a big knife in his hand. When the visitor wanted to catch him, he would suddenly turn, cut off his head and throw it to his mother, who was always in the house and never feared that anyone might kill her son. She would always shout, thanking her son when he threw her a head.

The animals all tried to kill Bluejay, but failed. Old Sünā'wavi told them how to do it. He called two wild geese. When they came, there was a council. He said, "Bluejay never looks up, only around on the earth. The best thing will be to send the wild geese up into the air. As soon as they come down, we'll send for two men, one for each tree. Thus we'll catch him." While the two men were holding Bluejay, the birds swooped down, one on either shoulder, took away his knife and cut off

1. Told by Severo.

2. Told by Panayū's.

his head, which they threw to his mother. She hallooed, thanking her son, without recognizing his head. Then she recognized it and cried, "That's my son's head, my poor son's head. Some one has killed him, I never thought he could be killed." The four then went to the old woman and killed her too.

40. ANTELOPE'S RACES.¹

Antelope told Deer he wanted to race with him. Deer consented and both bet fat. They ran together for some distance, then Antelope got ahead and won the fat staked by Deer. The next day Elk wanted to race Antelope and both staked the fat on their own bodies. Again Antelope won. The following day Deer, Elk, and others had a council about how they might win against Antelope. Deer said, "I'll make him race over rocky places in the wood. He can't leap over branches but can only run in level places." Antelope expected to win again. They started on level ground but soon reached the timber. At first Antelope was ahead, but he could not jump over logs and brush, so Deer won Antelope's fat.

The next day there was a race between Elk and Antelope. Elk said, "I'll make him run through a pine wood." They started on level ground again, but after a while they entered a heavy wood. Antelope was far ahead at first, but among the trees Elk beat him, winning the race and the fat.

Mountain-goat was asked to challenge Antelope. "All right, I'll ask him to race over the rocks." He challenged him and Antelope accepted. At first they ran on level ground and Antelope was ahead, but then they went up the rocks and Mountain-goat won. He said he would not take the kidney fat but all the other fat.

41. BEAR AND MOUNTAIN-LION.¹

One night Bear got up a Bear dance. While the dance was going on, he eloped with Mountain-lion's wife, went to a big mountain, crossed a canyon, got to another mountain and stopped on the other side of it. He did not touch the woman at all, and she asked him when he was going to possess her. "My husband is probably coming, you had better have intercourse with me." — "No, I'll not possess you till spring, that is my season." — "Why did you bring me here? You brought me here for nothing. Make haste and possess me." — "No, spring is my season." — They stayed together for several days, then the woman repeated her question and told him she was afraid her husband was coming and that he was strong. Bear refused to possess her. "I am strong too," he said, "I'll show you"; and he broke up a pine tree.

1. Told by Severo.

The next day they were sitting together. The woman saw Mountain-lion coming and said, "Here he is, you would not believe me." Mountain-lion walked up and asked, "What are you doing here?" — "We are just going round here. We did not do anything wrong." — "All right, I want to take my wife home." — "No, she's mine now, I can't give her back to you." — "No, I want her." After a while Bear said, "I'll tell you what we'll do. Let us wrestle; whoever is thrown, shall give up the woman." Mountain-lion agreed. They wrestled for a while, then Mountain-lion lifted Bear, carried him to a log and threw him on it, breaking his back. He said, "You shall be a bear hereafter. You tried to be tricky, but you have failed." Mountain-lion took his wife home. He asked her whether Bear had possessed her. "No, he said he only wanted to have intercourse in the spring." — "Are you sure?" — "Yes."

42. BEAR AND THE FLIES. ¹

Bear stayed in his house all winter. On a spring day he came out near the rocks where the sun was shining and lay down to sleep. Some big flies came and settled on his face. He woke up, saying, "There are many flies here, I think spring has come." The flies said, "Yes, spring is beginning. Go and bite some people. What are you lying here for?" — "No, do it yourselves, go and spoil meat." — "No, the eggs I put down on meat are salt." Bear said, "I only attack a person to make him brave, I don't hurt people."

43. THE FLIES. ¹

There was a brush-fly with a long nose and a horse-fly, his brother. Horse-fly said, "Brother, I want to go hunting, I know a rock where a buck always hides. It is a short distance away. Stay here, and I'll kill him there." Brush-fly saw the antlers sticking out from the rocks and sang towards the deer, which became scared and ran off, making its escape. Horsefly asked, "Brother, why are you always singing? We want to get the deer from the other rock." — "I am always that way, I always sing." They went down and saw a big buck. Horsefly shot at him, he fell down. Then the little one came singing. Horsefly had never touched the deer. "Where did you shoot him? I don't see any hole." He examined the deer. "I think you shot him here." He put his finger into the deer's nose, ears, and eyes. "I think not." Horsefly just watched him. The little one raised the deer's tail and said, "Oh, this (the anus) is where you shot him, that is why I could not find the hole before. I don't know what to eat, I think I'll eat this tail." — "No, that's for your dog." — "Well, I think I'll eat the leg." — "No, that's for your

1. Told by Severo.

dog." He wanted the quarters next but got the same answer. He got between the deer's antlers and lay down there. "I don't know what part I'll eat, I don't know how you killed him, and can't find the hole." Suddenly the deer jumped up and ran away with the little fly between his antlers. After a little while he fell off.

Horsefly said, "I don't know what made him say that." He followed the deer and found his brother. He tracked the deer again and said, "You must not say anything if I kill him again." They got to the Blue-bird camp, where a hand-game was in progress. The buck ran into camp and was killed by the people. They knew the flies were pursuing him and killed both. The gamblers said, "Those two fellows have a dog, look out for him." Soon they heard him coming. It was a bear. First he went into the brush and hid his lungs, then he went and killed many of the people. Their arrows and other weapons did not hurt him at all. He killed half of them. Then someone said, "I think he has hidden his lungs." So they went into the woods and shot his lungs with an arrow, and he at once dropped dead in the village.

43a. THE MOSQUITO BROTHERS' DOG. ¹

Two Mosquito brothers went hunting and killed a big buck. They had a dog with them. The younger brother asked, "Who shall eat this leg?" — "That's for the dog." — "Who shall eat the other leg?" — "The dog too; if a person ate it, he would become lame." — "Who shall eat the arms?" — "The dog." — "What about the head?" — "It is for the dog; if a man ate it, he would get a headache." — "What about the back?" — "That is for the dog too, we don't want to have a pain in the back." The younger brother continued asking questions and the other assigned all the parts to the dog until the deer revived and ran away.

The boys pursued the deer, the younger one singing continually. It ran toward a camp where the people were gambling and they killed it. Wolf said, "It must have run away from those two brothers." — "There they come!" — "I knew it." The older one came ahead and the people killed him. Wolf said, "Perhaps his younger brother will follow singing." Soon he came and was killed too. "There is still another left, their dog is mean, we had better look out for him." When the boys had not returned next day the dog went to look for them. Wolf said, "That dog is coming now." The people saw it. It killed many of them. They shot at him. Wolf said, "Perhaps he has put his lungs away so he can't be killed." They were fighting the dog. Wolf followed its tracks till he found its lungs and heart on a tree. He shot an arrow at them, then the dog, which was at the time fighting Wolf's people, at once fell dead.

1. Told by Panayū's.

44. SPIDER AND COYOTE. ¹

Spider was on a tree. Coyote was starving, found him and wanted to eat him. Spider said, "What are you doing?" — "I am going to eat you." — "No, I heard some people over there talking about killing you. I'll go there to find out what they are going to do." — "All right, come back soon." Spider promised, but did not return.

Coyote went on and found another Spider. He was going to eat him. "No, I'll tell you something good. Why am I on a tree? What do you think of it?" — "I don't know." — "I hold on to a tree, shut my eyes for a short time and see everything all over the world. This tree is chief of the whole world, that is why spiders always go on trees." — "That is new to me." — "Don't you wish to see everything?" — "Yes, I should like to." — "Well, shut your eyes for a while, hold on to a tree, and you will see everything." As soon as he had closed his eyes, Spider went away. Coyote saw nothing; he called Spider bad names.

45. THE MAN-HUNTERS. ¹

Dog married into a tribe none of whom had an anus. The next morning his father-in-law said, "Let us set out hunting." Dog thought they were going to hunt game. "Right up that gulch we kill game. I think our son-in-law will kill one." He went with another man, who told him to shoot when the game came; the rest of the party were going to drive. Dog got his arrows and was waiting. He heard shouts but saw no signs of game. Nearby he heard some one saying, "Come, my son, those devils are trying to get us." He saw a woman and her children. He let them pass by. They were some of his own people. Some of Dog's wife's people said, "It went straight up to you!" Then a fat old man approached, and they cried, "There goes a big animal, shoot it, brother-in-law." Dog was afraid they would kill him if he failed to obey and shot the man with an arrow. "Look at that fat animal. I think our brother-in-law has killed it. Have you killed any?" At first he pretended not to have killed any, then they tracked the game and found the fat man dead. "That's a good animal." They butchered the man. Dog said, "I wonder how they are going to ease themselves after eating." He did not want to eat. They said, "Our brother is going to eat some too." He went out among the piñon trees to get gum and fixed a rock with a crack on one side, so that he could drop food into it and eat the gum instead. The other people did not eat any fat but simply inhaled the steam from it. "Look at our brother," they said, "he is eating fat meat." However he was only chewing gum and dropping the meat into the rock. Each one

1. Told by Panayū's.

took a share of the meat home. Dog went on the rocks to hunt mountain-goats. He did not want to go with them, he felt hungry. He killed one goat, took it to his wife and threw it outside his tent. His wife yelled at her father, "Look, this man has killed one of our horses!" Her father said, "Let him have it, may be he'll eat it!" The woman cried continually, at last she cooked it and he ate. He went outdoors to ease himself. One of the people saw it and liked it, then each wanted to get an anus also. "We can only eat by inhaling," they said. They called Dog and examined his rump. They said they were going to make orifices for themselves, punctured one man with a knife and killed him. Dog ran off, not wishing to stay with those people. He thought they might kill him and wanted to leave the country. His wife scolded him all night for killing a "horse." He got angry and said people should not be killed like game and ran away that night. He found some of the people killed by this tribe of man-hunters. They had no arrows, that is why they were easily killed. "I'll make arrows for you, and if they trouble you, shoot them." These people knew nothing about bows and arrows. Dog said, "I'll teach you." He made a number of bows and arrows for them. Then he went off. After that people were no longer killed like game.

46. THE SĪ'ATS (OGRES).¹

(1)

Long ago there were many SĪ'ats. People were afraid of them for at night they would look for children to kidnap. Once the boys were playing and a SĪ'ats caught one, put him into a basket and carried him far off. The other boys remained there. The SĪ'ats came to a mountain. He had a fire and told the boy to look for rocks to be put under his arm. The boy looked for them and brought one to the ogre, who told him to get a second one of the same size to be used in cooking the boy. The boy went off among the rocks crying. He heard a voice say: "What is the matter, my grandchild?" He did not know who was talking and answered, "A SĪ'ats has captured me and wants to eat me, he is making me look for rocks." The voice came from under the rocks; it was that of Qa'tsits (Lizard?). "No, come here, I'll give you my hat." His head was full of spines. "Take this along and hide it; when he sees it, he will be frightened and run." The boy ceased crying, took the cap, hid it, and brought back a stone. When he came near, the SĪ'ats asked, "What are you bringing?" — "Nothing but a rock." — "No, you are bringing one thing I am very much afraid of, throw it away." The boy did not obey but came closer with it. The ogre ran, but the boy hit him with the cap, so that his leg began to bleed and he died. That was the only thing that could kill him.

1. Told by Panayū's.

(2)

While the boys were playing, a Si'ats caught one, put him into a basket, and took him far away. Whenever the ogre rested, the boy put rocks into the basket so that the Si'ats soon became tired. He went a little farther. He never went under trees lest his victims should escape, but getting very tired he forgot and passed under a tree. The boy climbed on one of the rocks and after defecating on them in the basket he seized a branch and raised himself on it. The ogre went home and removed the load. "It is heavy!" he said. He found nothing but excrements and rocks in the basket. "How did the boy escape?" he asked.

(3)

The Si'ats could only be killed by obsidian (*wina'p'*), so the people used to keep obsidian points whenever they found them on the ground. One evening an ogre entered the village, cut off one of his arms, went into a tipi and offered it to the woman there, who thought in the dark that it was a deer offered by a neighbor. As soon as she took hold of the arm he seized her and carried her off. The people hit him and shot at him, but he could not be hurt by arrows. They struck him with tipi poles, but the poles only broke to pieces. After a little while the ogre rested, saying his arms were tired. Then someone found an obsidian point, hit him with it and killed him.

(4)

There was an Indian village. A hunter came home in the dark and saw some one standing in the middle of the camp, but thinking it was simply a tribesman he went home. After a while he went out and saw the same person still in the same place. He went out again and still saw him there. Then he went to see what it was and found a Si'ats. He took a light along and called the other Ute. They came, shot the ogre with arrows and punched him, but without making any impression. Though they fought him all night, he never stirred. At sunrise a young man asked, "What are those people doing?" He went there with an obsidian arrow. There was a big crowd. The Si'ats saw his arrow points. The young man shot and killed him, the point going right through his body.

(5)

This young man's younger brother once went rabbit-hunting with him down one side of the river. The brother got tired and wanted to return. "Well, since you are tired, let us go back." While going through the brush, they saw an old woman and the elder brother shot and killed her

with an arrow. The young boy thought it was a woman of their tribe, but she was a Si'ats. The elder brother washed his arrow. The boy thought to himself, "I don't know why he killed one of our old women. I dare say he has cleaned his arrows but someone will reproach us for the deed." They reached home. The boy told his people: "My elder brother killed an old woman in the brush." — "What for?" — "I don't know. She was sitting in front of us in the brush. He then cleaned his arrow." They asked the young man about it, but he denied it. The boy repeated his accusation, but no one in camp was missing and at last he explained that he had killed a Si'ats.

"Ba'pe'ts" is the name given to the female Si'ats; they are big and stout and have large breasts. Sometimes they offer their breasts to little boys, who are killed because their teats are filled with poison. Boys were formerly warned not to go too far lest they be taken by Si'ats.

47. THE DWARF. ¹

The Indians once found a dwarf about the size of a little boy. They were going downstream and saw a tree fall down across the river. Under this tree they found the dwarf. There was no water there. They turned him over. He had little whiskers and wore a blue shirt. There was hair about his member. He was looking at the Ute. They said, "Perhaps he is dead, perhaps he is alive". He may have been Pā'apat, who is of the same size but lives in the water.

48. THE SUN BOYS. ²

Long ago there was a young girl who had never been known to any man. One day she thought she would like to have a baby and wished to have Sun for her husband. Before sunrise she went on a hill, waited for Sun, lay down towards him, and when he rose asked him to possess her. Every morning she thus addressed him. After a while she became pregnant and gave birth to twin boys. Her parents asked her, "Who is their father?" — "I have never had anything to do with the young men in the village, but I asked Sun to make a baby for me. Those boys are the Sun's sons."

The boys grew up and asked who was their father. Their mother told them the Sun was their father. "We had better visit him in the east." They set out and far off they met an old woman. "What are you doing, my grandchildren?" — "We are going to see our father." — "Who is he?" — "Sun." — "Are you sure?" — "Yes." — "This rock is very steep, you can't get down. How are you going to get there?"

1. Told by Panayū's.

2. Told by Panayū's. Cf. Matthews, *Navaho Legends*: 108.

I'll take you, my grandchildren. Stand right at the edge. I'll give you one rule. While I carry you down, you must keep your eyes shut tight till I tell you when we are down below." She carried them and they shut their eyes. After a little while it felt like a stop and the young boy, being curious, wanted to see and looked a little. Then the old woman was caught in the rocks by her vulva, whence the stop. Then they all dropped, but it was only a few feet. The woman said, "I warned you against looking." She was Bat's mother.

The boys went on toward the Sun, laughing. Their mother had told them to be careful on their trip. "The eagles and other birds are mean and kill people, don't stop by them, but go on lest they kill you." They got to Sun but found only his wife at home. "What do you want?" — "We have come to see our father, Sun." She became angry. "As soon as he comes, I shall scold him. He told me that he never touched any other woman, now you tell me you are his sons. Well, he will know anyway that you are here, I'll hide you here, don't talk." After sunset Sun came home. When still outside, he said, "I smell somebody. Who is it?" — "No, there's no one here." — "Yes, I smell somebody." Sun snorted like a horse. He tried to find out who was inside. His wife at first said, "Nobody," but later she said, "These boys are your sons." Then he walked in. His wife asked, "Why do you lie about never having been with other women? Why do these boys call you father?" — "I have never had anything to do with other women. I do not know why they have come here; perhaps they belong to Moon." He added, "I'll see Moon about it." So after supper he went there. "I think you did that, I never do that sort of thing, they are yours." They had a dispute till Sun picked up a rock and knocked out one of Moon's eyes, that is why the moon gives only poor light. Sun told his wife about it and told her he would test the boys. He bade her boil some water. "If they are my sons, they will not die." His wife brought the boiling hot water. The elder jumped in, then the younger, and neither was hurt. Then Sun said, "Yes, those are my boys."

Sun told the boys to return to their mother. "On your return trip there will be dangerous things on the road. Tell everybody that you have seen me, but be careful of the eagles and other noises you hear and don't stop there." They went back and after a while heard a whistling noise. An old eagle came. They ran under some trees. The eagle went far up into the air. The elder twin had arrows. When the eagle descended, the younger boy ran like a chicken into the brush, but the elder shot and killed the eagle, took all his feathers and carried them home. A lot of other birds watched the boys, took the feathers and went off. The boys returned home and told their mother they had been to Sun, that he was indeed their father, that they had captured feathers but the birds had stolen them.

49. THE BLIND DUPE. ¹

There was a blind old Indian. He had a wife. The buffalo came close to drink from a mud hole. One day the man said, "I want you to make a hole near those buffalo. Point my arrow towards them, perhaps I'll shoot one." She dug a hole and waited for the buffalo. The man told her to choose a nice fat one and point the arrow, then he shot it off. "I think I have killed one," he said, "You can't see," she answered, "you shot the mud." But he had really killed one. "I think I have killed one." — "No, you can't see." The woman took him home and went off to butcher the buffalo. She cooked a kitten(?) for her husband. He smelt of it. She said, "That's the plant I usually cook for you, you can't see anything." She went off and did not return.

The man cried by himself. He looked for some black rocks he had had before becoming blind. When he found them, he ground them to fine powder. He put it into his eyes and went asleep. The next morning he got up and could see a little, while before he could not see at all. The following night he did as before, and in the morning he saw a little more. In the evening he put some more into his eyes and went asleep. The next morning he could see fairly far. The next night he put more on and the next morning he could see plainly at a distance. He was very angry, took his arrows and went to look for his wife in the hills. He heard something like the noise of skin-dressing. He hid in the brush close by. He looked and saw the old woman preparing buffalo hides. He went close and hooted like an owl. The woman cursed him. "What are you crying like an owl for? You can't see." He was angry, took his arrows and walked up to her. When he was aiming at her, she cried, "Husband, don't do that!" But he paid no attention to her and killed her. Then he had plenty of meat.

50. KUMA'RÖP. ¹

Long ago a Ute was living alone with his wife, a short distance from a pond. At night he would hear the crying of an eagle, a coyote and other animals but he never saw any of them. Sometimes it sounded like fighting. One morning, before sunrise, he went out with his gun to see what was going on, ready to kill the noise-maker. When daylight was near, he saw a bird come from the middle of the pond, extend its wings, and cry like a wolf. The man shot at it, but missed it, and the bird disappeared under the water. A second shot missed it by a little. The bird then cried like an eagle. The next time it howled like a coyote. He shot again, and it imitated a fish-hawk. Ten times he shot at it, but missed every

1. Told by Panayū's.

time. Then the sun came up ; the Ute addressed him. " Help me, I want you to kill that bird for me, I should like very much to have it. " The bird came up again and now the Ute shot and knocked it down. Then he threw a rock at it, making it float to where he could pick it up. Its skin had no hole in it. He put dry grass inside the skin to make it look as though alive. It was a fine bird, resembling a crow but its plumage had a silk-like color. The Ute came home, put the bird on a lodge pole and slept facing it.

While sleeping he dreamt that a wolf was howling nearby. He woke up scared, fell asleep again, woke up once more in the same way and saw nothing but the skin. Then he dreamed of a coyote crying close by, but when roused he saw nothing but the skin. The fourth time he dreamt and discovered that it belonged to Pā'apàtsi, the Water-boy, who spoke thus, " No man can kill that bird. Bullets cannot go through it. Yet you have killed it and it belongs to you. You shall be like it, bullets shall not be able to do you any harm. " The next day he dreamt again. He dreamt that some other tribe were tracking him but failed to kill him. The sun rose and plenty of enemies came, but single-handed he drove them back. Thus he became a shaman.

This man was a good hunter. He hunted beaver and had a hundred furs. From the bank of a large river he saw something shining far away. He thought it was an animal. When he got near, it looked like a horse on the water, with a man on it. When he came closer, it was a boat but the top was like a horse. It was nicely fixed up. The man on the boat looked like a white man and approached the Ute, making signs and looking at the sun. He bade him wait. " Some people are coming, " he gestured. The Ute waited. Soon the people came with packed mules, some whites among them. There was one horse. The Ute shook hands with the man. The mules were unpacked and dinner prepared. The Ute asked, " Whose horse is this ? " — " It belongs to this man. " — " Why does he not ride it ? " — " He always goes on the water, that is his boat too. He is our master. He is dumb. He belongs to the Sun ; he is the Sun's son. " The Ute said, " I should like to have that horse. " — " We shall ask him. " — " I'll give him a hundred furs for it. " — " We don't think he will let you have it, it is remarkably fast and he can catch any game on it. " One of the men signaled to the master, who looked three or four times at the sun, then made gestures to indicate his consent. The furs were to be brought in the morning. " He will also give you a gun and bearcoat and hats, some powder, flint and bullets. " The Ute went back on his own horse and got the furs. Before sunrise he packed his horse with it, brought them to the man and got the horse. He saw an antelope, wished to test his horse, and in a short time caught the antelope. His name was Kuma'rōp. The Sun's son gave him an officer's uniform.

Kuma'rōp had two wives ; one was much younger than the other and had a son by him. When he came back from his trading he set his traps.

One night he was sleeping and dreamt that enemies were coming after them. He woke up and said he would start for beavers after breakfast. He told his wife to take the boy far up to the hills and to keep watch. "Some people are going to attack our camp." He let the old wife stay at home. He rolled up his water-bird in cedarbark and put it on the shade lodge in order to hide it. Then he looked for his traps. As soon as he had gone, the enemy came and captured his older wife. "Where is your husband?" — "He is hunting around here."

Two young men wanted to kill the medicineman and waited for him at the lodge. The younger wife watched them and went to tell her husband, who was catching beavers. "Your dream has come true. They took the other woman and two men are waiting for you at the lodge." Her husband kindled a fire and put in the beavers to cook. "When I return, I shall have supper. If I get killed, run away." He saw the two young men. This was in the afternoon. He got his gun. Those men had taken all his clothes, the chief wearing his uniform. The woman said, "I bet those twomen will not get back, he is very powerful." He approached slowly. When close, he ran at them. They stepped each to one side. He killed one of them. The second man tried to shoot him but missed him. Then the Ute pursued him. The enemy cried for mercy, but Kuma'rōp knocked him down, cut off his hands and legs, hit him and cut his throat. Then he returned to his wife. The enemies waited for the two men for a long time, then they thought they must be dead, returned and found them killed. They went off crying.

Some time after this he stayed with the other Ute. His son was quite grown up. Once the boys were swimming when the enemy came, killed them, and attacked the camp. Kuma'rōp, sitting under a cottonwood, killed many of them and remained unhurt.

The Shoshoni took his (older?) wife away.

51. THE UTE SHAMAN.¹

Long ago there was a water-elk named Paiyu'k, which was a mean animal and hard to kill. The Ute called it "Yü'ükit", person-eater. Once the people went on the warpath and had a to'na'kai dance². One Ute was a shaman who had derived power from Paiyu'k. He never slept on the ground but always on a platform, and he was not allowed to step on earth. He dreamt of the coming of the enemy and told the people about it. "We'll travel one day, then we shall meet them." An orphan was told to go with the shaman who had a stick on which was stuck what little food he ate; he never took food in his fingers. He owned a stallion and many other horses.

1. Told by Panayū's.

2. Anthropological Papers, American Museum of Natural History, vol. XI : 833.

They set out. The shaman had one single piece of meat on his stick to serve him as provisions for the journey. In the evening the people stopped. The shaman and the orphan were far behind the rest. The people fixed up a bed for him. The chief did not like this, said it was too troublesome and asked why the shaman never slept on the ground or why he did not stay at home. The next day the enemy came as the Ute were ready to break camp. The shaman was still in bed for he had to be lifted on horseback. The Ute were all mounted and fighting the enemy. They fought near the shaman. One Ute was killed and the people reported it to the shaman, who said, "Well, those fellows have arrows, they have the right to kill." A second Ute was slain and when his death was reported there was the same answer. A third man was killed and it was reported to the shaman. He said, "They have arrows. I want you to put me on my stallion." Two three men saddled it for him and put him on it. The young men were afraid of being shot. The shaman asked for his spear and charged the enemy. With the spear he killed the leader, who wore a bonnet, also a second chief. The enemy fled. He killed all but one who should tell the tale to his tribe. All the Ute were glad, including the chief. They respected the shaman. They took to camp two horses packed with scalps.

They lifted the shaman from his horse. The chief offered him a fine bonnet, but it was declined. Another Ute brought him a good horse, but he declined it, saying, "I don't want to be stylish." A third offered a scalp; this was accepted. He stayed there. The shaman said, "Send two boys ahead to the village with some of the scalps. We'll be there the following morning ready to dance. Tell them to dress well; we'll have a mock battle there." — "All right." — "We'll be attacked the next day." The shaman took a horse and a scalp. The next morning the men dressed up nicely in the enemies' clothes. The orphan was well dressed now. The people were ready and got up a sham fight. The shaman came from behind. He started his horse toward the dance. There was no bridle on it, so it ran over and killed a boy, then he returned to his lodge, where the people lifted him off his horse and laid him on his bed. He heard crying by the dance ground and asked his wife what was the matter. "Is someone killed or dead?" — "Yes, I heard you ran over a boy." — "Well, that is all right. That sham battle is just like war. Why doesn't his father come to get the horse that killed his boy, also the rest of my horses?" The relatives of the boy were angry. The shaman's wife delivered the message to them. The father came to the shaman, took the horses and divided them among his kin. Then the poor Ute got together another group to go to the shaman and he gave them presents. They went round as in the *ni'niə'ka'təm*.¹

1. Or *nini'ewt'eo*; see *Anthropological Papers*, American Museum of Natural History, vol. XI, 833.

A Pueblo Indian once came to trade with the shaman whose wife asked him not to trouble her husband. The Pueblo had some *pinñ'erə* (?) and wanted to trade it off. He handed it to the shaman, saying, "Here!" Punning on the word, the shaman said, "You gave me this to rub my anus with it." The Pueblo replied, "I want you to pay me." — "No, you gave it to me to rub my anus with it." The shaman continued speaking thus till the Pueblo got angry. Then the shaman seized him and killed him with his spear. He called to his wife: "Come here, drag him out and throw him away." — "I think you have killed that man." He was dead, and the woman threw him away like a dog.

52. THE UTE'S ESCAPE. ¹

Long ago an old man was living with his wife in the mountains. He had plenty of meat and fat. One morning the man rose and they found that people from other tribes had come there. The old man was frightened, thinking they would kill him. He sat on one side of the lodge as four or five of the strangers came in. He spoke to his wife, asking her to prepare food for them. He said, "I'll do something so as not to be killed." He told her to bring the pancreas and to point two sticks. The strangers laughed at the couple. The Ute told his wife to go outside and get ready, "When I signal, get on the horse; I'll throw grease into their faces, so they will not be able to see, then I'll escape with you." He prepared the pancreas, cooking it well till the grease came off. The strangers were laughing. When all the grease had melted, he threw it into their faces. They howled with pain. He signaled to his wife, who had two horses ready and both mounted. The enemies were too much hurt to give immediate chase.

53. THE SCALPED ENEMY. ²

A Ute was living alone with his wife. The Ute people were far off. They came to a hostile camp, killed all the enemies but one, who lay there, and took all their scalps. The man who was living alone did not know of the fight and went on a hunt. He said to his wife, "I am going to hunt. If I don't get any game, I shall not return but shall stay over there." He did not return. About evening she was waiting for him. The enemy caught sight of the light in her tipi and crawled toward the door. She thought it was her husband. He made a noise: "*hō'wewewewē'*!" She thought, "What has happened to my husband?" Then the enemy crawled in covered with blood. She got scared and fled, leaving her

1. Told by Panayū's.

2. Told by Panayū's. The Ute tell this tale to frighten children when they are naughty.

baby behind. She went straight toward her husband, shouting till he answered, "What is it?" — "I left my baby there, someone came to our tipi, his head is all covered with blood and I ran off." The two went back. He told his wife to stay some little distance from the lodge. The enemy was lying down by the fire with his back toward it; he was a big man. The Ute seized him, dragged him out, and killed him with a knife. The enemy had already killed the baby. The Ute saw that the stranger had been scalped. He followed his tracks backward and found another dead enemy. He went to the camp and found out about the fight.

54. THE SKEPTICAL HUSBAND. ¹

A man was staying alone with his wife. One night she went out. When she returned, she said, "I heard a noise over the ridge; perhaps the Comanche are after us. Perhaps they are preparing shields." — "It is only the night birds in the bush." After a while the woman said, "I heard someone walking about here." — "No, it is nothing but a 'buffalo-wolf' going round, walking like a man." — "If you stay here, you'll be dead tomorrow." He only laughed. "If you want to be saved, you may run off." So she ran away and hid. Toward daylight the enemy attacked the man. When the sun came up the woman returned and found her husband dead. "I knew it, but he did not believe me." She struck the corpse's head and said, "That buffalo-wolf killed you."

55. THE SUN HORSE. ²

The Ute moved off into Shoshoni territory. One day the Shoshoni going on the warpath went on a ridge. They thought somebody was coming to fight. A shaman came after his wife. The Ute mounted his horse last, but though he was a big man, his horse went ahead of the other horses and he ascended the hill first. However it turned out to be a false alarm, there were no enemies. Now the Shoshoni knew it was a fine horse, though not a very large one. Some visitors came and the Shoshoni pointed out the Ute as friends. The visitors came to the Ute then. As soon as they had entered, one of them called the Ute "father," handed him his rope and presented him with his horse. They shook hands. The horse was tied there. "My son will soon bring another horse, I'll give it to you." The orphan soon returned. He told the boy to keep one horse to be given to the visitor. The visitors said to one another, "That horse is no good, why are you giving away your fine horse?" — "I have already given it to him." Still he told his "father" he did not like the horse presented to him. "You have no right to object, I

1. Told by Panayū's.

2. Told by Panayū's. Parts of the story are rather confusedly told.

did not ask you for a horse." The Ute turned the horse loose and told him to take back his horse. "I gave you my best horse and your horse can't run with it." So they bet. The race was fixed for the next day. An Arapaho bet a whole suit of buckskin, also guns, a horse and other property. His comrades also bet. The Shoshoni had seen the Ute's horse and bet on him. The Ute was bigbellied so the Arapaho thought the horse could not carry him. The Arapaho was slim. "I'll ride my own horse, you shall ride yours." The Ute agreed. They raced far off over the hills towards the village. At the start the Arapaho got ahead. They passed a ridge. Then the Ute said to the Sun, "This is your horse, I want your help, no other horse can get ahead of him." Then he caught up and soon got way ahead. The Arapaho ceased riding and led his horse to the goal. Then he wanted to give the Ute his horse as a present excusing himself by saying, "Those other people talked to me." The Ute would not listen. The Arapaho offered his wife in addition to the horse in exchange for the Sun horse, still the Ute declined the bargain. The Arapaho's wife was naked because her husband had lost everything, other people gave her blankets to cover herself. He was angry at his comrades. "You don't know anything about horses." The Shoshoni said to the Ute, "That man is very angry, he'll do something like stealing horses. I want twenty Shoshoni to accompany you in order to prevent this." They did this. The Shoshoni knew the other people sometimes caused trouble.

56. THE MAN AND THE TURKEY.¹

A stranger came to a village and stayed in a lodge. Some of the people wanted to play the hoop game. The stranger joined and won. The next day he said he wanted to play again, wagered all he had and won again. The following day he again staked everything he owned and won. Then he presented his host with gifts. He continued playing till he had won almost all the possessions of the people. Then they said, "If he wins again, we'll kill him." A young man went to him and told him about it, saying, "I don't want you to die, leave this place." — "All right." The next morning he went off among the hills with an ax and among the rocks he found a pine tree by a river. He wanted to cut it down. It took him all day; at sundown he rested.

The people wanted to challenge him again, but he was gone. At night he returned. "Where have you been?" — "I took a walk in the hills, I am tired of playing." The next morning he went out to the tree. All the marks he had made on the tree had disappeared, so he had to begin all over again. He cut at it and finally cut off a piece. A woodpecker came and asked what he was doing. "I want to make a house, it is pretty

1. Told by Buckskin Charlie.

hard." — "I know other woodpeckers who can make it quickly for you, go to see them." — "Where do they live?" — "I'll show you." He went to these woodpeckers. They asked, "How do you want it?" He told them. They worked all day and then it was completed. He went inside and said, "That is right." The birds all went off and he returned to the village in the evening. They asked him, "Where have you been?" — "I have been idling in the hills, I am tired of playing."

The stranger had a little turkey. The next morning he took it to his new house. He was going to swim away in it as if it were a boat. He put it near the bank, got in, shut the door, rolled it into the water and went downstream to another village. The boys saw a log descending the river. They roped it. "Look at the nice log, let us split it up and make a bow." The man remained silent. They struck it with a rock and roped it. "No," said one of them, "let it go, I want to ride on it." But the man rolled inside and made the boys fall off. They struck it again, then they let it go. He went on a great distance till he got stuck, then he opened the door. He saw no one about and tied the log by the river.

He went a short distance and camped with his turkey, which had already grown large. It said, "I want to go towards the sunrise. While I am gone, do you fix nice dirt and level ground here." He began to run. The man fixed the ground, making a circle. When he was through, he waited for the turkey, whom he expected to return late, but he returned soon, crying and wings down. He walked, stood in the center, and shook his wings; then corn fell out of them. "Stay here and watch this, I'll get some more." He went and returned with some wheat. "Stay here and I'll get some more." He came back with beans. "Watch it, I'll get more." He brought peas. He also brought all kinds of onions, pumpkins, tobacco. "Now I want you to plant this." He walked out straight and with his wings dragging along and tobacco came growing out. He did the same with the other plants. "You must plant the rest." So the man planted corn and the other plants. He stayed there. The corn grew quickly, so did the other plants.

The man had no fire. One night before sleeping they saw a light. The man said, "I'll go over there to get some light." He found only rocks and no person, so he returned. He watched the second night and saw the light as before, but when he went there he could not find anything. Four times he went in vain. On the fifth night he put up a tripod pointing in the direction of the light. He fixed it exactly and left it overnight. When he looked over the stick in the morning, it pointed to the foot of some big rocks. Halfway down he knew about where the light was. He got to a steep place. There was a little stream there and a woman facing the rock was seated at work. He began to sing, she did not look back. At last she listened; he ceased to sing. She rose, raised her dress so as to expose herself completely and walked towards the rock. He followed her quickly. She opened the rock and entered; he

followed with corn. Her parents were there. The old man said, "You had good luck finding a husband." To the young man he said, "Have you had breakfast? You had better cook for him." She did so and waited on him. The man said, "I never eat this, I have my own food," and gave it to the old man. "You have your own food?" — "Yes, I raised it, I have plenty." — "How do you cook it?" — "We never do, because we have no fire. But do you put it into the ashes and try it." They did so and ate. "That's good. Are you sure you planted it?" — "Yes." They ate all of it. He slept with the girl.

The next morning he returned to see the turkey, whom he found walking round. He called him but received no answer, for he was afraid. At last he came close but did not sit down on him. In the evening the man took specimens of all plants to his wife's people. Of the tobacco he said, "That is better than our food." After supper he smoked. "Is it good?" — "Yes." — "Let me try." The smoke made the old man fall back. "I did not think it was so strong." Later he got used to it. "Did you raise it yourself?" — "Oh, yes." The old man said, "Go there tomorrow with your wife." So the next day he took his wife along to his garden. The turkey was there, but when he called him the bird would not listen, hid, then ran up-hill and left him for good.

57. THE SUPERNATURAL WIFE. ¹

Long ago an Indian went hunting one day. By a lake he found a deer. He crawled up close enough to shoot it and was pointing an arrow towards it, when the deer said, "Don't shoot me! I'll give you a good story if you won't shoot me." The Indian agreed. So the deer said, "Come near me. I'll tell you one thing. In this lake there are two young women, one with a red dress and the other with a white dress; they swim here every day and live nearby. The red one will come first, but don't bother her; she will go off after a short time. Catch the white one's clothes while she is swimming and hide. She will ask you to return them, but don't do it. She will offer you many things, but refuse all. At last she will offer you a ring from her finger, then take it and give her back her dress." The man believed the deer's story and thanked him. The deer went away.

The man went by the lake and made a cache of brush. He heard a noise and a nice woman came. She laid her dress down by the edge of the water, swam about, put on her clothes, and went off. Then he heard another coming. She was still prettier. She undressed and swam about. The man took her clothes. When she got back to the edge of the water, and wanted to dress, the man had her dress rolled up and was sitting on it. She offered him many things but he refused them all. At last she said,

1. Told by Panayū's. Cf. Mason, *JAFL*, 1910 : 24.

"I will give you my ring." He put it on and gave her the dress. She stayed with him then. "Where shall we sleep?" — "In any place you wish." They lay together.

When he woke up the next morning he was in a white man's house, high up in a nice room, sleeping in a bed with his wife. A white man came and called for a meal. He saw the good-looking woman and went off to the town to see the governor. He told him the Ute lived in a better house and had a better-looking wife than the governor. "Let us kill him and take away his house and his wife." The governor agreed, but sent five or six men to verify the report. These men came near to the Ute, who asked them, "Where are you going? Don't you want some lunch before going on?" He bade his wife prepare a meal. The white messengers returned to the governor and reported that this first informant had told the truth. The governor said, "We will ask that man to get the blood of some soldier, and if he does not do it we will kill him." So he sent a messenger to the Ute saying, "The Governor wants to see you." — "Yes, I shall be there." He had no horse and told his wife, who said, "I'll get you a horse." She asked for a horse with a silver-mounted saddle, and these things appeared. "Go east towards the town, then ask for the governor. Run your horse all the way, it will not get tired."

The Ute arrived and asked the governor, "What do you want?" — "I want you to get me the blood of a soldier or we'll kill you." He gave him a small bottle to be filled with the blood. The Ute said, "All right," and went to his wife, who told him to turn his horse loose; it disappeared. He sat down and felt badly about his task, hung his head and looked sad. His wife asked, "What is the matter? Why don't you tell me what the governor said?" — "I am very sad, the governor wants to kill me if I don't bring a soldier's blood." — "Don't be afraid, I'll fix it for you. After dinner, I'll show you where to get the blood. I'll get you the same horse, but you must go east. There is a road towards the east, you will find one soldier lying in the road, then another, and another and so on, and finally one on a tree several feet high, that is the one he means. Remaining mounted, whip him twice with a quirt and hand him the bottle, asking him to fill it with blood. He will give it to you, then return. Halfway your horse will drop dead. Put some blood on his head and body and he will rise. Then you'll come back quickly."

He went off on the same horse as before, found the road, and in it one soldier after another till he got to the last one on a tree, — a big man. He whipped him and asked for the blood. The soldier filled his bottle and the Ute returned. Suddenly his horse died. He forgot about his wife's words, removed the saddle, and walked on. Finally he recollected, did what she had told him, the horse revived, and he returned to his wife. He turned the horse loose. On a new gray spotted horse he rode to the governor with the bottle of blood. The governor said, "All right!"

One of the officers sent to the Ute, ordering him to appear before him. The Ute went to him on horseback. He got there. The officer said, "I want you to get me water from a rock." The Ute went back with the same kind of bottle, turned his horse loose, and felt troubled. His wife asked what was the matter. He told her he was worrying over his errand. She told him she would fix everything. "Go after dinner." She got a buckskin pinto and a new saddle for him by magic. "Continue going down that trail. On one side there is a big rock. Dismount and ask it to fill the bottle with water. It is all like blood too. Then come back." The Ute did this and the rock obeyed. He returned to his wife, who told him to go back to the officer. He changed his clothes again, and gave the bottle to the officer, who said, "Yes, that is rock-water." The Ute returned to his wife.

Once more the governor summoned the Ute and gave him a bottle to be filled with *ya-γa'pwa'lu*, the tears of birds. He returned to his wife, feeling badly. He hung his head and he thought he was surely going to die. His wife asked what was the matter. "The governor wants me to fill the bottle with bird tears." — "Don't worry, I'll fix that for you. Eat dinner, then go for it." After the meal she got him a new horse and clothes. "In that direction there is a trail. Run your horse continually as fast as possible. Near the hilltop and by the trail you will see a tree on which are the birds. Their tears sink down the trees. Ask the tree, put the bottle there for the tears of the birds, and it will fill itself." He followed instructions. "When you are traveling back, your horse may die, put some tears on him." He found the tree halfway to the top, took the bottle and asked the tree to fill it, and it filled up immediately. He traveled back. His horse fell and died, but he remembered and revived it with tears. His wife approved of the tears he brought and sent him back to the governor, who said, "That is what I want." He went home.

The governor again sent for the Ute, who came on a new horse. "I want you to take a bath in boiling water." He returned to his wife and told her. She said, "Now he will kill himself, we'll fix that. Take out my two eyes, break them, and rub all your body with them." He did so. "It will be just like cold water. He will jump in himself and be boiled. After you come out, your skin will be like a white man's. Before going in, ask for a rooster, cut off its crest, rub yourself with it, then jump; at last come out. The governor will try the same thing and get killed." After a meal she got him a nice team of horses with fine gold equipment. This time she accompanied him. The water was boiling there. Many soldiers and people were looking on. "I want to ask you for a rooster." He cut off the crest and rubbed himself with the blood to fool the governor. Then he leaped in and went round. He came out with his skin changed to white. The governor said, "I'll do it too; go and get me a rooster." He cut off the crest, rubbed himself with it,

and jumped in, but was boiled and never came out. The Ute went home with his wife and said, "It is his own fault."

The woman told her husband that she used to go from the east to the lake in which he had found her, and had traveled there very rapidly. The other girl had come from the same place. She told her husband not to call her "Piñon-cones-on-the-ground-woman," warning him that if he did so he would lose her at once for she would go straight back. One day, however, he forgot and called her by that name while hugging her. He went to bed. In the morning she was gone, there was no trace of her on the ground. He was left alone thinking of his wife and recollected that her name was *Ri-kirki'-mama'ts*. He went to the east to look for her.

On the road he met three persons. When close to them he saw there were two young girls and a boy and heard their conversation: "I want this one," — "I want that one," and so on. There were three articles on the ground which had been sent by the Ute's wife, — a club, a woman's leggings, and a hat. The Ute told the children to race. "Whoever gets here first, shall get it all." The children agreed and went off. He called "Legging," and straightway went off flying like a bird till he got near a big fish. He walked to the fish's house. "Do you know where *Ri-kirki'-mama'ts* is, who ran away from me?" — "No, I don't know," said the fish. He stopped there overnight. The next day he walked a great distance with the leggings. Whenever he wanted to fly, he would say, "Leggings!" The fish suggested that a sheep might know. "But you can't get there, it's far away." Nevertheless by means of his leggings he got to the sheep's house. "What are you doing? This country is very sad." — "Do you know *Ri-kirki'-mama'ts*?" — "No, I never travel. Why do you ask? Perhaps the mountain-goat knows. You can't get there, it is far off." — "I shall try." He stayed there overnight. The next morning he called "Leggings!" and went off to the mountain-goat. He asked him about *Ri-kirki'*.¹ "I have never heard of it. Why?" — "My wife ran away there." — "Perhaps Old-Man-Wind knows. But it is far off and you can't get there by walking." He stayed overnight. The next morning he went off. He cried "Leggings" and after a day's journey he got to Old-Man-Wind's house. He did not find him, but an old woman whose hair was raised by the wind. "Well, my grandson?" — "I have come to see Old-Man-Wind to ask him a question. Or do you know about *Ri-kirki'*?" — "No, your grandfather knew, but he is dead." — "Where is his grave?" She showed it to him. He took his club, struck the ground and said, "Get up!" Why are you asleep so late?" He struck it again. Then the old man was alive again and said, "I had a good sleep." — "Do you know *Ri-kirki'*?" — "Wait, let me think." He rubbed his eyes. "I used to travel all over

1. This is the name of the locality.

the world. It is very far and would take you a long time. Why do you want to go there ? " — " My wife has run away from me. " — " It is due east. " The next day he went on and traveled with his leggings till he saw a little house. He took out his hat and made himself invisible. He caught sight of his wife inside, then he took off his hat and became visible. His wife was glad to see him. " How did you get here ? " — " I don't know, I had good luck. " — " I sent you those three things. " They heard someone coming. " There is my mother, put on your hat. " The mother said, " What is the matter, you harlot, are you talking to a man ? I heard you talking. " — " No, I was just talking to myself. " — " Where is the man ? " She went out and brought some dinner and went out. They ate together. When the mother came in, he made himself invisible. The man had eaten up everything and the young woman asked for more. He ate up all of the second helping and the girl asked for a third. Her mother said, " What's the matter, harlot girl ? Before this you never used to eat so much. " The Ute stayed with his wife that night. The following day the woman let him sit uncovered. The old woman said, " I knew it yesterday. Now I have a son-in-law. "

The old woman said, " Tell your husband to work, taking all the oak brushes away so one can farm on the field, also to level that hill. " She told her husband his task, gave him the club again, and told him to stand and hit the brush with it, then it would all be gone and there would be a nice field there ; also to strike the hill and tell it to become level ground. The Ute went there and did his work immediately. He came back very early and he told his wife and she told her mother. The old woman looked and no brush was to be seen any more. " Tell your husband to make a ditch for that ranch. " He took the club, hit the ground, said, " Be a ditch, " and immediately it was a ditch. He returned very soon. His wife told her mother, who said, " I don't know how he can do the work so quickly. I think you, harlot-girl, are helping him, for you have power. " — " No, I did not help him, I did not have to. " To her husband she said, " That old woman is giving you too much trouble. Let us leave here tonight. " He agreed. " At sundown you will get the very poor, back-sore horse in the herd, on that both of us shall travel. Those other good-looking horses cannot stand hard traveling. Don't be afraid of his pitching, but jump on him. " The man took his bridle and went to the herd. He thought at first that horse could not go any distance and was going to get a fat one, but finally he obeyed his wife's instructions. At first the lean horse snorted, but he put the blanket on ; then it bucked and the man was afraid, turned it loose and got two good horses. His wife told him that would not do since those horses could not travel. The old woman heard them talking, but her daughter told the playing-cards to talk after they were gone so as to deceive her mother and make her believe they were still there. Then they fled on their horses. They went some distance, then their horses were exhausted. The old woman

could not sleep all night because the cards were talking. In the morning she said, "That harlot talked all night and kept me awake." Just before she entered the couple's room the cards were silent, and she found the couple gone. "I knew that harlot-girl gave power to the man." She went back to her sons and roused them. "I want you to get me that back-sore horse. If he took that horse, I'll never catch them; if they got the other horses, they can't get very far." The boys got the poor horse and some others. She was waiting and was furious. The boys said, "You are too old, we'll get our sister." So she let them go.

They saw the fugitives at a distance. The girl knew they were being pursued and said, "I want lots of Mexicans here. Let there be drinking and horse-racing and chicken-pulling there." So when the boys saw these amusements they said, "Let them go!" and joined in the fun. They never thought of pursuing their sister. At sundown they went home. "If the old woman is angry, we'll tell her we had fun in the Mexican town." They got back. "We did not find the harlot-girl, we found a Mexican town." — "That was only made by the harlot-girl. If I had gone, I should not have stopped there." The next morning the old woman asked the boys to get the same lean horse (*ke'sai yu'ets*). "I want to go." — "Mother, you can't go, we'll surely get her." They went, tracked her and found her going over a hill. She was going very slowly. She made another town with feasting, gambling and dancing. The boys shouted at sight of the town and enjoyed themselves. At sundown they went back and told the old woman the same tale about a Mexican town. "That harlot-girl made the town, I should not have stopped."

The next day the old woman herself went. She got to the first town and saw the same things going on as before. The people invited her in, but she went on without heeding them. She pursued them with the speed of a humming-bird. She got to the second town made by her daughter, and the people invited her in, but she kept on until she saw the fugitives far off in the plain. The daughter looked back and said, "She will surely overtake us." She picked up some awls and threw them back. They turned into a thorny thicket. The old woman got there and went through it unhurt. The girl looked back and made a big arroyo. Her mother went in and came out again. She got very near the fugitives. The girl had a little looking-glass. She threw it back and it turned into a big lake. The old woman said, "I am not afraid, it is only made by the harlot-girl." She went into the lake. The horse swam, and drank up the lake, but when it got to the middle its belly burst. The old woman fell off and swam on drinking as she swam. She had got nearly across when her belly burst and she died. Thus the couple escaped.

II. SOUTHERN PAIUTE

a. SHIVWITS

I. WOLF AND COYOTE. ¹

Once upon a time Wolf and Coyote were living together in a certain place. Wolf thought to himself, "What is it best for me to say this morning?" Early in the morning he sang to Coyote as follows, "You must go to our paternal aunt *pā'an*¹ to ask for *ā'nts*¹ seeds." After that Coyote went off. When he got to the place, he rested, lying down. It was noon. Their aunt's sons, two little boys, were there. In the middle of the afternoon the aunt came home from her seed-gathering. She did not enter the lodge, but sat down outside and said to one of the boys, "Bring my phallus (*mawa'tcum*)." Then she came herself, pulled it out from the roof and returned to the place where she was before. While Coyote was lying down, listening, he heard her making sounds as though in a nuptial embrace. He peeped out through the brush of the lodge. She had the phallus between her legs and was pulling it back and forth. Coyote did not wait, but jumped to his feet and approached her. "What are you doing? Let me do it with my own phallus." He lay with her and had his will of her. She put her arms round him and held him tight. When he had done, Coyote said, "Let us cease now." But she still held him. Then Coyote said, "Let me go now." He tried hard to get away and finally slipped out from under her arms. When he had got far away, she yelled, "Here's your paintbag," at the time holding it in the air as she sang these words. He looked back, but went straight on. When he was off, he began to have queer sensations in his back and found that on both sides of his back muscles were gone.

That evening he reached camp and lay down with his face turned up. Wolf was lying there and knew all that had happened. At sunset Wolf caused Coyote to turn over and fall asleep. Wolf saw what had happened. Looking at the sore back, he said, "What shall I do to mend his back? I'll fix it somehow." He brought a fawn, took its sirloin muscles, placed them on Coyote's back and thus mended it. Then Coyote awoke and got up. He felt of his back and found it was healed. Both Wolf and Coyote were unmarried.

The next morning Wolf sang: "Coyote, go to get some seed from our aunt. I did not bid you have your will of her. I do not want you to do that again. I do not really want you to get seeds, what I mean is that you should kill her." Now Coyote understood. Wolf continued: "There is a bag of blood in the deer-gut bag. Get it and then some flints and smash them into small pieces." Coyote obeyed. He mixed the broken

1. Told by Buffalo Bill.

flints with boiled blood which he poured into a small cup. Then Wolf told Coyote to gather everything belonging to their aunt, from where she drew water and in her camp, her faeces, both old and fresh; and to bring all to camp. This time Coyote was going to kill her. He set out with his bag of blood and flint. He arrived at noon. Her sons were there as before. He said to them, "Eat some of this blood I have brought." The two little bears began to eat it. When they had done, they said, "We are about to fall asleep." — "Very well, you may go to sleep; that is what people generally do when they eat meat when they have never done so before." They fell asleep. Coyote stayed a little distance away from them. While listening he heard a noise of something stirring within their bodies. They awoke. Both jumped directly at Coyote to seize him, but died before reaching him. Coyote dragged their corpses to where they had lain asleep and fixed them as though they were still asleep. The Bear returned as on the previous day and said, "Bring out my phallus." Coyote said, "They are sleeping. You had better wait, I have brought something for you to eat." She came in. "That is good, I like that." She partook of the blood. Coyote heard her swallow the blood mixed with the flint. When done, she said, "I am going to sleep; I am sleepy. I had too much of that food." — "Well, it is best for you to fall asleep." When she was asleep, he stood far away since he was afraid. He heard the noise of something stirring in her stomach. She rose with force, looked round towards where Coyote was standing, and jumped at him. He jumped away. She jumped a second time, and again he dodged. The third time she tried to jump, but could not, and died. Coyote gathered all the things Wolf had told him about. He visited all the places where she had traveled, all her tracks, old and fresh, the spots where she had taken firewood and seeds and drinking water for herself and her sons. Then he skinned her. Her heart was formed into a lump. "This is the right thing for my brother to have for painting his arrows with." He tied the blood in a little bag from the Bear's guts, and hung it on a bush, saying, "I'll get this when I get ready to go home." He began to load up her and the cubs. He had a heavy load on his back. After he had gone about a hundred yards, he thought of the blood on the bush. He set his load down and went to the tree. "What's the matter with me? Can't I remember?" He reached for the blood. It fell to the ground. He reached for it again. It jumped away from him. He said to it, "What is the matter? Why are you acting so foolishly?" He reached for it again and again, but each time it jumped away. He could not pick it up, so he took a stone and threw it at the blood. He did not hit it and returned to his load to get his bow and arrows. Then he shot at the blood, but missed it. He continued till he got tired. Then he returned to his load, put it on his back, and went home.

That evening when he reached camp he told his brother about the lump of blood. "The paint I got for you dropped and I could not seize

it." Wolf knew all about it. He saw how the blood clot went away south and called on a great army for help. The next morning Wolf sang : "Coyote, go and dig a sarvisberry bush !" Coyote set out as directed. He saw a big sarvisberry bush and dug it up. He piled up the roots and took them home. When he got home, he said to his brother : " Here is the sarvisberry bush you wished me to dig. I wonder what you will do with it." The next morning Wolf sang : " Coyote, go and dig a sarvisberry bush." Coyote said, " All right, I'll go ; I am not lazy." He went to the same place, dug, tied the brush in a big bundle, and hauled it back home, where he put it down. The next day Wolf sang as before. Coyote set out and dug some sarvisberry bushes and carried his load home again. The next morning Wolf bade him fetch more. Coyote went to dig and when he had enough he came home. Coyote said, " What are you going to do with all the sarvisberry bushes I dug up ? I see a pile here. How much more do you want ? " The next day Wolf sang : " Coyote, dig some more sarvisberry bushes." Coyote went, dug more, and brought them back. When he got home, he found that what he had brought before was still untouched. The next morning Wolf sang as before. This was the sixth day. While he was digging, he thought he would like to have some straight twigs for arrows. When he got home, he saw that all his brush was still untouched. The next morning Wolf sang : " Dig more sarvisberry bushes." Coyote went to the same place and fetched more. His back was quite sore now. The day before he had cut two straight sticks into arrow shafts ; this time he cut three. The following day he cut four more. He did not notice that these arrowshafts were never in his load. The next morning Wolf sang : " Coyote, go and dig more sarvisberry bushes." This time Coyote asked himself at the digging-place, " What does he mean by wanting me to dig these bushes ? He has not touched any of those I have brought." He asked the root of his tail, but got no answer. He asked the middle of his tail, but got no answer. He asked the tip of his tail, " Did you not hear what he meant by it ? " It replied : " You are asking me about digging. What's the matter with you ? You must be a boy to know nothing. Don't you remember the lump of blood you dropped ? It went to get help to kill you and Wolf. Your brother wants you to get arrow material, that's what he wants you to do." Coyote said : " All right, why did you not tell me before and save me all this digging ? " He took all the straight sticks now for arrows.

The next morning Wolf sang : " Coyote, again you must dig sarvisberry bushes." As soon as he had left, Wolf rose and walked on the bushes he got before. He took one end in his left hand and with the right hand stretched each stick. He laid a feather on it and finished in a short while. After making the arrows, he made a quiver of cactus and hung it by the cave where they lived. Coyote came home with more material. He asked Wolf, " Why don't you tell me the right way ? Why didn't

you tell me about the arrow material so I could understand it ? ” The next morning Wolf sang : “ Coyote, go and get more sarvisberry bushes. ” As before he got arrowsticks, and Wolf fixed arrows, made a cactus quiver and hung it up. In the evening Coyote came back with more sticks. The next morning Wolf sang as before, and Coyote got more bushes while Wolf prepared more arrows and a quiver. Again Coyote returned with sticks. The next day Wolf sang as before and Coyote went out while he made more arrows and another quiver. He hung up the quivers in two rows. Coyote came home as usual. The next day Wolf told Coyote to dig more bushes. Coyote got more, and when he returned the quivers were hanging in three rows. Wolf sang again, “ Coyote, dig more bushes. ” Wolf was not long finishing arrows and quivers. The next day he sang as before and made more arrows and quivers while Coyote was digging. Coyote thought as he dug : “ I am tired, my hand is wearing out, and my back is sore. Am I doing the right thing, or does he want me to do something else ? ” He asked the root of his tail and got no reply. He asked the middle of his tail and got no reply. He asked the tip, and it said : “ Don't you remember the time you killed Bear and her sons ? The lump of blood you left has gone far away to get help in order to kill you and your brother. ” He gathered arrowsticks and took them home.

The next morning Wolf sang : “ Coyote, go and put your foot high up in the air. ” Coyote went to a high knoll not far away. All day he put his foot high up into the air. In the evening he returned. The next day Wolf sang, “ Coyote, go and raise your foot in the air again. ” Coyote said, “ Brother, I'll do anything you want me to do, I am not lazy. ” He set out for the same place and raised his foot in the air. When the sun rose, he put his foot up until sunset, then he went home. He got sunburnt these two days, so he was reddish-brown. Before that his fur had been white. The next morning Wolf sang : “ Put your foot up into the air. ” He went back again and all day until sunset he had his foot in the air. This time he was sunburnt so that his fur turned yellowish-brown. The next day Wolf sang : “ Coyote, go and put your foot into the air again. ” — “ I'll do anything you want me to. ” He started for the knoll, and held his foot up in the air. All his fur was sunburnt. He came home. It was not far to the camp. The next day Wolf sang : “ Coyote, put your foot up into the air. ” Coyote started out, remained on the knoll as before, and returned at sunset. This time all his fur had become brownish. The next day Wolf told him to do as before. Wolf made all the quivers and arrows for Coyote, only one quiver for himself. The next day Wolf sang again : “ Coyote, put your foot into the air. ” He went and looked at his body. “ My body has turned brownish. What's the matter with my brother ? Doesn't he see my color ? Does he want me to have this kind of fur ? ” He asked the root of his tail and got no reply. He asked the middle of his tail and got no reply. He asked the tip of his tail, and it spoke as follows : “ What is the matter with

you, are you a little boy ? Don't you remember that you killed the Bear and her cubs ? He wants you to stand here and watch for signs of the approaching enemy ; he does not want you to put your foot into the air. " Coyote now watched until sunset. He saw distant lightning and thought it was at the end of the ocean. He ran as fast as he could, being frightened at the lightning. " Elder brother, I saw lightning far off ! " The next morning Wolf sang : " Go and put your foot into the air again ! " Coyote said, " I am not heavy like you. I am lighter and quick in action. " He picked up his quiver and ran to the knoll to watch for signs of the enemy. This time it was not so late as before when he saw lightning near-by. He came home running : " What is the matter, elder brother ? You generally lie in bed. I saw lightning not so far from us. I want you to get up and be ready. " The next morning Wolf sang : " Raise your foot in the air. " Coyote went to the knoll. He thought he had better practise. So he ran round the knoll as fast as he could, like an arrow. He saw the lightning far closer and more clearly. He raised an arm to see it more clearly. " I wonder whether it is far or near. " He ran home as fast as he could. " It is not far away now, elder brother, it is but a little ways off now. " Wolf did not answer at all. The next morning he sang : " Coyote, put your foot into the air. " This time Coyote thought, " Let me run up the knoll at full speed. " He took his arrows and ran at top speed. Midway there was a dead log. He shot at it and hit it in the center as he passed. He got to the top and now saw the lightning very close. He ran home to Wolf. " It's drawing near now, elder brother. " The army came from the south.

The next morning Coyote went to the knoll again. He saw the lightning nearer and ran to Wolf. " You are a dead-bodied man, you are not alive. I saw the lightning nearby now. " The next morning Wolf said, " Go, raise your foot in the air. " Coyote went up again. In the afternoon (about four o'clock) he saw the lightning close and ran home. " Very close to us I saw lightning. " — " Coyote, without fear you must go and raise your foot into the air. Don't say you are afraid, but raise your foot. " Coyote went up again the next day. In the afternoon he saw the lightning plainly. He came home running. " This time, elder brother, I saw it plainly. " Wolf said, " Without saying a word you must go and put your foot into the air. Don't be afraid. " The next day Coyote went and saw the lightning again. " This time I saw it plainer than before, " he reported. The next morning Wolf said, " Go to the knoll again. " Coyote watched the country beyond the Colorado River. " It is pretty close to us, I saw it near the Colorado. " — " All right, watch on without fear. They won't live long even if they come that way. Go to the knoll again. " The next time it was closer than before, and Coyote was more afraid than ever. Wolf said, " Without fear stand and watch. " Coyote saw it on a cliff across the Colorado. " They are crossing the River now, " he reported. Wolf sang : " Without fear go and put your

foot into the air, as I told you." Coyote rose early before daylight and went to the knoll. In the water he saw lightning from both sides of the cliff and told his brother. Wolf sang: "Whether they come as friends or foes, I know not; don't fear." Coyote watched on the knoll; he saw it close. "It's on this side of the creek, it will get here early in the morning." — "All right, go and raise your foot in the air again." He went up again and looked about three miles from camp. He could see lightning all over his breast, very close. He ran back to his brother, "They are quite close, you had better rise!"

This time Coyote seized two quivers, one under each arm, put on different clothes, then leaped out with a whoop. Not far were the lines of the enemy. He fought them all day. When his arrows were all gone, he came back, donned another suit, got more quivers, and began to fight again. When all the arrows were gone, he came back, put on a blue suit, then went out once more. The enemy said, "That is Wolf." When his arrows were gone, he ran to the cave. Nearly all his quivers were gone, still he kept on fighting. When all the arrows were spent, he yelled at Wolf: "Brother, all my arrows are gone now and I have not killed a single one. Now you start." — "All right, take all our property on your back and haul it to our cave. Don't look back when I am in the battle, don't watch what I am doing." He put on a navy-blue suit. It looked fine. He jumped out of the doorway and saw the enemy's lines near-by. "That's the man," the enemy cried; "Coyote is nothing, but *he* will kill us." Wolf shot at the right end of the line, and all the men there were mowed down. He shot at the left end, and all the men *there* were mowed down. Coyote thought, "Why can't I look on at my brother? I wish I could watch what he is doing." He looked back. He saw his brother had a pretty suit on and was the handsomest man he had ever seen. He was jealous. "He kept that suit secret from me. He has not treated me as he should, he gave me the poorer suits. He kept it secret. I wish he'd give me one suit like that." Wolf had only shot twice until then. Coyote thought to himself, "Brother, the enemy are shooting your leg." At once Wolf cried out: "O, my leg is shot." He fell to the ground. The enemy whooped aloud, "Wolf has been killed!"

Wolf and Coyote's cave, which was shaped like a summer shade, was near the Colorado River. There were three knolls in a row near by, and the one on which Coyote stood as watcher was about one quarter of a mile from the cave. Below were the sarvisberry bushes from which Coyote had got his arrowshafts. The three knolls may be seen now, they look like persons. The ceiling of the cave shows the marks of the quivers hung there. Soon after Wolf's death all his possessions turned into rock. The enemy had two chiefs, when one of them fell he lay down and the other sat up. They looked like a broken cane arrow.

Coyote went to the cave and cried there. He did not cease crying

day after day. He would not eat and became thin. One day he looked at his arrows, and began to straighten, feather, and repair them and to put them into quivers. "I am going to start off in the morning," he said. The next morning he set out. He went across the Colorado River. Beyond it he found the trail of the enemy. He saw where they had gone. "I don't think they are near here, I think they are far off." He followed them all day. That night he came to a place where they had camped. He found bones of deer there, of which they had eaten the flesh. He picked up the bones and chewed them for food, and thought he had enough. He started off again and found that the food ran out of him like water. The next day he went on. In the evening he got to one of the enemy's old camp sites. He saw where they had danced and found deer bones again. He chewed the bones, but again the food ran out of him as water. He kept on tracking the enemy. Again he got to one of their camp sites and found the place where they had danced. The next morning he set out again. He got to a camp site and he thought he could tell that they had had a dance there with his brother's suit and scalp. While there he saw a sprinkle of rain. He thought, "This is from the time I was straightening arrows before I set out." Again he got to a camp site that evening. He thought to himself: "This is from the time when I camped this side of the Colorado." He went on and got to another camp site; he saw the place where had danced in the center of the site. "This is from the time of the third night I camped this side of the Colorado." He started off and got to another camp site. He stirred the ashes with his hands and found the bottom still warm. "Well, I have pretty nearly caught up with them." He kept on going and came to a camp site. He stirred the ashes with his hands and saw the charcoal still glowing. He set out the next day and reached another camp site, where the fire had not yet gone out. "This is yesterday's camp, I have nearly caught up to them," he thought. The next day he started and kept on going. He got to a little ridge and, looking beyond, saw the smoke rising. He was spying at the camp, but heard no sound. It was early in the morning. He ran along the track.

In the afternoon, toward evening, he looked and saw two old women walking ahead of him. He thought to himself, "What shall I do?" He went close to them. He now asked the root of his tail, "What shall I say? What words shall I speak to them?" He got no reply. He asked the middle of his tail, but got no reply. He asked the tip of his tail. It said: "You must ask them questions about the time they went, the time of the battle, all about their dancing, and all they did as they went along. You had better go in a different direction and come in front of them as though you were tracking something. Don't talk as before, but change your voice and speak as though from a different band of people. Put slate (?) in your sack for a knife. You must say 'I am carrying knives for your song.'" Coyote went in a different direction so as to come in front of the old women, then examined the tracks. They saw him coming

before them. "Perhaps it is one of our sons that is hunting for something, he is walking very fast before us." When he got to the enemy's tracks, he stopped suddenly and looked down at them, then tracked backwards. He looked around, but not at the old ladies. Later he looked up beyond and saw them coming up. He stopped a little while. The two old women did not know him. He said, "I came to this trail, I wonder in what direction they are going; I want you two old women to tell me." They said, "Yes, we are traveling this way. They are going far from here. That is where we are going. We'll sit down for a while." All sat down, and Coyote questioned them. "I am carrying knives for your sons. What do you do at night during the dances?" They said, "They have no knives, only two of our sons have knives and the rest have to borrow theirs." Coyote said, "Explain to me all you do, dancing and traveling, and which way you are going." — "Yes, we are traveling this way for some reason. My sons have been to some place and have killed Wolf. That is why we are traveling this way." — "That is why I want to hear, tell me all about it." — "Yes, they killed him at his cave. Wolf killed my sons, shooting twice, he killed many of them. Coyote took the clothes to the cave while we were there. After killing Wolf we came here and danced by way of celebration over it. We took his clothes along." — "Yes, that's what I want to hear, tell me all about it." — "This is how we travel; we two always go behind." — "Tell me what you do when you come near your children." — "This is how we sing; 'Coyote at his cave, he'll cry all he wants to and bump his head against the walls.' While we sing, we pick up a handful of dirt and throw it in that direction. We travel till evening. When we see the camping-place we sit down and they come after us with boiled meat to carry us home. They take us back to camp. After nightfall they dance. All the children are brought to us, and we watch them during the dance. At daybreak they get us to dance. Then we go to the center of the dancing place, put on the clothes Wolf wore, and go through the movements of the dance." Coyote said, "That is good, that is what I want to know. Let us go now. That's what I shall do while the dance goes on, I'll put on the suit and stand in the center. I am a person traveling." They started off together, and a little farther on he killed both of them. Then he got inside one of the women and he put his extra, secret penis into the skin of the other old woman. Thus the two started out, walking together like the two old women. They reached an eminence. From it they saw the smoke of the camp. The small boys were yelling, "There come our grandmothers." The two women walked down the hillside and sat down on the ground. Some of the sons cried out, "Let some of us pick out boiled meat and take it to our mothers, for they seem very tired." The grandsons took meat to them. The two supposed old women devoured it as fast as they could eat. "Why are you eating so fast? We think both of you are coyotes." — "Once in a while we do thus

when we are really hungry." They led them to a camping place. Meat came to them from another lodge, and again they devoured it at great speed. The men said, "They are eating too fast, we think they are coyotes." The old women replied: "We generally do this when we are really hungry." They ate all the meat brought to them in this way. The people looked about and examined them. "I think," one said, "Coyote has got inside our grandmothers, they are eating so fast." At sundown they built a big fire not far from the old women and beyond it they began to dance. Near the fire they were to watch the children. About midnight Coyote saw the girls lying around. Using his secret penis on them, he killed them all, while he wrung the boys' necks. The children's mothers came and asked, "Are they crying?" Coyote said, "No, they are all sound asleep." Daylight broke. Now they told the old women to dance and led them by the hand to the center of the site. There they stood side by side. Wolf's suit and all his clothes were put on them. Coyote and his mate sang: "Coyote will cry all he wants to and bump his head against the wall of his cave." Then they picked up a handful of dirt and threw it in that direction. They danced, turning in different directions. The people said, "They never do that, methinks they are coyotes." Coyote examined the dancers to see who was tall and who short. While dancing he slipped off the women's skins below the Wolf's suit and leapt over the short dancers. Jumping, he said, "You are celebrating over your mothers' skins." He ran leaving the skins behind. The people said, "That is what we were saying, it is Coyote." He jumped far away and they pursued him, shooting, as they ran. He got very tired and they nearly overtook him. When they were very close, he went over a little bare ridge, and when they got on it they no longer saw him. "Where is he gone? — This is where he went." They tracked him and were led to some old coyote faeces of perhaps a year ago. One man said, "This is the one, he has turned himself into it." He shot an arrow at it, then Coyote jumped up and ran away again. He got far ahead, then transformed himself as before. They did not see him. Tracking him, they reached a little black rock. "This is the one," said one of them and tried to hit it with a stick. Coyote jumped and ran on. They chased him all afternoon. Towards evening he went over a ridge and beyond it they could not see him. "This is where he went." At the end of the track they espied an old chickenhawk feather, nearly decayed. One of them said, "This is it," but he was too late. Coyote jumped a good distance and ran. He got far ahead this time. They did not keep up with him and returned. It was evening then. After they had ceased pursuing him, he walked along slowly. He stopped for the night.

His enemies caused a heavy snowstorm, which lasted all night till daybreak. The snow was so deep that Coyote could not wade through. He thought, "How shall I travel through it?" He caused a wind from the west. Not far from him was an oak. Looking among the leaves, he

found shells. In a little shell he made a hole and entered it. Then it began to sail over the snow, the wind blowing it. The shell traveled towards the spot where Wolf had been killed. At last it got to the Colorado River. There it stopped and he came out and walked down hill to the River. He reached there towards evening. He went across it and went up a canyon leading to an old cave. That evening he reached the cave where they used to live. He was carrying Wolf's suit. He went to the cave and built a fire. He looked all through their property and at last found a small thing tied up very tight. He untied the first knot, then turned it over and untied again, and continued untying one knot after another. It took him till afternoon before he had untied the last knot. Then he could not see, for suddenly it became dark. It was dark on the earth, though he retied the bag as soon as possible. He cried aloud and groped around in the cave for a sack of feathers. He found them, and also his bow and arrows. He took eagle feathers and shot them up into the air. Then he saw a faint shimmer of light. He shot up a chickenhawk feather, and there was no light. The third time he shot up a crow feather and it became lighter. Then he used a birdhawk-feather and others, one after another. At last he found a small feather. "What bird does it belong to?" he asked. It belonged to a red-feathered woodpecker. He shot it up, and then light came.

He thought, "What am I going to do?" He started towards where Wolf had been killed, but found nothing of his bones or other parts of his body. At last he found a small bone, hardly visible. Then he found a small pebble with blood on it. He took both pebble and bone and put them inside his suit, wrapping them up tightly. He cried. He went towards the cave. Then he went eastwards, looking for something. At last he found an ant hill and he placed his suit of clothes on it. It was a short distance from the cave. He went off about a hundred feet from the anthill and lay down that night. He kept awake all night, listening. Towards morning he heard a noise. He went towards the ant hill. "Where are my brother's clothes? Who took them away?" He stayed around there a long time. He saw footprints there in the morning, leading eastward towards the mountains. Then he went back to the cave and began to prepare his clothes, putting them in better order. Then he returned to the anthill and looked to see in what direction the footprints went. He saw that they led to the highest mountain. Before sunrise he made a wide circle to look for more tracks. He followed them. At the foot of the mountain he again discovered tracks and followed them. He was going towards the mouth of a great canyon. He looked ahead and saw a fire close by. He reached a camp-fire directly ahead of him and saw the inmate still in bed, covered with a mountain-lion blanket. He said, "What causes you to lie abed like that all your life? Why don't you get up early in the morning?" He examined his brother closely, and it seemed that there were two persons in bed. At last he saw between

Wolf's legs a very yellow woman's leg. Then he said, "Why don't you build a big fire? It is cold now." He picked up the dry limbs of a tree and built a fire. Then he said, "It is flying on your bed, get up. It is burning." Wolf said to his wife, "He has already found you. You had better get up and not remain hidden." She started up; her legs were quite yellow. Both got up. The sun was rising above the mountain.

Coyote said, "Let me hunt deer. While I was coming up this way, I saw deer." He lied, for he had not seen any. He went a little ways and looked to see what his brother would do. After a while Wolf went off to hunt. Coyote broke his bow in two on a high place and returned to Wolf's camp. He said to the woman, "Where is my brother? Where did he go? Right here is much game I wanted to shoot, but my bow broke. Has my brother another bow?" The woman had some squawbush splints in her hands for plaiting a basket. Coyote said, "Let me eat some of my brother's food." He threw the woman on the ground and tried hard to have his will of her. She struggled hard and while Coyote was on her she crawled along the ground. Not far from them was a big oak. She crept towards it and struck it with her head. The oak cracked. She kept on moving, so that Coyote could not achieve his end, try hard as he might. She got into the oak, then the oak quickly closed, catching Coyote's organ. He hung there. It hurt, and he made a grunting noise. All day he hung there. In the evening Wolf returned. Coyote said, "Hurry up, your wife sank into that oak. Split it for me, I am about to die." Wolf replied, "Here is plenty of meat for you to eat, Coyote. You came very early this morning." He paid no attention to Coyote's request. At last he took a knife and went to Coyote and cut off his organ. Coyote said, "Brother, you will call me Short-Mentula hereafter." He began to quarter the meat brought in and went to gather some small dry limbs of a tree. He had them on his arm and could not throw them down, for the load stuck to his arm. He asked his brother, "What causes the wood to cling to my arm like that? Let it be there if the wood wants to be there. Let me get more in your wife's basket." He went to gather more wood in the basket and put the load on his back. He tried to unload, but it stuck fast. "Well, brother, you must call me Basket-packer." It was evening. He boiled meat, using one arm. He tried to wipe the perspiration from his forehead, and his arm stuck there. "Brother, you must call me Peering-under-his-arm." He squatted down. When he tried to stand up, he could not do so, for his lower legs clove to his thighs. Wolf caused all this to happen. Coyote rolled about on the ground. Wolf said, "What thing has bothered me?" He picked up a knife, seized Coyote by the top of his head, cut off his head and threw it to one side. Thus he killed him. In the evening he split the oak. He found Coyote's member in his wife's vagina. "That thing shall always remain there in a woman's genitals. It shall cause a bad smell," he said.

2. THE ORIGIN OF THE PAIUTE.¹

A long time ago there were no people living except one woman in California and her daughter. She sent her daughter out to look for Indians here, but she found no one except Coyote. "He is the only one I have seen," she reported. "If you can't find any one else, why don't you take him with you? When you meet him again, bring him here." When she saw Coyote again, she thought to herself, "I wish he would think about possessing me." Then Coyote asked her to let him have his will of her. She said, "All right, make your camp down there, then you may do it." Coyote went about one mile, camped, lay down and was waiting for her. Instead of coming to him, she floated downstream and said, "Make another camp down there." He did so, but again she floated down and continued till she reached her home. That evening she said to him, "Don't lie with me now, wait, till tomorrow. If you sleep with me now, my vagina will kill you."

The following morning he started for the mountains, killed two mountain-sheep and carried them back. He took the neck part of the sheep. The young woman and her mother put the flesh under their skirts and their genitalia ground up the sheep, bones and all. The next day Coyote went hunting and killed two big bucks. Again the vaginal teeth ground them up with the bones. Coyote heard the grinding sound and was afraid. "Surely they could kill me." He caught sight of a sackful of something. "What kind of food is that?" he thought. The next day he started for the level desert and killed a big antelope. The women did the same as before. The following morning he went toward the mountains as on the first day and killed a very young male sheep. He went home with it. This time a chewing and cracking noise was not heard. He pulled out the sheep in the form in which the women had put it in, and all their teeth were pulled out with it. Now Coyote was no longer afraid and had his will of the daughter. The next morning she said to him, "You did not come here for fun, take that sack with you. Carry it, but don't open it, even if you hear a noise within, until you get to your own country." The next morning he took the sack with him. He heard some singing and said, "I wish I might open it and see the people singing inside." He untied the sack, one string after another. At last he had it open and all sorts of people rushed out. He was frightened and ran to one side. When the sack was almost emptied, he retied it and packed it again. Then he heard no singing except that of birds. He opened his sack halfway at Moapa so that some of the remainder got out, singing bird songs, then he retied the bag and carried it here. Then he heard only magic songs, no pretty ones. When he opened the sack in the Shivwits

1. Told by Buffalo Bill.

country they came out with oak bows. He retied it and went to the Kaibab country, where he emptied the bag near Buckskin Mountain. These people had sinew-backed bows as they came out. He went back to the Shivwits country, where he had lived before and whence he had started. The other tribes came out first, they were tall and husky; the three remaining ones were not very good.

3. COYOTE.¹

Coyote's home was on the top of a big mountain, on the side of a big lake. A canyon came down to the lake which was about an eighth of a mile away. When the waves came, Coyote saw them from the summit. He lay down and marked the rock with his forearm. He made a stone vessel and smoothed it so that it could be used as a pot for boiling. He was making a net when he saw a woman on the other side of the canyon. She said, "Come here, Coyote, and have your will of me." He followed her to a body of water. (Here follows the tale of the dentate vulva.)

4. COYOTE AND WILDCAT.

Coyote was living by himself because he was gathering *aq* seeds. He went to a little valley where he gathered seeds and got wood at the same time. There was a little cliff above him on a hillside and he heard some noise on the peak. The next day he went near it in order to listen. He gathered dry branches of trees there and heard the same noise. He said, "It is a wildcat that made that noise." He returned to camp and said, "There is some noise going on there. I'll go to where the noise comes from." There was a little ledge that led thither and he went up. At the foot of the cliff was a rock and he went round it. This time he did not hear the noise and went straight around the peak. On the east side he was walking around and arrived at the place he wanted to reach. While watching at the foot he could see a wildcat lying at the foot of a cliff. He was afraid to look at him. He examined him closely from a distance of thirty feet and noticed flies about his mouth. He went up and found it was a dead wildcat. He was surprised. "What shall I do with him? I have no knife to skin him. Well, I'll carry him on my back." He had some rawhide cord for carrying his firewood. He tied one cord round the wildcat's neck and one round his hind legs, then he went down the way he had come up.

On the way he heard someone whistling. He stopped and wondered whence the sound came. "Oh, friend, where are you? Bring me a knife, let us skin the beast I am carrying." He went on, when he heard the

1. Told by Railroad Tom, at Falloa.

whistling again. "Who are you that is hiding around here? Bring me a knife. We'll skin the beast I am carrying and divide it between us." He heard the whistling again. The head of the wildcat was resting on his shoulder, and he thought he felt something like wind on his cheeks. He turned his head round to look at the wildcat and saw that its eyes were wide open. He got scared. He held the string very carefully and then cautiously dropped his burden to the ground and quickly jumped aside. When Coyote left him on the ground Wildcat returned to the place where he had been picked up. When he came to his cave, he said, "Coyote is always a bad and funny fellow, he has left his string on me." He was holding it in his hands. "What shall I do with it? What is it to be used for? Well, I'll use it for my guts." So he used it for his guts.

The next morning Coyote said, "Someone has taken away my cord, let me go and look for it." There was a gravel wash close to the cliff, and he went there. He looked ahead and saw someone coming down. It was the fellow who had taken away his string. Coyote said to himself, "I too am a funny fellow and I will play the same trick on him that he played on me." He saw a bush nearby and fell as though dead beside it in the middle of the wash. While he was lying there, Wildcat came near. He stopped in surprise. "What's the matter with Coyote? I saw him yesterday. What's the cause of his death?" Coyote was feigning death in order to recover his string, thinking that Wildcat would tie him with it. Wildcat said to himself, "What shall I do to carry him? I have no strings for hauling wood." Then he said, "There is some *u*'s nearby, I'll use that to carry him with. I'll take him to my cave and roast him in the ashes." Then he went for *u*'s. It was hard to get some of the stem. He picked up a stone above his head to break the *u*'s and said, "I see something here to haul him with." Coyote looked, opening his eyes a little, and saw Wildcat about to hurl a big rock at his head. He jumped, but it was too late; the rock smashed his head. Wildcat returned to his cave, leaving Coyote lying on the ground. When Wildcat reached his cave, he laughed at Coyote's trying to play a trick on him. "You tried to fool me; I'll kill you and finish you." He yelled at him, "What's the matter with you, Coyote? You fell asleep while traveling. That is not the way to do, your grandfather did not tell you to do that. I'll cause you to awake from your sleep." Toward evening Coyote awoke and said to himself, "What's the matter that I fell asleep while traveling?" He returned to his camp.

5. WOLF'S SON.

Wolf and Coyote were living together on the mountains. At Moapa there were two girls who despised all the young men of the country. Wolf's son left his father's camp, taking with him a small piece of sirloin

wrapped up in his blanket. He went straight to the southwest, then traveled to the west and in the evening he arrived east of Moapa. The Indians had a great village in the Moapa valley. Before getting there, he left what he was carrying on his back. He thought to himself, "If the girls do not want me, I'll return this evening and pick up this blanket."

When he arrived, the girls' parents smiled, appearing very friendly. The girls also looked at him smilingly. The father asked the girls in the evening whether they liked him and they replied, "Yes, he is a young man, we do like him." — "Well, then each take hold of him and find out whether he likes you. If he makes a sign with his arm, you can tell." As he was sitting down in the camp, the girls entered and took him by the hand. He did not throw them off. After the girls had done this, the father said, "Prepare some food for him." They did so. They kept close to him as he sat or walked. Then they took some food and placed it before him, sitting on either side of him. He said, "Let all eat." Then all ate. When he had done, he said, "The blanket I took with me is not far away, I want you girls to get it." The elder sister went for it and found a small bundle. She picked it up by the strings but could not lift it, so she sat down to put it on her back. She was unable to raise it from the ground and returned without the bundle. She said to her mother, "Mother, do you bring it." Her mother rose, and tried like her daughter but though she raised it slightly she could not carry it and returned without it. She asked her husband to get it. He went and tried to raise it with his chest and arms but could not move it. He said to his wife, "Come and help me with this bundle." She went there, took hold, and jointly they raised it to his back and hauled it to camp. It was sunset when they came back to camp. The old man untied the bundle. When he had done so, they saw the blanket carefully folded inside. Then he found another under it, and still another and again another. He continued finding one blanket under another till they were stacked up in a pile. At the bottom he found some meat. He spread it and boiled it.

That evening the young man slept with the two girls. In the morning the father of the girls said, "I have lost every article I own in gambling. Let us go and play this game. Help me." He set out with his son-in-law. The place was far away by a stream. Before they got there they sat down. The father-in-law said, "The one we are going to, will not speak agreeable words. Behind us it will say, 'If these two boys win, they win all the time (*ini'ntsin inü'ñqwa*)' but when you hear those words, don't turn back and look toward it. This person is not a good man." Throughout the night the person spoke these words. Towards morning they had won back nearly all that had been lost. The father-in-law said, "This person talking behind us is not very good, he has scabs and sores all over his body." The morning broke and everything that had been lost had been won back. Again the person behind spoke. Wolf's son looked

to one side where the sound came from and at once put his hand before his eyes, crying for help. He jumped around like a chicken with its head cut off. The game was being played by the edge of a stream and he leaped right in. The stream carried him down. Farther downstream his grandfather was living. He floated down. On the bank his grandfather was standing. He asked, "What is that white object floating down the surface of the water?" Then he thought to himself, "I think it is my grandson." He went towards him, jumped into the water, swam towards him and took him out, whereupon he threw him into his bucket, poured water into it and made it boil. When the water had all evaporated, he began to cry, then poured more water into it till the bucket was dry. Then he was very angry and caused a storm to blow for fun. He put more water into the pail and boiled it. He saw steam of a blue color. He kept on boiling and while doing so he saw a person alight on the edge of the bucket and jump on the ground. "Oh, grandson," he cried. They began to live together.

One evening the boy said, "Let me go back to where they treated me that way, I'll go there to gamble with them." It was not far away, about two hundred yards from the village. His grandfather said, "Why are you speaking thus? Those people are not the right sort, they are wicked." The old man cut a cane into a small piece four inches long and said, "Carry this with you, your body shall be inside it. You must not keep this in sight but hold it secretly." About sunset the youth set out and said to the people of the village, "I have come to play the game." While he was saying this, the people were standing around. It was a brush hut like a shade. Then he forgot his grandfather's warning and put the cane above into the roof of the hut. They started to play. It was not the real person that faced them since that was in the cane. He won everything from the people. In the morning he went home and got to his grandfather with a great number of things. While his grandfather was watching him, he disappeared. His grandfather said, "I have advised my grandson not to do that, he did not obey me." He became angry. His grandson's opponent had seen him put the cane up into the roof, though he had pretended not to notice it. He put the cane into the center of the ashes from his fire, and it was the boy's body.

The grandfather went to the enemy. He searched all the camp, piled up and examined all sorts of objects, inside and out, then looked all over the ground. He thought the cane had been somewhere. At last he came to the fire and shoveled the ashes away. He went underground, then he found the cane sticking in the ground. It was burned down but looked natural. He took it back charred. He became angry. He caused a big storm, one so fierce that trees were pulled out by the roots and the enemies his grandson had gambled against flew up into the air. At the place where the young man's wives were the people also blew into the air. Then the old man put the cane into his pail. It was the real self of

his grandson. He boiled it till he saw a blue color. After a while it alighted on the edge of the bucket, jumped on the ground and became alive. Then he stood there a little longer. "You may have all I won," he said to his grandfather, "let me go home now."

He went homeward and arrived at the place where he had married. He saw only red dirt, there was no trace of a person. He peeped at the place where the village had been, and saw a forehead protruding. He saw one of his wives. She was pregnant, that is why she had not flown off. He peeped out very slightly toward the place. The woman looked round, then yelled out and rose, coming toward him. She shouted at him, "It is still yellow." She could hardly walk on account of her stomach. He kept on walking, and she followed him. At last he sat down. She came up to him and both set out together. He went ahead a little, turned round and cut off her head. Then he sat far away from her. After a while he went and trampled on her, in order to squeeze the baby out. Other men had possessed her, and when he trampled on her, one baby after another came out and he hit each one until only one was left. At last that one came out without being forced and stood on its feet. They sat down together, took a magic stick and lifted the woman, who rose as well as ever.

They started and reached some cedar trees. He said, "Not far from here we'll find a wicked man." They approached and heard a person laughing. He cut his wife's shoulder open and said, "Through this you shall talk, not with your mouth." He did the same to his son. They reached the spot. The people were playing with testes. Two young men and two girls were playing, and the girls were laughing because they had removed the boys' testes and thrown them among the cedar trees. The girls plucked out their genitalia and threw them up, that is why they laughed; when they came down, they put them back into their places again. They threw up arms and legs and other parts of the body. The travelers were close to them now. The gamblers looked at them standing nearby in a row and quieted down, then they resumed their playing. The woman and her child laughed through the holes in their shoulders. It was evening and the playing ceased.

In the morning the two boys said to Wolf's son, "Young man, you may take our sisters for wives, we will both take your wife." He did not answer. Then they said, "Let us hunt for game in the plain covered with cedars. There is a divide, sit down there. From here we'll burn a fire in a line to that cliff." He set out for the divide and took up his position there. When he got there, he saw a fire burning in the direction towards the divide. He heard them yelling, "They are going right up to you." He saw there was a valley without trees. He was watching and saw a person traveling through the valley. He said to himself, "It looks like a person." It came near him, many persons came towards him. He heard the boys say, "They are going directly towards you." He thought

to himself, "They are persons." They came close and he could hear them panting as they came running. "What am I going to do with them?" They were passing nearby. He watched them pass. An old fellow came behind with a cane. The young man thought to himself, "What do those two brothers want me to do?" He shot the old man, who cried out for pain and fell to the ground dead. A little later the two brothers came running. "Where is the game?" — "Right here." They were glad to hear he had killed one. Both went to the corpse, one brother built a fire and the other skinned him. Then they put the head into the fire and also roasted the liver. Then the two brothers said, "Eat some of this." — "I don't like to eat meat." They packed it and went home by the same way. He followed them. They reached the camp. The two girls were very glad and danced, saying, "The game is rather fat." Wolf's son, his wife, and child did not eat of the meat.

Night came and they went to bed. In the morning after sunrise the young man went up the mountain, killed a doe and brought it back early. He began to eat with his wife and child. While doing this, they heard two women and men crying. "Those whom you killed are related to us." They moved away and traveled to a ridge. There Wolf's son killed his wife at a camping-place. With his son he traveled to his father. Next day he arrived. Wolf said, "My grandson (*qōnu'tən*), you'll have meat soon." He put on his moccasins and soon returned with game. "Here it is, grandson, eat the meat."

6. COYOTE AND HIS NEPHEW.¹

Coyote was living with his nephew (*ai'bāts'ib*). It was in the spring-time, and Coyote went for *aq* seed. He left strands of milkweed bark lying in the doorway, and his nephew saw it there. "What shall I do with these strands? I'll make threads out of them." He always sang instead of talking. He sang: "Coyote has milkweed bark and [is?] twisting it." He made thread about the size of a hair and made a snare out of it. Some distance away he saw a tiny track and there he set his snare. Evening came. In the morning the boy got up and sang: "Coyote, Coyote, I am going to look where I set my snare." Then he asked, "What is it that has got into my snare?" — "Well," said Coyote, "let me look at it." He looked and saw that it was a louse. He killed it between his finger nails. Coyote did not know the snare had been made from his own bark. He went to gather *aq* again, while his nephew began to spin, singing, "Spinning, spinning thread."

He made a larger snare this time and set it farther on where he saw small tracks. The next morning he went to see the snare and asked, "What has come to my trap?" Coyote said, "Let me see what it is."

1. Told by Buffalo Bill.

He came and saw that it was another kind of louse. He killed it between his teeth. After they had had *aq* mush, Coyote went for more seed, while his nephew span bark again, making a snare a little larger than before. He set it a little farther off where there was a little trail. In the morning the boy sang, "Let me go to where I set a trap." When he got there, he sang, "What has come to my trap again? Coyote, come to see." Coyote came and saw a mouse there. He killed it, saying, "Hereafter people shall do this." Then he covered it with ashes and roasted it. After breakfast Coyote went for seed again; he did not know what the snare was made of. Soon after the boy began spinning a snare and set it about fifty yards from camp. The next morning he went to his snare. "What has come to my snare?" — "Let me see what it is." He saw it was a rat. "Wait, let me make an arrow for the rat." He went home, returned with an arrow and shot it. He took out its guts, roasted and ate it. "Hereafter people shall do like this."

When Coyote went for seeds again, the boy span milkweed, made a somewhat larger trap and set it farther away. The next morning, when Coyote got up, he heard the boy singing far off, "Come and see what is in my snare." Coyote came and said, "That's a cottontail. Wait, I'll make an arrow for it." He made one and then shot and killed the rabbit, skinned its hind legs, took the hindquarters and the whole hide from there up. Then he took out the guts, roasted the animal in the ashes, and said, "Hereafter people shall do thus." He took the hide off, cut it into string, and hung it up to dry. After eating he went to gather seed again. He would pile up seed unthreshed. Soon after he had left, his nephew took some bark and made a coarse thread from it. By a mountain that was not far off he set his snare. The next morning the boy was eager to see what he had caught. At daylight he rose and sang at the trap, "Coyote, what is in my trap? Come and see." — "Let us go to see what it is." He went. "It is a jackrabbit, let me make an arrow for it." He made the arrow and shot and killed the rabbit, skinned it like the cottontail and did the same to its hide, but boiled the flesh.

Coyote went for seed as before. His nephew picked up milkweed bark, made a coarser thread, and set his snare farther still. In the night he hardly slept, so eager was he to look at his snare. At daybreak he went there and sang, "What has come to my trap?" Coyote said, "That is a badger, let me get a club to kill it with." He skinned the badger as a butcher does beef, and set the hide out to dry on the ground. "I'll come after a while to boil the meat; first I shall gather some seed."

While he was gone, his nephew took bark and span it into a big rope. He set it farther than before. At daybreak he went to his trap again and sang, "Coyote, come and see what kind of an animal is in my snare." — "Wait, that is a fox. Let me go and make a cane arrow." He made one, shot and killed it, skinned it from the hind legs to the head and cut the hide through the neck. He tanned it with dirt and was going to

use it as a sack for seeds. He did not cook the meat but let it dry ; the hide he did not dry but took it with him. His nephew span thread, made a larger snare and set it farther off.

The next morning when Coyote was awake, he heard his nephew sing : " Coyote, what has come to my trap ? " Coyote came to see and said, " That is a wildcat, keep away lest he harm you. Let me make a cane arrow. " He made one, killed it, and skinned it whole. When he returned he boiled the meat. When Coyote went for seeds again, his nephew span more thread and set a snare farther off. In the night he kept awake on account of his snare. At daybreak he sang : " Coyote, what has come to my trap ? Come and see. " Coyote came. " Look out, keep away, it's a coyote. Let me make a cane arrow to kill it. " He shot and killed it there, at the foot of a mountain. After skinning it he made a bag out of it. The boy sang : " Well, Coyote has milkweed bark, spinning, spinning. " He made a larger snare and set it at the edge of a cliff. It was about a foot in diameter. He slept hardly as much as before. Coyote heard him at daybreak, singing far off. He went there. The boy was about fifty feet away from the trap, being afraid to go near. " Let me see. That's a mountain-sheep, let me make a bow and arrows. " He made them, then Coyote slunk behind a bush, and shot and killed the sheep. He skinned and quartered it, hauled it to camp, cut a post smooth, and removed the hair. Toward afternoon he set out for seed, after having cut up the meat to dry.

Soon after the boy picked up bark and made a larger snare still, setting it beyond on the hillside. Coyote awoke and donned moccasins when he heard his nephew sing far away. " Nephew, that's a deer buck, keep away, let me make a cane arrow. " He made it, killed it, skinned and quartered it and hauled it home making several trips. He removed the hair as before, then he thus addressed his nephew, " Nephew, you had better cease making snares ; don't use my milkweed bark any more. Something will happen if you do. Cease now. " He went away to gather seeds. The boy did not obey, but started a bigger trap, and set it farther off. In the morning he sang at the trap : " Come and see what is here. " Coyote saw it was a moose (?). " Let us make a cane arrow for it. " He made one and shot at it several times before it fell to the ground. He skinned it. It was fat. He carried it on his back, making several trips to camp. In the afternoon he went for more seed and took his bark with him lest the boy use it. He put the bark in the midst of the seeds. The boy went there, however, took some, and span again, setting his snare still further than ever in the middle of a mountain. Next morning he started again. He sang, " What has come to my trap this time ? " Coyote rose to see. He saw it was an antelope. He killed and skinned it as before, and carried it to camp. Coyote said, " Nephew, cease now to make traps. If you go on, you'll be killed by something and I'll be alone. I don't like that. " The boy did not mind him. Coyote took the

bark with him and hid it far away among briars, but the boy knew where it was and took some back to camp, made a snare and set it on a mountain top. Early in the morning he set out. He sang, "Coyote, what manner of thing has come to my trap?" Coyote set out to see. "That's a bear. How shall I kill it? I'll make cane arrows." He made a bundle of arrows and shot the bear, which only fell to the ground with the last arrow. Coyote was afraid now. "Nephew, you must not make any more snares." He skinned the bear and hauled it to camp. Then he went to winnow seeds, took the bark with him and laid it close by. But the boy came stealthily and took some while Coyote was not watching. He made a larger snare and went to the foot of a hill. There he saw the mark of where something had alighted and set his snare there.

The next morning he started again. He got to the trap. "What has come to it?" he asked and said nothing more, for he disappeared. Those were the last words Coyote heard. He arose and yelled, "Nephew, where are you?" He put on moccasins and tracked his nephew. He saw his footprints along the foot of the hill. There the tracks ceased. He circled round several times, still there was no track. At last he found some feathers. A big-winged monster had seized the boy and sailed far up into the air. His name was O'nanâ¹. Going through a big hole in the sky, he took the boy to his home, which was in an island in the center of a big lake. There the boy saw many people he knew, some of his relatives among them. That evening the Ogre said: "Bring me to eat what I bade you roast for me. I am very tired, I traveled to the edge of the earth." A person had been roasted for him. "You have been roasting him since soon after I left. It is pretty tough, I can hardly swallow it."

Coyote was very sad and cried continually. He ate up the meat his nephew had provided, then he began to boil the tanned hides for food. In the morning the Ogre picked up a club and struck a woman all over the body with it, thus killing her. He told his family to roast her in the ashes for him. He was going to eat her after his return. That evening the Ogre came back with several people on his wings. The boy said, "What shall I do? He may kill me." He kept on singing as usual. Next day the Ogre picked up a club and walked toward the boy. When he was close the boy began to run. The Ogre threw a stick at him and struck him over the head, beat him all over, and cut off his legs and arms. In the ashes he made a hole to fit the boy's size. Soon after the Ogre went to hunt for more persons. He had two wives. In the middle of the day these women said to each other, "Let us go for a swim." They were sisters. They swam along the edge of the lake. The younger sister saw the boy below at the edge of the lake and said, "I saw the little boy down there." — "Let me see, what is that? It looks like the one we have roasted." He kept on singing as always. He sang: "My grandmother will turn heaven and earth upside down and destroy them

if anyone kills me." The elder said to the younger sister, "Go and look where we buried the boy." She went, and in the place where the boy had been the dirt sank down. The younger sister returned and said, "He is not there." Thus they found that the boy in swimming was the one they had roasted. He disappeared from sight then. When both sisters got home, they stirred the ashes, but the boy was not there. The boy was always considering his position. He said to himself: "The Ogre always makes fun of me and opens his anus in my face. What shall I do? How could a person kill that monster?" He stuck his finger into one ear, pulled out some wax, and made it into a ball. It looked like a hard marble. Far away he saw a pine tree. He held the ball towards it and filiped it at the pine, which split in all directions. "Thus I shall kill the Ogre," he said. He took some wax from the other ear and made another ball from it. He came back to camp towards evening and sang the same words as before about his grandmother. At sunset the Ogre came back with four persons on his wings. He said, "Let me eat him that I bade you roast for me." — "I told you that boy was not very good, but had some magic power. We told you that if anyone kills this little fellow his grandmother will upset heaven and earth." — "This is your grandmother," said the Ogre to the boy and turned his anus toward him. The boy filiped his wax ball at the anus, and the Ogre exploded in all directions. Nothing was left of him. The boy took a club and killed the two women. He said to the other captives, "Why have you been living with him and have not killed him as I did?" He pulled out two feathers from the Ogre. "Let us all start." They started to the edge of the great lake. Then the feather came down through the sky hole to the earth. The boy was the last to get down. He told all to go to their homes, and they scattered in all directions. "I'll go back to my uncle Coyote." He started thither with one feather stuck in his hair, singing as he traveled, "Wing-feathers stand up like a white cloud." He kept on traveling. At sunset he saw clouds coming. Coyote cried, "It looks like a storm coming." The clouds were in front of the sun. Coyote had no fire built; from grief he had let it go out. He was crying and was exhausted. He just lay there without moving. He noticed a great wind-storm ahead. The boy reached the camp and heard Coyote crying. "I advised my nephew not to make any more snares, I told him he would be taken away." The boy listened and stood at the doorway. He saw Coyote's testes hanging down. With his cane he touched him. Coyote cried louder. "Why don't you turn into a man, you that are poking me?" The boy poked him again. Coyote looked between his legs and saw someone standing there with a great feather like a cloud. He got up and fell on his neck and hugged his nephew. He did not go out for seeds. Three days later he began winnowing seeds again. His nephew told him of his trip to the sky and how he had killed the Ogre. "I brought with me many people," he said.

7. WOLF, COYOTE, AND MOUNTAIN-LION.

At a certain place Wolf and Coyote were living together. Coyote was mated with a coyote half-woman (hermaphrodite), whom he possessed in aboral fashion. Wolf had Mountain-lion for his brother. They hunted deer. In the morning Wolf sang, "Let us go hunting. Coyote, you must go to hunt game where there is a recess in the mountain and the pine trees are growing." He ordered Coyote to practise shooting at the foramen in the back of a deer's skull, which they placed at the distance of about fifty yards from camp. All the three men stood at the doorway. Wolf and Mountain-lion shot first and shot through the hole, then Coyote let fly and missed it. They went to the skull, picked up their arrows, and put it farther away. They began to shoot again. Wolf and Mountain-lion shot through the hole and Coyote again missed it. They placed it farther. Thus they continued practising for the hunt. Again Wolf and Mountain-lion hit it and Coyote failed. Then Wolf thought to himself, "I wish Coyote would shoot through it." Then Coyote succeeded. Coyote said, "I, too, am never beaten in shooting; I, too, am a sharpshooter." They placed the target farther again. Wolf and Mountain-lion hit it and Coyote also did. He said, "I, too, am one of the best marksmen, I am related to you, brothers. When you shoot straight, I'll shoot that way also. I'll be hard to excel." They placed it farther. Wolf and Mountain-lion hit it. Wolf thought to himself, "This time he shall miss," and accordingly he missed it. Coyote thought to himself, "Why did I miss it?" They placed it farther. Wolf and Mountain-lion again hit it.

They were approaching near the hunting grounds and stationed themselves where they were to spread out. Wolf bade Coyote go and drive the game towards him and Mountain-lion, who would be at the other end. A little later they saw the place from which Coyote was to scare the game and heard him yelling below. He chased the deer through the timber toward them. Coyote yelled, "Look out, they are going straight towards you." A little later they saw the deer coming between them, hardly able to run, as they passed the hunters, of whom neither shot till after they had passed. Then they both took one shot at the same deer, their arrows going through the whole herd and killing all. All dropped to the ground. Soon after this Coyote came up, saying, "I am about to overtake the game." — "Coyote, skin these two." — The two others took one each, skinned them, cut off the heads, and roasted them in the ashes. That evening he made ready to pack up and return home. When they got to the place, Coyote was there and he began to cut up the meat into small slices for drying. Wolf and Mountain-lion did not take long to slice their meat for drying.

The following morning Wolf sang: "Coyote, go hunting again at the

usual place. Take a bone along to shoot at for practice." They placed it ahead of them as they went along. Sometimes Coyote hit it. At last they reached the place where they had stationed themselves before. Wolf said, "Go where the game is, scare them out, we'll take the same positions as before." They had not been there long before Coyote came yelling and driving the game. He was shouting, "This time it is a big deer, not a young deer!" All day long he was driving deer. In the evening he shouted: "They are going straight toward you!" They saw the deer coming and Coyote was right behind them. About fifty yards behind they heard Coyote shooting. His arrow, instead of striking the body of the deer, struck the antlers and glanced off. The two others shot one arrow each, as before, and all the deer fell down in a row. Coyote asked, "What are you doing with the deer? In a little while I should have killed them all." They gave him a share as before and roasted the heads in the ashes. In the evening they set out homewards and arrived at their place. Soon after this they sliced meat for drying.

The next morning Wolf sang, "Coyote, again you may go hunting and take along as usual the bone to practice with." So they started with the bone again and this time Coyote hit the target more frequently than before. They arrived at the place for separating. They told Coyote to go and make tracks in a good many places to make them believe there were a great many. In a narrow path where they might escape the two stationed themselves. Coyote, as before, yelled and drove the game. At last he said, "They are going directly towards you, be careful." They got to the place and passed between the two brothers and these killed the last one, causing all to drop to the ground again. A little later they told Coyote to take the two hindmost deer, and they themselves took two others. They roasted the heads again. In the evening they started homeward. This time it was a great sight to see the camp, thick with meat.

In the morning Wolf sang: "Coyote, go take the bone as usual for a target. This day something is going to happen." A considerable distance from their camp there was another, which belonged to Badger. There were four women there, and one of them said, "We have seen smoke beyond the mountain. I wonder who is living there. Let us go and see." After she had said this, they all started thither and arrived in the evening. The Coyote-woman was always at home. She heard a noise and listened carefully. She put her finger into her ears to clean them, still she heard a voice coming and thought she recognized the laughter of women. After that she put on Coyote's suit, which was at home, took unfashioned arrow and bow sticks and began whittling them. By the sound of the voice she knew that girls were coming. She sat down and was busy with the arrows. The girls quietly approached and peeped into the lodge. They asked one another, "Is that Coyote sitting there?" — "No, I think that is the other Coyote, I think it's a half-woman." —

"Yes, that's the one." They all rushed in laughing and teasing her. She took up an armful of meat for two of the visitors and gave some of Wolf's and Mountain-lion's meat to the two younger girls, bidding them boil the meat.

The hunters killed deer as usual and returned in the evening. When approaching camp, they heard girls laughing. Coyote said, "Listen, we have heard girls laughing in camp." They arrived. Coyote said, "This is our camp and there shall be no mixed urine or faeces or anything else that is mixed here." The girls heard him and at once set out for their home. Coyote forthwith said to his hermaphrodite, "Bring them back, I was only joking." The hermaphrodite set out and overtook them as they were walking in a row, struck their ankles with a stick as she passed them and said, "Coyote just said that for fun." So all returned to camp. The older women, who were about thirty, began to tend Coyote's meat, and the younger ones that of the two other hunters. This was the time for the ripening of grass seeds (*wa'i*). Coyote told the hermaphrodite to show the women where the seeds were ripening and to make them gather some. He told them to get *tsa'ra'mp* on the way home. Coyote said, "Hit the sharp thorns with your hands." He meant that they should break off the thorns. After they had started, the hermaphrodite attempted to possess the women. On their return trip they struck the *tsa'ra'mp* thorns and their hands became sore. It was hard for them to separate the seeds from the chaff with smarting hands, nevertheless they did it. When the hunters returned that evening, the girls found it hard to untie the meat, for their hands were inflamed and sore. Coyote asked the hermaphrodite, "What did you tell the women? I did not tell them to strike the thorns, I meant they where to break off the tender parts." He blew the inflammation away from the hands of two of them, and Wolf and Mountain-lion similarly cured the others. Then the girls ground the seeds they had gathered.

Wolf sang to Coyote again, telling him to hunt and use the bone target for practice. They practised as before. Sometimes Coyote hit the target. At the proper place he began to drive the game and said, "Now they are starting directly toward you, boys, watch for them." The two brothers did not shoot till they had all passed by, then they shot at them from behind, killing all in the row as before. They roasted the heads, skinned the game and returned to camp. Wolf sang to Coyote, "What are your wives going to do? You shall send them back to where they came from, you'll go later on." The women set out for their old homes. The men hunted for three days after their departure. On the fourth morning Wolf sang: "Coyote, that is not the right way to do, to lie down when you are married. You may go and follow your wives to their home." He packed meat in a small bundle and set out, following his wives' footprints. The woman in Wolf's camp had burnt her old dresses, the smoke going into the air like black clouds. She made buckskin dresses, followed the

trail and stopped in a certain place overnight. Two of the women gave birth to children.

In the morning Wolf and Mountain-lion made a toy bow and arrows. Coyote did the same and put them into his quiver. They reached the women's camp and saw their lodge at the edge of the encampment. Two small boys came. Coyote was disappointed. He thought he was going to have a son and pulled out his toy bow and arrows, but his wife did not have any child, only Wolf's and Mountain-lion's wives had given birth to children.

Later the people of the camp gathered to fight the newcomers. There were many of them. They were bugs (of a species now one inch long and with a sting), also worms, and two Crested Jays and other birds. They wanted to have a fist fight. The two Crested Jays were of nearly equal power. Fish-hawks were there in great numbers. The Crested Jays were the only ones that wanted to fight with arrows. During the whole night there was a council. Coyote did not sleep all night but continued walking about and urging his brothers not to sleep. Morning came. The enemy circled round. Wolf and Mountain-lion had each a bracelet, into which they put their wives and sons. In the morning Coyote entered the fray, doing what he could. About ten o'clock his voice died off gradually and he was killed. When he fell down, Mountain-lion and Wolf rose and entered the battle. Towards noon they had killed off a great army of enemies, of whom only the two Crested Jays remained. They came near Wolf and Mountain-lion. The parties did not shoot at each other. At midday Wolf and Mountain-lion felt very tired. They said, "Let us retreat." They retreated. They nearly fell into the enemies' hands. Mountain-lion said, "I am very tired, you must continue fighting, let me rest a while." Wolf said, "Let me lie on that rock of mine." Mountain-lion said, "Let me lie on my log." So they lay down. Then the Crested-Jay said, "Let us not use arrows any more, but stab them with our knives." They started towards them, but Wolf and Mountain-lion dodged in time and the Crested Jays were smashed to pieces.

Wolf and Mountain-lion said, "Let us go back to Coyote." They got there and revived him with a cane. They went to his wife and revived her. Then they returned to their old home. They arrived in the evening; the hermaphrodite was at the camp.

8. THE THEFT OF FIRE. ¹

Many people lived around here, but they had no fire. They had only a heated stone. I don't know how they heated it, but there was no fire. The people were always hunting rabbits. Coyote was on the edge of the

1. Told by Buffalo Bill.

hunter's line. He saw the ashes of a fire coming from somewhere and dropping to the ground. He yelled to the others, and they came, gathering round in a circle to watch. While watching they said, "Some of us shall go up into the air and find out where it comes from." Eagle said, "Let me try first to see whether I can get high enough to see." He went up and out of sight, but returned without having seen it." A Chickenhawk set out next, but he did not go out of sight. Woodpecker also did not get very far, they were able to see him. All the birds tried, but none could go far enough. Only Fish was left. They said, "You have no wings; how are you going to go up?" — "Let me try for fun whether or not I can fly." He started up. He went out of sight, and when he returned he said: "Not very far from here are flames of fire, by Nōwa'ant (a snow-topped peak near Las Vegas). Coyote said, "Let us go and get it, that is not far." All started, Coyote leading, and Woodpecker, Chickenhawk, Bluejay, Roadrunner, Jackrabbit, and others following. They went toward the place where fire had been seen and made firedrills to take along so as to deceive the fire-owners and prevent them from guessing what their visitors were seeking.

When they arrived Coyote made a speech: "We have merely come for fun to gamble and play with you." The hosts gave all the animals the kind of food they were used to eat, to each bird a different kind of seed, to the Crested Jay good hard pinenuts. To Coyote they gave cedar berries. After they had eaten, they began to play at *nau'pa'ōp*. They made three piles of dirt and hid something in one of the piles. If the guesser hit the right pile with a stone, he won the game. All night they played. The hosts said, "These people have not come to gamble, they have come to steal our fire." Coyote replied, "No, we have fire ourselves," and showed them their firedrills. Towards morning Coyote had some cedarbark tied to his hair and let it stick out. When he tied it on, all were watching him circling round. "We know what they have come for," they said. At daylight Coyote bent over the fire, then the bark caught fire and he jumped away over the crowd and ran off followed by his people. Before very long the Crested Jay was caught and killed by the pursuers. One after another carried the fire. When they reached the Colorado River, all the rest were tired and Roadrunner said, "Let me carry the fire." He put it on each side of his head. Then he tore his feet in different ways so that they could not see the direction he had taken and made lots of sand. The pursuers tracked him, some backwards, others forwards, and did not know which way to go. He arrived in the Shivwits country. They tracked him. He built a big fire on the top of Sana'p¹ mountain. Looking up, the pursuers saw the big fire. Then they went back.

In the evening Coyote's people saw clouds. It was going to rain. Coyote carried together plenty of wood. His people went into a cave for shelter. After dark it rained. They built a big fire, but the water put it

out. They saved one charcoal, and in the morning they told Jackrabbit to hold it. He took it into the rain. Coyote bade him not let it go out or he would shoot him. But Jackrabbit kept it under his tail and saved it. The rain ceased, then Jackrabbit brought the coal back and it was still alive. Everything was wet, however, and they could not find any tinder. Rat said, "I have a dry nest to make fire with." He gave it to them and they had a big fire. Coyote said to his followers: "Let us give heat and fire to all the trees and shrubs and to all the rocks." So he gave fire to everyone of them so they should burn thereafter. Then he dried his bow and arrows, and called Rat to come out by imitating his noise. When Rat came, Coyote shot and killed him, and roasted him in the fire. After that he killed Jackrabbit, skinned him, and made a blanket of the skin. He killed nearly all of those with him and ate them. "Hereafter people shall do thus," he said.

9. PORCUPINE AND COYOTE.

Once there lived a Porcupine. He went along a stream, and while on the bank he saw beasts on the other side. He yelled to them, "Mother's sister (*nōmpi'anni*)!" — "Which of us do you want? This one?" — "No, another one!" — "Which one? Me?" — "No, another one!" Thus he answered three of them. When the last one asked him, he answered, "Yes!" She came to him across the stream. "Now, get on my back." — "No, I have never ridden thus before." — "Where will you ride? Ride at the root of my tail." — "I have never ridden thus before." — "Ride on my neck." — "I have never ridden thus before." — "Where do you want to ride? Ride between my horns." Again he refused. She asked him to ride in her mouth, between her hoofs, in her anus, in her stomach. He always refused in the same way. At last she said, "Do you want to ride inside on my heart?" — "Yes, that is where I want to ride." He sat down on her heart. The Cow stopped at the edge of the water and Porcupine entered her body. After a while he asked, "Where are we?" — "I have just stepped in once." — "Where are we now?" — "I have just gone in ankle-deep." — "Where are we now?" — "I am about two feet down in the water." — "Where now?" — "I am down knee-deep." — "Where now?" — "The water is close to my body." — "Where now?" — "The water is all over us." — "How far are we from the bank?" — "We are right in midstream." — "Where now?" — "A little beyond the middle." — "Where now?" — "Nearly at the edge of the stream." — "Where now?" — "I am stepping on the ground." — "Where now?" — "I have just got out of the stream." Then Porcupine struck her heart several times with his tail, killing her, and got out of her body.

When he had killed her, Coyote came along looking for squawbrush.

Porcupine was looking for flint with which to skin the cow and was saying to himself, "What shall I skin her with?" He looked up and saw Coyote coming towards him. Then he said, "With what shall I take off the bark of arrowsticks?" Coyote said, "What are you saying? What are you going to do?" Porcupine repeated, "With what shall I cut off the bark of arrowsticks?" — "What are you looking for? Here, I have a knife. What is it that you wish to skin?" — "I did not say anything except 'What shall I take off the bark with?'" — "You did not say that. You said, 'What shall I skin the beast with?'" Then Porcupine said, "Yes, that is what I said; there it is nearby." Coyote said, "Let us run a race and jump clear over it. Whichever clears her and leaps beyond shall own the hide." Coyote started and jumped clear across. Porcupine followed and jumped only on one side and crawled across. Coyote said, "The hide is mine; build a fire, I'll skin her." Porcupine built a fire. "Go and get a poker with a little heavier end." He went and got a stick. "That is not the kind I want, I want one with a heavy butt." Then he came back again with such a stick. Coyote replied, "That is the kind I want." Coyote said, "Roast this liver at the fire." He roasted it and said, "Now it is ready for you to eat." Both ate the liver. When they had done, Coyote said, "Let me ease myself first." When through he cut up all the meat, picked up the poker and hit Porcupine over the head, killing him. "How shall I carry him together with this meat? I'll get my family to come over here." He piled up the meat, covered it with weeds, and put Porcupine on top, then he started off. His faeces then said, "Porcupine is getting up." Coyote returned, took the stick, and knocked him down again. He started again. When he got to the same place, his faeces again warned him, "He is getting up." Coyote went back and killed him. The next time Porcupine braced up and struck the faeces with his tail, so they said nothing and Coyote went on without turning back, saying to himself, "Now I have surely killed him." Coyote arrived at his camp and the children noticed that his hands were bloody. He said in a loud voice, "What are you continually telling me to do? Get squawbrush. Below here I have killed a beast, let us all go there."

Porcupine revived, walked round and espied the covered meat. He thought to himself, "I wish a pine would grow here." It grew about four feet high, with a little level space on top. He put the meat on top, also the body, the guts, and the head. He himself got on top. He sang, "Water, the pine will grow." It grew. He repeated the words, and it grew higher, it was very high now. It grew so that a tall person could hardly see the top; near the bottom there were no limbs. When it was taller than an ordinary pine it ceased growing. When Coyote started out, he told his daughter, "Go ahead where there is a little bend, there is the meat. We'll follow." As he and his wife were walking, he possessed her. They reached a point. The daughter yelled from the place he had

indicated to her, "Where is the meat?" — "Right where you are." He got there. "It was where you are." At the spot he saw a tall tree rising into the air. Coyote said, "Can't you see the great tree? It has grown since I was here. I can see the meat up there." He shouted at Porcupine: "Porcupine, throw down the ribs I secured." Porcupine removed all the meat from the rib and sharpened it to a point. Then he said, "All right, all of you shall lie at the foot of the tree facing me and close your eyes. Don't look at me." Coyote made his daughter lie on the side and all lay down. "Now close your eyes tight, I am dropping it now." Coyote's son lay on one side and when he heard it come he thought to himself, "I'll open my eyes a little." It got close and he dodged it. The rib came down and cut the necks of all the rest. The little boy began to cry. Porcupine held the guts so they hung down to the foot of the tree and said, "Hold the guts and climb up." He did so. "Eat what I pulled you up with." The boy ate the guts; he compelled him to eat them all. His stomach was full. The little boy said, "I want to ease myself." — "Yes, do it right there." There was a projecting limb, and Porcupine told him to walk to its end. "Right here?" — "No, farther." — "Here?" — "No, farther." — "Here?" — "Yes." Porcupine put his foot on the limb, shook it while the boy was easing himself, and made him fall off. When his body struck the ground, it burst. Thus he killed all the Coyote family. Then he made the pine go down, packed all the meat and carried it to the opposite side of the stream. He traveled to his camp. His children were very glad to get meat to eat.

10. IRON MAN. ¹

Once Mourning Dove's grandmother lived with him. She gathered some *tsiñ* seed to eat, while Dove made a shade from under which he would shoot birds. Once he saw a yellow bird there, but it moved about so fast that it was hard to hit. Still he shot at it. It went outside and fluttered to a little bush. A little later the boy heard someone crying there: "Come, fix my leg." He did not go at once, but sat with bowed head, thinking he had shot a person. Again the bird said, "Fix my leg, and after that I'll tell you something." Dove put mud over her leg and fixed it. "Well, I will tell you now. You're alone now, but once you had a father and mother. Near here are their bones, where they were killed. Your grandmother carried you to a bush to save you."

Dove went home very angry and lay down. His grandmother came home in the evening and said, "I have something for you to eat." He did not get up and would not eat. The next morning his grandmother said, "Today you will not be in this condition, you'll have a father and mother and other relatives." He got up quickly. "Why didn't

1. Told by Buffalo Bill.

you tell me before, but keep it secret ? Bring me some *tsiñ*° to eat. " When he had done eating, he bade her strike the center of his head. She would not do it lest she hurt him and merely made a feint at it several times. At last she hit him in the middle of his head. Then he turned into two persons, one on each side, but she did not notice it for she had put her head down and was crying. At last she looked up and saw she had two grandsons sitting there. Then she was glad. Then Dove said to his grandmother, " Go to Snake, " and he bade his brother go to Badger and to other people. They asked many people to help them on their war expedition.

This side of St. George there used to be a white ridge. There Snake said to Coyote : " Coyote, carry me. " — " No, I'll not carry you, you are heavy and I must go as a spy. " — " Well, carry me. " They got to a divide near St. George. There was a sand rock there and Snake wished to show what he could do. He bit the rock and it turned black all over, and so did the white ridge. They started down toward the camp. After getting there, they saw a person wearing a red hat. They went into a little hollow and did not come out for a long time. At first they saw only one man, then two, then a crowd. It was a cedar wood that came, first as one, then as many persons. Next morning they started across the desert. They came to a ridge and saw tracks there. Then all crowded together and asked, " What manner of person has gone through here ? " They heard someone shout, " That is my track. " They stood off a little ways and sang, " Let us kill him. " They found Turtle, killed him, covered him with ashes, cooked him and cut him into small pieces, one for each. On the turtle shells it may be seen how they cut him.

They were not far from the enemy now. They sprinkled blood, and it turned into persons. They nearly died with thirst. Tana'qōts (another snake) told the others to carry him. " I am the only one, " he said, " that can kill your enemy. " They were nearly famished with thirst. The people told the Doves to get water from their mother. " Your mother may be out gathering seeds. " Tana'qōts said : " Carry my little cup, fill it, and bring me a little water in it. " The Doves flew off and saw their mother in the desert, gathering seeds. At first they did not go where she could see them. Finally they went beneath the place where she was cutting. At last she saw the feathers on the two young Doves and took both of them to camp. They said to her, " Lots of our men are coming. They are stationed near by. Tell us all about your husband. " She told them to go east of her lodge. " That is where my husband goes to ease himself in the morning. He is a great man and you can't kill him with bow and arrow. He is iron-clothed (I'tsi'mo'o), and you can't shoot through him. An antelope is stationed here and when it sees anything coming it warns my husband. "

The Doves went towards a lake, where two girls, Iron-man's daughters, were. The girls picked up the Doves and played with them in the water,

but lost them there. The Doves filled the cup with water and went back to camp. The whole camp could not drink up the water. Coyote had died of thirst. They sprinkled some water on him and thus he was resuscitated. All were supplied with water. Tana'qōts was the last to take his cup and spilled it. The water flowed down and formed a big stream. Coyote said, "This is the only water we have." He drank it as it flowed down. He called it "Gravel Spring."

Tana'qōts said, "Keep on carrying me." The rest took turns carrying him. Coyote also carried him. Tana'qōts stuck his head out on each side of Coyote's face. Coyote said, "Don't bite me, or I'll shoot you." — "I will not bite you or kill you, that is my way." The people were going to kill the antelope first. Coyote said to Tana'qōts: "What shall I do with you? You have no legs." He saw a cedar tree not far away and hung the Snake up there in a bag. Then he went off. When he was gone, the Snake dropped to the ground, and left the sack. He went underground faster than Coyote and after awhile peeped out above ground and saw the antelope not very far off. Again he went underground and approached closer. At last he came out directly below the antelope. He looked through its body but could not see its heart till he looked between its hoofs. Then he bit. It did not move. When he bit again, the antelope ran. Coyote thought, "That little snake I left in the tree has scared it." He ran back to the tree, but the sack was empty and torn. Now he ran after the antelope and found it dead. He went back and found the Snake. Snake said, "Thus I told you I should do; I told you I should kill the antelope." Coyote ran back to get the sack, mended it, and put the Snake into it again.

The Doves killed a jackrabbit and gave it to their mother. Their enemy was like a lizard but larger. His wife threw the rabbit towards him, but he would not eat it, saying, "Some of my enemies killed this. I heard my antelope was killed by the enemy. I don't want to eat."

At four different springs Iron-man had stationed sentries to kill people who came there. The Dove's followers all transformed themselves into mountain sheep. They came to the first sentry's place. Coyote drank only a few feet away from him and shot him with a bow and arrow. The sentry went to look for the blood and found an eagle-feather. He picked it up and was at once bitten by Snake, who had transformed himself into a feather. He dropped dead. They went to the second sentry. Coyote drank a little ways off and shot him. The sentry went off and found a buckskin string and picked it up. The Snake, transformed into the string, bit him in the armpit, and he fell dead. They went to the third spring where a sentry had been set to watch for quails. Coyote drank there and shot the sentry, who went outside, found a hair, picked it up and was bitten and killed. They went to the fourth sentry, who was to watch for sparrows. Coyote drank near him and shot him. When the sentry came out he saw an eagle feather, which he picked up. He was bitten and killed.

That evening all transformed themselves into mice and surrounded the enemy's camp. They broke up Iron-Man's gun and destroyed his spears. At daybreak Snake said, "Throw me to where he defecates." They picked up a stick and threw him with it. They could hear Iron-Man talking as he approached his customary spot. They surrounded his camp. While he was seated, Snake could see his anus and bit him several times, at first without effect, but finally killing him. He ran toward camp, but fell dead midway. His followers picked up their arms, but they had all been destroyed. So all the enemy were slain by the Doves' company. The Doves had told their mother to run off early in the morning, and so she ran to her mother as soon as her husband had gone to defecate. That evening when they returned they found their mother there. She gave buckskin to all who had helped to bring her back. Each one got a piece of buckskin.

II. WOLF'S GRANDSON AND THE SKY-BOYS.¹

Once upon a time Coyote was living somewhere. He went to fetch some squawbush twigs. The bushes grew along a water course. While there he heard a noise. He did not know what it was. "What am I just receiving? Am I going to have some magic power?" While listening he heard someone sing plainly: "Coyote, he generally does that, gathering squawbushes. All know it, and no one passing will mind him." Coyote moved round in all directions to see whence the singing proceeded. At length he heard them say, "I wish Coyote would look up at the sky and see what it is." He looked up and saw wild geese flying through the air. He yelled at them, "I am a person who knows all the country and all the springs and trails. Let each of you pull out a feather, so that I may fly like you." They paid no attention to him, but traveled westward. Coyote followed below. At last one of the goose chiefs said, "I think he is telling the truth." Another chief agreed. Then all said, "Let us go down to that knoll in front of him." They crowded up in the sky, then whirled to the right as they sailed down. They whirled round several times as they descended. Coyote got scared and jumped round to save himself from the geese. All alighted round him and said, "Let each of us pull out one feather from our wings." Coyote had a knife to cut squawbushes with; out of that they made a bill for him. Coyote was like a goose now, with feathers all over his body. They said, "Let us see you try to fly. Don't fly beyond that knoll; fly there, and then back." Coyote flew up and beyond the knoll, then returned. "You must not get out of position while we are traveling westward." They flew up into the air and gradually went higher, so high one could hardly see them from below. Coyote made a loud noise and did not keep

1. Told by Buffalo Bill.

his position but got behind them, and then again in front. A chief said, "He is not obeying our orders. What shall we do with him? He makes a loud noise, too. It is best for us to take back the feathers we gave him." So each pulled out a feather, and Coyote fell to the earth, striking it with a thud. His head struck the ground and his brains were scattered.

When Coyote had first heard the birds sing, they sang of going to eat at a certain place. Now they all flew there. It was a big village. They circled round it and using their bills as spears attacked all the inhabitants and killed them.

They returned and came flying above Coyote's corpse. "Coyote is a funny fellow, he generally tells what he does not know and thinks he really knows it. Would that he awoke from his sleep!" Then Coyote awoke and said, "What's the matter with me, why have I stayed in bed so long?" He rose and found some mush near by. He said to himself, "I know my friends know something and have given me this mush." He began to eat it; it did not taste like mush, but was unpalatable. He tried to vomit. He felt the back of his head and found that he had eaten his own brains. His skull was all crushed in. He went off and met the geese coming. They said, "Coyote that eats his brains, where we have been there lies a woman with a baby in her womb." Coyote went thither and saw a woman lying there. He got on top of her and began to squeeze her with his feet. At length a baby girl came out. Coyote said, "Is she going to be mine? She is going to be my sister." He went a little ways from the mother's corpse and made clay teats for himself. He moved, traveling only a short distance each day, and as he continued going eastward the baby grew up. He could see her eyes open wider. Month after month he traveled along. She began to suck her fingers, then she could stand up and dance when held and then reach out her hands. At the next camping place she was able to pick up little sticks. Then she sat up alone. Then she crawled around a fire Coyote built. Then she was able to stand. Next she walked. Coyote said, "You are about to walk, that is good." When he started again he said, "What am I going to do? What relation is she to me? She shall be my brother's son's daughter (*qu'utson*)?" Henceforth he thus addressed her. He said, "Keep going, we are going to your *qu'udm*" (meaning Wolf). He lives there, and we are going to him." The little girl now addressed him as "grandfather." She grew to be a large girl eight years old, then she grew bigger still. They arrived at her grandfather's place and there she became a big woman. Before that, Coyote said to her, "Let me cohabit with you." She said, "No. You told me at first I was to be your brother's son's daughter that's what you told me in the first place." He said, "Didn't you hear what I told you at first, that you were to be my wife?" — "No, I heard you say you would be my grandfather." — "Yes, that is what I did say, but I said it, wishing for you."

They approached Wolf's place. Wolf was in bed there. Coyote said,

"Why are you lying down like that? You usually lie like that. Here I have brought your granddaughter, and I want you to boil meat for her." The Wolf arose. "Is that my granddaughter? All right, sit here, let me go round." He did not go very far and killed a deer. Then he came back. He came back and told Coyote to let his grandchild go with him. So Coyote went with her. He said: "Don't be afraid to look around while skinning. Look about for another beast we might get." She looked round. Then Coyote picked up some of the deer blood and threw it between her legs. At first he said nothing. Then he said, "Brother's son's daughter, I think you are menstruating now.¹ Get up and run to our camp and let your grandfather bathe you." She ran to Wolf and said, "Grandfather, I want you to bathe me; Coyote told me I was menstruating." Wolf was in bed. He said, "I know you are not menstruating, I have seen you." He did not get up. Coyote was hurrying along with the quarter of the deer. He knew Wolf would not bathe the girl. When he arrived at the camp, the girl was standing up and Wolf did not bathe her. Coyote said, "Have you already bathed this girl?" Then he got water, warmed it, and washed all the parts of her body. Coyote then boiled the meat and ate all he wanted. Wolf remained in bed.

Night came and all went to sleep. Early in the morning, Wolf started to sing: "Coyote, that's what I did not wish you to do. I killed the deer for our granddaughter, not for you to eat the meat yourself. That is not the right thing to do." From the camp they could see a divide. "Pick up my cane and run to that divide. When there, throw my cane ahead and don't go in the direction you throw it, but return," said Wolf to the girl. "When you return, some one will hang to your arm and say, 'Mother!' Then do you say, 'Son'; don't be ashamed of him." Then the girl ran as bidden. She threw the cane ahead of her and returned. Then someone seized her, saying, "Mother." She said, "Son." Both returned to camp together. Coyote said, "Look at our grandson. Let her take my cane, too, and have two babies." However she did not mind him at all.

Wolf took good care of the boy and made him a fine deerskin suit when he was about fourteen years old. He also made him earrings reaching down to his breast, a deerhide quiver, and eagle-feathered arrows. Then he became a young man. That morning Wolf came in singing: "When one is a young man, he generally does not lie down, but goes hunting. If you find no game by sunset, lie on the divide even if the wind be cold and do not look for shelter." The boy set out. What a splendid sight he was with his fringed quiver and fancy earrings! He had a blue skirt wrapped round his waist for a blanket. All day he found no deer nor any track. He reached a divide and prepared a bed for himself as Wolf had advised him to do. He went to sleep there. About midnight he awoke.

1. A menstruating woman must not eat meat.

It was very cold and the wind was blowing. He built a big fire, but all his wood was consumed. His blanket did not warm him. When daylight approached, he was nearly chilled to death. Then he crawled down on his knees and sought shelter from the wind. He found a cave. It was warm there and he fell asleep. He awoke in the morning, got up, and looked at himself. He looked at his hands; they were not as before. There was hair on his arms and legs, and there were mountain-sheep hoofs on his legs. He had been transformed into a mountain-sheep. He saw a flat rock and jumped on it. He had big horns as he stood there. He found a flock of sheep and went among them.

The next morning Wolf sang, "Coyote, I dreamt something sad. I dreamt about our grandson who went hunting. I want you to go and look for him." Coyote went to the mountain. At the foot of a hill he saw his grandson among the sheep. Coyote did not go any farther, but cried and returned. Wolf was at home and heard him come crying. "Our grandson is not far away, he is among the sheep and is a sheep now." Wolf said, "Go hunting. When you hunt, your grandson will lead the sheep toward you so that you will easily kill game." Coyote went close to where the sheep could see him. His grandson led the entire flock toward him, quite close, and he hit the sheep behind his grandson. Then he brought it home and boiled the meat. The next morning Wolf sang: "Coyote, go hunt game again." Coyote went and saw the sheep with his grandson among them. Again he led the sheep towards Coyote, who shot the sheep behind the leader and took it back to camp. The following morning Wolf sang, "Hunt again." Coyote went out again. He saw the sheep, and at once his grandson led the flock toward him. There were other people who lived in a different place and Coyote's grandson led his flock there, too. It was easy to kill sheep when he led them. The following morning Wolf told Coyote to go hunting again. The sheep were all led close to him, and Coyote killed the one behind his grandson.

There were two boys who lived in the sky and came hunting that morning. They sailed down to a mountain and watching from there saw the sheep below. They caught sight of the largest sheep in the herd. The elder brother said, "See that big sheep, that is Coyote's grandson leading the rest. We have heard that he leads the sheep towards any hunter." The younger boy said, "What's the matter with you, brother? That is not a person, we know it's a sheep." They went down to the earth. The sheep saw and heard them and ran towards them. The younger brother said, "Let me kill that sheep." — "No, you must not shoot the leader, shoot the second one." — "No, I'll shoot the first one." — "Well, kill him if you want to," said the other, turning his back to his brother for not minding him. The leader of the flock heard the boys come but did not look at them. The younger brother shot at him. When the arrow struck him, the sheep exclaimed, "O me! grandfather!" Now the younger brother said, "I! brother, I did wrong, I am afraid

now." His brother said, "Go and skin him quickly." He skinned and quartered him hurriedly, took up all the blood and went up to the sky again. It became night.

In the morning Wolf sang, "I did not dream the right way. I dreamt something sad. Go hunting again." Coyote went to hunt. He saw lots of sheep, but not their grandson. He did not kill any but came home crying. The next morning Wolf did not sing. Coyote got up and hunted in different directions but found neither sheep nor grandson. That evening, when he arrived, Wolf said nothing. Coyote continued hunting for his grandson for three days. On the fourth morning Wolf began to sing: "Cover up all the springs all over the earth except the lake that belongs to us." Coyote did so and came home in the evening. He went every day till he had covered up all the springs. Then he reported, "I have covered all the springs." The sky-boy said, "What shall we do? The water is all gone." The elder brother said, "There is a pretty big spring near by, let us go thither." But they found the water gone when they had moved there. "Now, what are we going to do? I am dying of thirst." Toward evening the elder boy said, "There is a big spring near by, get water there." But when the younger boy went there, the water was gone. Then the elder brother said, "Let us go to the big lake." They were pretty thirsty then. He got there, and it was dry. That morning Wolf said to Coyote: "Stay by the lake and wait for the two brothers. Call on the yellow bird that lives not far away to help you guard the lake." Coyote went over there, and the two stood sentry. The two sky-boys went high up into the air and thence saw the lake beneath. "Down there is water, let us go down directly." It was early in the morning. They came straight down to the lake. Wolf said, "I can hear a noise from the heavens, keep watching." Coyote and the yellow bird looked up and saw them coming. They went to the center of the lake and dived down. Wolf told the two sentries, "They will not come out directly, perhaps they will come out in the evening. You see their bodies, don't aim at them, that is not the place to hit them, it is not their main part. They have a feather standing on their heads, that forms their main bodies, hit that." The sky-boys remained in the water for a long time. Towards evening, when the sun was over the western hills, the yellow bird got into position to shoot. At sunset he and Coyote saw the feather peep out. "We'll throw at the same time," they said. The feathers came out evenly halfway. Then both threw at them. The water splashed in different directions and the feathers split into small pieces. Wolf said, "That is good, that is what I want. That is the way to kill them." Thus both were killed.

12. OWL'S WIFE. ¹

Once upon a time Owl was living with his wife. His wife did not live in the same lodge with him but about thirty-five feet away, with their son. It was in the winter time and there was a snowstorm. Owl started out to hunt rabbits. He came home late at night with a load. He hooted and said, "Come, boy, get this little rabbit." The boy took it, it was a young one. Very early in the morning Owl started again to get rabbits. Late that evening he returned, hooted, and said, "Boy, come and get this rabbit." He continued thus all winter. At last his wife said to the boy, "He has not treated us as he should. He has always given us young rabbits and kept the fat ones for himself." The next morning when Owl went hunting again, his wife said to her son, "Let us go to his camp and see what he has there." When they arrived they saw plenty of fat rabbits there. The woman said, "He has not treated us as he should, he has treated us badly." She looked round and saw the rabbit bones piled up high in the doorway. She picked up the bones and with a rock split them into sharp points. She stuck the bones into the ground where Owl was wont to stamp the snow from his feet after the chase, picked out the biggest of the fat rabbits, took them home and boiled them. At night they heard Owl come and the boy said, "I can hear the bones sticking into his feet." The mother said, "Don't say anything like that, keep still. Let him stamp his feet there as long as he wishes." Owl took off his moccasins and warmed his feet, then he felt something in his feet and it hurt badly. At first he did not feel it because his feet were cold, but when they got warm he felt it. Then he skinned the rabbits and said, "Little boy, come and get this young rabbit." All night he could not sleep but kept moaning continually, "My feet are frozen." At daybreak he said to his wife, "Bring the boy to me, let me see him." She said, "Go to your father, the one that loves you wants you to come and see him." She was very angry at her husband for giving her young rabbits all winter. Before going to him she picked up a heavy club with which to hit Owl. They started towards him. They could still see some of the bones in the ground at the doorway. They sat down on the opposite side. Owl said, "I am about to die. You must not live in this vicinity after I die, but go far off. That Skunk is not good, he'll cause you to go under a stone. Also at the next camp Badger will cause you to go under a stone. Also at the next camp Badger will cause you to go underground. Skunk will make you eat only rats. Then Badger will starve you, making you dig up food all the time. Do not stay in either place, but keep on going further till you get to Grayhawk's place. That's the man for this boy, who will eat only rabbits." While he was talking, his wife

1. Told by Buffalo Bill.

hit him over the head and killed him. Then she took some of the rabbits and they journeyed on.

They traveled nearly all day and finally reached Skunk's camp. They saw Skunk's mother outdoors plaiting a basket. While they were there, the little boy shot an arrow through some prickly-pear cacti. The woman said, "We have come here because my husband died from freezing his feet. He told us not to continue living there but to move on." — "Yes," replied Skunk's mother, "my son is no good, you must keep on." They went straight up into the air and went about eight miles before they struck the ground again. A short time after this Skunk's mother began to cry. Skunk, who was indoors, heard her and asked, "What's the matter, mother? What hurts you?" She replied, "I am just crying for nothing, I generally do that." — "No, you have never done that before, I want you to tell me what is the matter." He came outside towards her, looked round and saw that someone had been sitting on the ground and left a mark there. She said, "That is where I sat when moving round." — "No, you never moved round like that before, you always sit in the same place. Let me pick you up and compare yours with that mark." He lifted her and the mark she made was wrinkled, while the other was smooth. Then he knew for certain that someone had been there. He also found evidence of the boy's shooting among the cacti. "Someone has been here, for someone has shot this, tell me." — "No, some of the splints I am using to plait this basket ran into it." But Skunk did not believe her and went back into the house. Then she cried again and told her son about the boy and his mother.

Skunk did not know what to do. He moved round quickly, then he said, "What I whistle will continue to sound like myself." Then he went off but the whistling sound continued. He went round the house looking for tracks, but could not see any. He tracked them beyond a wide circle, then he found their tracks and caught sight of them traveling at a considerable distance. He did not follow directly but went on the side and headed them off. When they encountered him, he said, "Where are you taking the boy?" — "Why didn't you take him to my camp? That's the place for him." Then he seized her by the neck and hugged her. The woman picked lice from between her legs and threw away a handful, which turned into mountain-sheep. She said, "Cease hugging me, look at the mountain-sheep not far away from us." Skunk continued hugging her but looked beyond a little hill and saw sheep all over it. He took his blanket from round his waist and gave it to the woman and her son so that they might cover themselves and keep warm. He started for the sheep. As soon as he had gone, she put the blanket over some cacti and continued on her journey. Skunk killed a sheep, looked toward the woman and boy and thought they were still there. He skinned the game and returned. When he came to the blanket, he shut his eyes, raised the blanket and began to rub his face against the spines. He laughed and

said, "I am not married to you sufficiently." He continued for a while, then opened his eyes and saw the cactus. Then he got very angry, picked up the blanket, put it round his waist and tracked the fugitives.

In the meantime the woman had caused plenty of briars to spring up behind her so that Skunk should not be able to get through. When Skunk went through them for some time, his blanket was torn to pieces till almost nothing remained. When just a little was left, he transformed himself into a big rainstorm. Far away the woman and her son saw it and the boy said, "Mother, there's a big storm coming." — "Well, some distance from here there is a cave, I wonder whether we shall be able to get there in time." They set out to reach the cave. Before they got there, the storm broke over them and killed them. It was evening now, and this happened directly opposite to Badger's camp.

Early the next morning Badger sang a song: "I did not dream a good dream but something sad." His children all ran for a ridge, whence they could look out on the desert. They looked beyond the desert, the youngest among them. The youngest asked, "Can't you see them? I can see a black object way over there." They returned to camp. The object was in the middle of the desert. Badger said to his wife, "Mark me with white paint right in the center of my head." He sat there and sank into the ground, singing his own song. He sank down further and further and continued traveling. He peeped out of the ground once. He peeped a second time and came out between the woman's legs. He blew on her and caused her to come to life again.

When she was alive, Badger said, "Pay me with a feather." They gave him a little owl feather. "No, that's not the feather I want, but I want a feather." — "Well, what feather shall I give you? I have nothing to give you. Here's a feather, perhaps you want this." And she offered him her dress. "No, that is not it. I want a feather, a feather for payment." She asked, "What do you want then?" And she offered her nether garment. "That's nearly it, but I want a feather." — "What do you want?" She offered a skirt below her nether garment. "That's near to the feather I want." — "Well, here may be what you want." And she exposed her privates. "Yes, that is what I want." He had his will of her for a long time. Then he advised them to proceed on their journey, but warned them. "There is one dangerous place on the road, don't peep in even if you hear a noise there."

They continued their journey and reached the spot Badger had told them about. They heard a noise and the boy said, "Let us peep in, mother." She said, "Well, let us peep in a very little." So they peeped through the brush. But while they were doing this, the people spied them from the canyon below and said, "Some one is peeping through." They spat at them, sprinkling them with their spittle and both died with blood in their mouths.

That night Badger dreamt again and in the morning he said, "I did

not dream well, I dreamt something sad. " His children all ran to the ridge, with the youngest in the rear. The youngest again espied an object. Badger sank into the ground, singing his song, and when far away he peeped out. Then he sank down again, peeped a second time and was close to the woman. He came up just below her, blew on them and restored them to life. Then the woman at once offered him the feather he wanted for payment. When Badger had done, he peeped into the canyon. The people were there and said, " Someone is peeping. " They spat to kill him, but in vain, though they covered Badger with blood. He said, " I can spit too. " Neither he nor his opponents died.

Now the woman and her boy could see their destination. They started off and nearly got to the cliff. When they were near, someone with a water jug met them ; it was Coyote. " Are you the woman and child I told to come ? " He showed them his camp. " My camp is not far from here, you can tell it by the red hawk tail feather hanging there ; an old woman lives near my lodge. " Coyote was chief and had many followers ; he was headman of the rabbit hunt. The woman and her child went on to the camp. She recognized Coyote's camp by the feather, but went on to the old woman's place. The old woman said : " Grind seeds for food. " She ground them into two squaw brush baskets, one for each of her two sons. Coyote returned before it was time to leave the hunt. He got to his lodge, and the woman was not there. He said, " Where is that woman I told to come here ? " He sent one of his daughters to ask her to come to his tent. The girl gave the message, but the woman did not come. Then he sent his second daughter, then his third and his fourth, still she would not come. Next he sent his wife, but she returned without the woman. At last he went himself. He saw the water jug under the old woman's shade, picked it up and pretended to drink, at the same time watching the woman. The men at Coyote's camp asked him to join them. " What are you staying there for ? What news is she telling you ? " — " Wait, I'll come after a little while. " The old woman brought in a stump of wood. Her two sons did not return before evening. They had one little jackrabbit, which they tossed at each other, shooting at it with arrows and throwing it on the ground. They went back to where their mother was seated and each took one of her teats and sucked it while at the same time looking at their visitor. When they had done sucking, they ate the ground food. After the old woman had dressed the rabbit, she roasted it in the fire. After dark they uncovered the rabbit roasted in the ashes. Though they had put in only one rabbit, there were now more rabbits than she could count. She piled them up in three heaps. The woman watched the rabbits while her hostess was taking them out and did not notice where her two sons had disappeared to. She ate the rabbits as fast as possible, thinking she would then look for them. The old woman said, " Let my sons sleep with you. " She went all over the camp and into the bushes, but could not find any trace of them.

Late that night Coyote said to his people, "I will sleep with the woman whom I told to come here." He went to the old woman and saw the young woman's little son lying there. He began to possess the old woman. "What's the matter, Coyote? What are you doing? I am an old woman." She got up. "Why, excuse me, I thought you were the woman I told to come here." — "She has gone to your camp to sleep with some of your daughters." Coyote returned to his lodge. His daughters were all sleeping together. He saw one young woman lying on the edge and had his will of her. It turned out to be one of his daughters. "Oh, father, what are you doing to me?" He rose and went to the next one, treating her in the same way. "Oh, father, what are you doing to me?" He did the same thing to the next girl. There was only one girl left now. He lay by her but had great difficulty in attaining his end though he tried hard; at last he succeeded. This girl asked also, "Oh, father, what are you doing to me?" There was another woman lying on the side. He also possessed her, but she made no noise; it was his wife.

The next morning Coyote rose early and looked about. He saw the young woman grinding food at the old woman's lodge. The next morning he told the people to go on a hunt. They burned brush in a circle so that the rabbits should not escape. The old woman's sons started much later than the rest of the people. That morning the old woman told her visitor to bring in a stump of wood such as she had brought the day before. She went out in search of the stump and also looked for the boy's beds. She found one of them, which was covered with a cottontail blanket; this belonged to the younger one, whom she desired to marry. She did not bring back a stump but a straight piece of wood. Her hostess said, "I did not want you to get that kind, but a stump." This time she went to get a stump. She got to the foot of a cliff and found rabbit bones. While looking up the cliff, she saw holes near the top and saw that the rabbit bones had dropped through them. She found that there was the bedding of the elder brother. Pulling out a pubic hair she made a ladder from it to walk on, and with a second hair she made it long enough to climb to the top. She climbed to the hole and found a mountain-lion blanket. She saw plenty of ready-roasted fat rabbits. While there she ate some rabbits and lay under the mountain-lion skin. Then she climbed down to the foot of the cliff, throwing her ladder down to it. She gathered a little stump and brought it to the old woman, who said, "That is what I want." The old woman wanted her to find her sons' beds.

Coyote told his followers to return from the hunt. He said, "The old woman generally keeps cool water." He went there, picked up the jug, and feigned drinking from it, but in reality he was watching the young woman. His followers called out to him, "Come back, Coyote, roast the rabbits! What are you doing there?" The old woman's sons returned with a young rabbit that looked spoiled; they had killed it in the morn-

ing. They began to suck their mother's teats as before, looking at their visitor, then they ate the ground food. The old woman roasted the rabbit in the ashes. Now her guest knew that there were really many rabbits there. Later in the evening the old woman took out the rabbits. This time the young woman watched the sons. Each picked out one rabbit and disappeared flying through the air ; the one whose bed she had found first was Grayhawk, the other one on the cliff was Bluehawk. She ate fast in order to get to the beds quickly. When Grayhawk went up, he smelt something in his lodge and went out again ; at last he went in to stay. The woman went to the cliff, picked up her ladder and climbed up. When she came to the edge of the hole, she raised her hands to hold Hawk down. He was frightened and screeched as he does now. Coyote heard the yelling, took his arrows, thinking that some one was attacking him. He went to the cliff and burned everything. The ladder was burned down. Coyote again possessed all his daughters. Early in the morning Hawk flew out quickly. The woman tried to climb down but half the ladder was burned ; at last she got to the ground, but the two brothers had got into camp ahead of her. White streaks were seen running from the cliff. Coyote asked, " What's the matter, boy ? What have you been doing, boy ? It looks like something good. " It was the semen of a male animal. Coyote cried, " Young unmarried fellow, that is not the way to do, let us go hunting again. " All started to hunt, but the two little boys went far behind as usual. They always were late. Coyote said, " That is not the way to do. Young unmarried fellows, you shall go ahead. " Both boys had un feathered arrows and Coyote mocked them. " Your arrows can't hit anything. Let me try to shoot my bow and arrow with yours. " He went off about thirty feet and shot at his own bow and shot it all to pieces, with the dust flying beyond and the ridge there laid flat by the arrow. Beyond there was a big mountain and it too was laid flat. The arrow went a great distance. Coyote's daughters saw the dust of the mountains. The two boys' mother said, " I think they made my sons angry, Coyote has been making fun of them and made them angry, I think. " The two boys folded their arms and lay flat on the ground, side by side. Their old mother said, " That is not the way to treat people. " She began to sing : " Wing that is tied in a knot, return. " Then the arrow, which had been traveling on, came back toward the hunters and killed them all by cutting them in half. It proceeded to camp, killed all of Coyote's daughters, then dropped harmless on the old woman's lodge. When it did this, the two boys got up from the ground and went home.

13. GRAYHAWK AND. BLUEHAWK. ¹

Bluehawk and Birdhawk were brothers and were living together.

1. Told by Buffalo Bill.

Bluehawk was the elder and said, "Go and catch some fish." Birdhawk ran towards the lake and made a big bonfire there. After building it he set his fish net. After a little while he would pull it out, and each time it was full of fish. When he had enough, he began to roast them in the ashes of his fire. He took some weeds, spread them on the ground, and took the fish from the ashes. When he had taken them all out, he heard a noise close by and someone said to him, "Boy, what are you doing? Stick the fish into my mouth." He saw a person with a knife-shaped beak about three feet long. The boy was frightened, took one of the fish and stuck it into this person's mouth. He continued doing this till noon, when nearly all the fish were gone. He was afraid. At last all the fish were gone, and the person returned to the place he had come from. Then he fixed his net in the lake again, but caught only two fish, which he took home with him. He began to cry as he was walking along. He came to his brother, who prepared the fish for eating.

The next morning Bluehawk again told his brother to go fishing. The lake was far away. He got there about ten o'clock and built a fire in a different spot from that used on the previous day. When he had enough fish in his net, he roasted them as on the day before. He thought to himself, "I think that person will come again." He took them out and saw someone coming towards him. This person said, "Boy with the fish fat, shove them into my mouth again." He did as before until all were gone. Then the person returned to where he had come from. The boy was disappointed. He did not try to get any more fish but returned to camp crying on the way. He got to his brother's camp that evening.

The following morning Bluehawk again told his younger brother to get fish. The boy got to the edge of the lake and built a fire as usual. Then he began to pull out the fish. He lay down on the ground waiting for the fish to get cooked. When they were cooked, he took them out. Then the person came again, saying, "Boy, stick them into my mouth again or I'll stick my bill into you." Thus he ate them all up. The boy started to fish again, but caught only three fish, then he went home crying but ceased, as he had done previously, before he reached camp. His brother prepared the fish and the next morning he sent him out again. The boy started for the lake, arrived, and built a fire. After he had put the net into the lake, he pulled out the fish, roasted them and lay down, then took them out. The same person came, sat down, and ordered the boy to feed him. This time the boy said to himself, "What shall I do?" He fished and caught four fish. He went home crying but ceased before his arrival. His brother asked what he had done with the fish roasted on the lake. "Did you eat them all up yourself? I want you to bring them to me. What made you come crying? I heard you crying. Every time you came home I heard you crying." The boy answered, "Yes, I cried when coming back. I thought you did not hear it. I cried because of the fish I roasted; some person ate them all up. I cried because

I am afraid of the person with a long neck and the bill he wanted to run through my body." — "All right, go fishing once more. I'll go up into the air. You will be in need of me, I'll be right above you." The boy began fishing and caught an abundance of fish ; which he began to roast. Bluehawk was above him in the air. When the boy took the fish out of the ashes, Bluehawk caught sight of someone walking along the edge of the lake, towards his brother and sitting down before him. He saw his brother stuff fish into this person's mouth. While the person was being fed, he heard a great noise and asked, "What makes that noise, boy ?" — "There are ducks above us." Bluehawk struck the person and cut his head off. "This is the way to kill him. Look, how I have killed him." He had not yet eaten all the fish. Bluehawk told his brother to haul the rest back to camp. They returned to their lodge and ate fish there.

14. THE THREE SIBLINGS. ¹

A woman named Wā'xamar ² had two sons, the elder named Anqa'-Buni'qant, the younger Qwitsa'pi'quts. Their neighbor was Rattlesnake. Once while the mother was roasting, the younger boy wanted her to tell him a story. She said, "Can't you see that I am busy ? I can't tell you a story. Go to your maternal grandfather, he'll tell you a story." The boy went to Snake. He said, "Grandfather, my mother told me you would tell me a story." Snake said, "Very well. Under your mother a blue thing sticks out, and a red thing sticks out. It is the same way with your grandmother and your sister and your aunt." The boy went home to his mother. "He did not tell me a story. He said, 'A blue thing extends from under your mother.'" She said, "When was that ? Never has he looked at me." She set out towards Rattlesnake, taking up a club to hit him with it. She left the seeds and charcoal in her basketry tray. When she got to Snake, he coiled round her, holding her as tightly as possible, and had his will of her. While he did this, his lodge gradually closed up. The woman said, "Cease now. The house is closing up, and what I am roasting is burning up."

At home the elder brother said, "Can't you see the food is burning up ? Tell Mother to come !" The younger boy went to Snake's camp, but the lodge was already closed and he could not get in. He climbed on top. He could look in and saw Snake coiled all round his mother. He said nothing but returned home. The elder boy asked, "Why don't you return with Mother ? I told you to bring her back." — "She is doing it," he replied. The elder brother said, "Go, tell her to come back." The younger boy went back and told his mother her seeds were burning

1. Told by Buffalo Bill.

2. Roaster, from *qama'r* a person roasting with a winnowing tray.

up, as well as her basket, and she should come back. He bade her hasten. " You had better stop, for what you are roasting is burning up. " He returned to his brother. The elder boy asked, " How are they now ? " — " They are doing it. " — " What are they doing ? Can you tell me what ? " He took up a bow and arrows and went off. He jumped on top the lodge and saw what they were doing. He shot off his arrows, killing both. He went back home. He had been making arrows and continued his work on them. He told his brother to open the door of Snake's lodge and pull out the arrow from Snake's body. The boy did so. Both were dead. He brought the arrows and laid them down by his brother. Then the boys went to their mother's corpse. Snake was still coiled round her. He uncoiled it. Their mother's body was inflated and decaying. The two boys dragged their mother out of the doorway. They left Snake there and burnt him and his camp. Then the elder boy bade his brother squeeze their mother's corpse by standing on top of her. While he pressed on her, he saw a snake crawling out of her. He killed it with a stick. Other snakes came out, and they killed each one. A bull-snake came out, then harmless water snakes, then lizards of all kinds. They killed all. When her body seemed almost empty the boy felt some hard body inside. He got towards the woman's head and slowly pushed the body out to the ground. It was a bright-eyed baby girl. He yelled out, " Brother, look and see this pretty little baby ! Hurry, come ! " — " What is it ? Hurry up, pick her up and take her to our camp. " The younger carried her to camp and washed the little baby. He asked his brother, " What shall I do with her ? " — " Well, I'll tell you. Make clay teats, then paint your breasts with white paint. Then cover up heated stones and lie on top of them with the little child. After that you must boil water and drink it. " The boy did as he was told. The next morning the elder boy said, " Carry her not far away. "

The younger boy said, " What shall we do ? What relation shall she be to us ? " — " Don't you know ? She is going to be our younger sister. " They went a certain distance, then the younger boy did as before, making clay teats and painting them white. The next morning his brother told him to do the same thing again. He did so, heating rocks, covering them with earth, and lying on top. The little girl was bright and had clear eyes.

The next morning the elder brother told the younger to carry the girl to a spring not far away. They went. Then he told him to carry her to another spring at the foot of a hill. He did so. Both brothers were very fond of the baby and took good care of her. The elder had her in his arms nearly all the time. She was hardly ever laid on the ground. They had moved three times when the little girl shed her skin. The elder boy told his brother to carry her to another spring. There the baby grew so that she could dance while her brothers held her in their arms. At night they took turns sleeping with her. The elder brother again bade the younger carry the baby to another spring.

There she grew so she could reach out her hands to her brothers and knew where she was. "Now," said the elder brother, "carry her to another spring behind this mountain. I'll not go with you this time, but go aside and hunt." The younger brother set out with a great load of bedding and food, carrying the baby on top. At the spring the baby learnt to sit up by herself. The elder boy came with a large deer on his back. The baby was very glad to see the game and reached out to get some meat, and they gave her some fresh meat to suck. The next morning the elder brother said, "Carry all this meat and bedding and the baby on top of it to a spring of water not so far away as usual. I'll go as I did yesterday and hunt on one side of you." He started off toward the mountains and killed a large deer. When he came to camp with the game on his back, the baby was very glad to get meat. She now crawled back and forth from one brother to another. They allowed her to suck fat. The younger brother now took off his clay teats and weaned the baby, since she had now learned to eat. The elder brother said: "There's a spring beyond here, you must carry her thither and camp there." There the baby learned to stand up and walk one step. The elder brother came home with game as usual. The next morning he said: "Carry her to another spring farther than usual. This time you must be very careful. Whatever she does, don't throw her down, but carry her. If she eases herself on the buckskin, don't throw her away, she can't help doing it." The younger brother carried her towards the spring. When he got close the little girl soiled his blanket. He said to her, "You have done a nasty thing, you must be left here." With that he threw her on the ground, left her, and went to the spring. When the elder brother was returning with deer, he cried out from afar, "Where is that baby sister of ours? I don't see her. What have you done with her?" The boy answered, "She soiled our bedding close by and I threw her down and left her." His brother was angry and chased him with a club. At last he said, "Hurry and bring her to camp." The boy went thither, but returned without her. "Elder brother, she is among bears, I can't get her." He gave the boy a sharp tool, like an awl, and said, "When you get there put it at your heel and then walk on the bears' heads. Bring her back." In this way the boy succeeded in bringing her back.

The next day the elder brother said, "Now carry her to another spring near by. I advise you not to leave her even if she should soil the blankets. If you do, I shall kill you." The boy carried the baby. When they were about a hundred yards from the spring, she soiled the bedclothes again. He left her and went on to the spring. When the elder boy was returning, his brother cried out to him: "Elder brother, I set her down not far from here. Give me your tool, I know what to do." This time he found the girl standing up among a great multitude of bears. He put the awl at his heel, stepped on the bears' heads, and brought her back. This time the girl knew how to make fire from small chips. The older brother

said, "Whatever she does, don't throw her on the ground. I told you so before. She will be a great help to us later. Carry her to a spring beyond that point. I'll go round the hillside to get some game." When they got near the goal, the girl eased herself again and her brother left her on the ground and went to the spring. When his elder brother got there, he cried out: "I left our sister out far from here, give me your awl." He found her walking around among a multitude of rattlesnakes, with some coiled round her neck. He put the awl on his heel and walked on the rattlesnakes' heads. Thus he brought her back. She was able to walk about pretty well now. The elder brother said, "You must not put her down. If she can walk alongside when you lead her, do so, but don't leave her." While on their way they saw some *wa''ai* (grass seeds). The girl walked slowly and gathered a cupful of seed. She did not behave as before on the road. She was bigger now, like a girl of six. The elder brother said, "Go to that far-off spring." They saw lots of grass seed on the way; the girl could hardly walk for gathering seed. She walked all the way until they reached the spring. There the younger brother began to grind the seed into flour. His elder brother cried out, "See how useful the girl is whom you threw away!" Now she was able to boil meat while the boy ground flour. "You must not eat any of the ground seed, for you threw her away. Whenever she gathers seed on the way, save it and take good care of it." There is a spring in a certain place, we'll camp there." The girl was now as though twelve years old. She gathered about forty pounds of grass seed and put it into a large deerskin bag. She learned to boil meat. The elder brother came home with game on his back. The younger said, "I tied the seed up in a buckskin bag; I am afraid it will untie, let me make a sack out of a big buckskin hide." His brother allowed him to do so and said, "There is a spring not far away, we must move there." On the way the girl filled a sack, and her brother tied another bundle. In the evening the elder brother returned with game on his back. The younger said to him, "Our sister is tenderfooted, she has no moccasins. Shall we make some for her?" The elder brother told him to make buckskin moccasins for her. He made them and the girl put them on, but soon took them off and walked barefoot. They got to the spring where their brother wished them to move to. The girl was rather large now, of the size of a sixteen year old girl. Again she gathered grass seed. When they camped, the younger brother asked, "What shall we do? She did not wear the moccasins I made for her. Let me make a different kind from the neck part of the hide." He made sandals for her, and this time she liked them and wore them.

The next morning their brother told them to move on to another spring. Then he said, "We are moving towards Coyote, we'll get there later on." They filled two big buckskin sacks with the grass seed the girl had gathered. The younger brother asked, "What shall we make for her? A big basket?" He cut the edge of deer hide and sewed it

together and put it on both sides of her mouth. Thus they made a basket for her. Then he said, "This time we'll reach Coyote's camp." All went there together and camped nearby. Coyote's family were not at home, they were gathering grass seed. While there, the wife and daughters of Coyote said, "Some people have arrived near our camp and brought a girl along." Before they got to Coyote's camp the brothers had made a beautiful dress and belt with jingling bells for their sister. In the evening Coyote returned from the chase and said to his wife: "Where is that girl camped whom I told to camp here? I did not tell her to camp there, but by my lodge. Tell her to come here." His wife went, but could not make her come. All the daughters invited her, but she would not come. In the evening the girl started off for seeds. She gathered and fetched them in the night. When her basket was full, she brought it back and emptied it.

Coyote set out himself for the girl's camp. He saw two beds there and lay down in the smaller one. He tried to have intercourse, but it was the younger brother that slept there and awaking he asked Coyote: "What's the matter, Coyote?" — "I thought you were the girl, that is why I tried to do that." — "She has gone to your camp to sleep with your daughters." Coyote went home. He saw a girl at the edge of the bed. He had his will of her, but it was one of his own daughters. She cried out, "What is the matter, father? You are having your will of me." He went to the next one and did as before. It was his second daughter and she used the same words. He went to the third girl on the bed, and the same thing was repeated. He went to the fourth. This time it took him a long while. She cried out the same thing as her sisters. He went to the next woman abed. This time there was no outcry, — it was his wife.

The next morning Coyote awoke and saw the girl he coveted grinding seed at her camp, not far away from his own field. Coyote's wife and daughters went to gather seed, but returned without any and told him, "Father, there are no seeds over there, they have all been threshed out. We could see that some animal has passed there." That evening before sunset Coyote started out and stationed himself at the girl's nocturnal path. The sun set. He heard a jangling noise and saw her come towards him. When she came past, he jumped at her, but she was too slippery. He grabbed her belt and it slipped down to her buttocks. He pursued her and she entered a hole in the ground. He ran his organ into it and dug it up with it. She went down deep and then came out. In the morning Coyote was very angry when he saw her grinding seed at her brother's camp. The girl and her brothers lived there for a long while. One evening the younger brother got lame in one leg. Coyote caused this. It got worse so that he could not walk. The next morning Coyote cried out, "We shall move from here. This grass seed is all gone, let us go to another place. There is a spring not far away and there are bigger seeds out there." The elder brother said to his sister: "Go along with Coyote and gather seed at

his camp. Our brother cannot walk, so I shall take care of him." First she gathered plenty of seed. The elder brother dug a hole and stored it in the ground. The two brothers lived there a long while. The sister was with Coyote's camp. The elder boy said to the younger, "What caused you not to walk? I did not want to stay here while the rest moved. Let us start on." He set out, carrying his brother on his back. They got to the spring. There they saw arrows standing up here and there. "Look at those arrows standing, brother! Those are Coyote's, he must be shooting at the crows." He looked again. "I see some red object up there." He left his younger brother there as he said that and went towards the object. It was Coyote lying dead. Looking about he saw that all his daughters had been killed too. He could not find any trace of their sister. He returned to his brother and said, "I'll search for our sister's body." He looked all over, but could not find it. He came back. "I still can't find her, let me track around here, I'll see who has killed her." He went round and found her tracks among those of running men. He went towards the desert. In the evening he came to his brother. He had traveled a great distance. "Way down I saw her tracks among those of the people who killed Coyote's camp. Let us follow the tracks. I'll carry you." It was in the evening. They stopped not far away for the night, then went on again. Far in the desert the elder brother said, "What am I carrying you for all this time? I'll make a wooden leg for you." He cut a cedar twig and gave it to him for a leg, but when he stood up it broke. Then he gave him an oaken leg, and it broke. Another leg of oak wood, and of different trees all broke. They were in the middle of the desert. At last he said, "I'll give you an *i'tā'mp* leg." He made one. It bent but did not break. "Well, brother, I'll give you a heavier one that will not bend." He made one of a larger *i'tā'mp* stick and this time it did not break; it was solid. They went on. In the center of the desert the elder said, "Let us practise to see what we can do in times of battle." They shot at each other with arrows but neither was hit. Then they used clubs for hitting birds to strike each other, but failed. They made whirlwind clouds running around, but could not harm each other. It was evening. The elder brother said, "Stay here and let me go out on that knoll to watch." He climbed up and while there he saw many cedars in the valley and smoke rising from the center. He saw many lodges there. He returned. "Not far from here is the enemy's camp." That evening they went. It was close to them. He said to the younger brother, "What are you going to do? You have only a wooden leg. Where shall I place you so that you may be safe?" A short distance away there was a rocky ridge. He hid his brother in a crevice, covering him up there. "I'll go to the camp at night." Late at night he went to see where their sister was.

He went to the camp and saw some boys playing at the edge of the village. He seized one and went inside of him. Then he played with the

boys, who were going round from house to house. Thus he came to see his sister. Now he separated from the others and asked her whether she knew him. "I have come to look for you. I carried our brother and hid him in the rocks not far away. Grind some food and I'll take it to him, he is hungry." The girl did so, and he carried the seeds to their brother. He told the girl he would return to her. When he got back she told him, "We were at the spring when they came in the night and killed Coyote and his family. The man who has me for a wife is called Axta'winants." The brother said, "Early at daybreak you must escape from here. You must go directly to the camp where we stayed together by Coyote's camp. Our food is stored there underground. Don't go to the place where Coyote's body is lying." At night the girl's husband cried out: "You must watch carefully each morning. Something may happen; we may have a battle, and my wife's relatives may come here." The elder brother listened to this. Another chief in camp cried out: "What's the matter with you? Are you afraid because you have that girl for your wife? I am not afraid. Whom do you mean by your wife's brother? I killed him to the east of Coyote." The elder brother heard all that was being said and went back to his brother. Both slept on the ground. At daybreak the elder put the younger into a hole. "You can tell when I am in battle. I'll come straight back to you." In the morning he set out toward the village. He made it light. At daybreak, when he was able to see, he got to his sister's husband's lodge. He took his bow and arrows and killed the man while he was asleep. The village was roused. They could not kill the boy, though they shot at him continually. He killed many of them. He went to his younger brother's place of refuge. At the top of a rocky ridge they saw dust come out of a cave. The younger brother leaped up and took a curved knife which he threw at one end of the enemy's line. All were mowed down. He threw it at the other end. Thus he killed all of them. "Let us go home now." They got to Coyote's corpse at noon. With a magic cane they raised him and all his people to life again. They went to the same camp as before. Their sister was already there, grinding food.

15. COTTONTAIL AND THE SUN.¹

At a certain place lived Cottontail Rabbit. At sunrise he sat up. He looked at his shadow and saw someone by his shadow. He looked around to see who it was, but saw no one, but his shadow was wheeling around. Before he lay down he was a big, tall man, but now his shadow was that of a small boy and he, too, was only of a boy's size. "What has happened? What is the matter with me? I don't know what is the matter. Perhaps the Sun has caused this." He felt of his back, and found that

1. Told by Buffalo Bill.

all over it was punctured with little holes. "May be the Sun did this," he thought again. He got very angry. "What am I going to do now?"

When the sun set Cottontail thought he would leave for a journey. He was living alone at that time. He started off and reached a place where two little boys, his brothers, were living. In the evening he said to his brothers: "Build a big fire for me, the north wind is blowing; I am cold." They heated rocks and tried to make a fire. There was plenty of wood around there. He said, "Gather wood and make plenty of fire, don't be afraid of it." — "We are afraid it will take our fathers and mothers away from us." — "Well, go on, get that wood, try it." When they went towards it, the wood all advanced toward the boys, and they cried out for help. Cottontail got up. "Let the wood do that to me." He started towards it. When it advanced against him, he threw a little magic pebble at it, and it fell shattered to pieces in all directions. Then the little boys gathered it and made fire without fear. It was evening, but the sun was still up a little. Cottontail smoothed the ground where he was to lie that night and found some *ũ*'s seed. He picked it up in his hands and asked the boys, "What is this?" They said, "We are afraid of it. It comes from near the sky. It only comes when we call it, — first the black *ũ*'s, then the white." Cottontail said, "Call it, let it come down." They called it: "Heavenly *ũ*'s, come, hang down low! (*nā'rôgôsūmp wai'inēs*)" First the black seeds came down, then the white ones hung down. The little boys took the black *ũ*'s but could not get the white. Cottontail got into the position of throwing his pebble. He hit the white seed and it all fell and scattered and did not go up any more. He told the boys to gather and store it, and they stored it in a cave, keeping it separate from the black seed.

Cottontail turned a rock over and found something ground on it. "What have you been grinding on that?" The boys said, "That's *aq* seed. It is close here and was stored up, then a big rock fell on it, and we can only get out a little at a time by wetting a stick and pulling out some." Cottontail took a stick, pulled out some *aq* with it as fast as possible and bade the boys grind it, remaining in the same position himself. When they looked back at him, he put his anus under the big rock and pushed it away. He took some of the *aq* to the boys, then he told them, "The *aq* is where you can get it now, haul it here on your backs." The next morning he advised the boys as follows: "Remain here to live, I am going on a journey. When you saw me before, I was not this size, I was a tall fellow. I am going to have a war with Sun. If the world is set afire, it will not harm you, it will never touch you, boys."

Very early the next morning he set out from near the Pacific Ocean and traveled eastward. He reached the Moapa Valley, where he saw lots of girls gathering *pone'ab*. Cottontail thus addressed them: "Let us stir up the chaff and blow it into each other's eyes. You, girls, start

first and blow it into my eyes." He sat down before them and opened his eyes wide. "When the chaff was close to him, he blew it away. "You have done, let me do it now." They stood up, behind one another. He threshed out what the girls had left untouched and blew the chaff into their eyes. They all began to yell. Thus he killed them all.

He set out again and reached a little lodge. He saw a man there straightening an arrow on a heated rock. "I heard Cottontail was coming this way, killing people. I must make this arrow to shoot Cottontail with." He did not know that Cottontail was standing before him. Cottontail said, "Very well, hurry, I am just going round from place to place for the fun of it." Cottontail further said, "Let us straighten each other with that heated stone." The man put the heated rock on Cottontail's chest and rubbed it as hard as possible, but the magic pebble was on Cottontail's heart and Cottontail remained unhurt. Then Cottontail threw the rock into the fire and heated it. Then he put it on the other man's heart. The magic stone knocked it into his heart and killed him. "You knew (about) me, but you did not recognize me," said Cottontail.

He went as far as the site of Bunkerville and saw a woman making a water jug there and saying, "I heard someone say a great Cottontail is coming up this creek, killing people." Cottontail said: "Very well, hurry with that jug. Let us make one like that, and I'll be inside while you are plaiting it." He told her to finish it while he was inside. After she had done, he jumped out. "Now, I'll plait one, and you get inside." He was very quick with the plaiting and quickly closed it. When he had done, the woman could not get out. He rolled the jug about and killed her with the magic stone.

He went on. While going through the bed of a creek, he heard many girls laughing on a cliff side. "I don't know what to do with them," he thought to himself. Then he called to them: "Here is something I generally smell for perfume." With that he threw up his magic stone. The girls caught it. They smelled of it and said to one another, "It smells rather sweet." They called down: "We'll keep this little thing, we'll not give it back to you." Cottontail replied, "No, that's the only one I have, so throw it down. All of you stand in a row, count from one end to the other, and let the one in the middle throw down the stone." They did as he bade them. When the one in the middle threw down the rock, all the girls fell down the cliff with it. Thus he killed them all although unable to climb up to them.

He went on, following the creek, and came to the site of St. George. Many people lived there and they had planted there. Cottontail remained outside the settlement and unseen by the Indians. At night he destroyed all their plants with his teeth. The next morning Coyote was the first to come out and look at his farm, and he saw that all his plants were cut down. At sunrise he said to the other people, "Let us kill all

the rabbits round the farm." Along the edge of the farm was some dead brush, and Cottontail put himself in there. He knew something was going to happen, so he made a hole that was not very deep where it began, but got very deep further from the opening. The people killed plenty of rabbits, but not Cottontail; from their mouths, which were not green, they knew that the guilty one had escaped. When the others had gone, Coyote's son started off along the edge of the farm and found Cottontail under the brush. He yelled to the others: "Cottontail is under that little brush." Coyote said, "Let me kill him." He went round him once and shot an arrow at him, but it flew over him. Then he shot another arrow, and it flew under him. He shot arrows at him till the last one was gone, and that only grazed his ears. Then he tried to jump on him, but Cottontail went under him. Then all tried to chase him to the hole. He went in, and they tried to dig him out, one digging here, another there. At last they all dug straight down and dug deep enough for all of them to just stand in the hole. Cottontail said, "I wish all the people of the village would come in," and all came, women and girls, as well as the men. He made a little exit for himself and got out above them. Then with his magic stone he hit the ground, and all the earth fell on them and killed them.

He started off again. For a while he could not find any people. Then he went up Cedar Mountain and found Bear digging there. He went towards him and asked, "What are you digging for?" Bear said, "I am digging this hole for refuge. Cottontail is coming this way, and he is killing all he meets. Cottontail is like you, his necklace is like yours." Cottontail said, "Well, let us practise how we can run into the hole. Chase me into it. If you can catch me before I reach it, you may kill me. If I get in, you must stop." He put himself a hundred yards from the hole. Bear went towards him and jumped, but Cottontail got away. "Now let me chase you." He chased Bear but did not catch him. When, however, Bear tried to get into the hole, he hit him with the magic stone and killed him. That was the last time he killed a person on his way to the Sun.

He went farther east. He reached the place where the Sun rose. He said, "I am sacrificing my own life." When he came nearer to the sunrise, he found different trails there. He found a divide and saw the Sun's track from long ago, when he had made Cottontail grow short. He went north and at another divide he found tracks not quite so old. "This is the track dating back to the time when I was with my little brothers." He went to the next divide and again found tracks. "This is from the time I killed the girls who were gathering *pone'ab*." He went to the next divide. The tracks were not very old. "This is from the time I got to the jug-plaiter's." He went up another divide and found tracks. "This is from the time I killed the girls on the cliff. A little rain was sprinkling then." He got to the next divide and saw

another track. "This is from the time when I was at the village where they were planting." He got to another divide. "This is from the time I reached the Bear digging the hole." He got to another divide and saw tracks that were not very old. He passed several divides. "This is a fresh track," he said. The next divide he did not pass, and he saw no track there. It was a notched divide.

He asked all the trees and bushes, "What did you ever do?" He asked the long-leaved pine first, and it answered, "I look green, but I burn all to pieces, both trunk and limbs." He asked the cedar, and it gave the same answer. All the trees and bushes replied that they burnt up from root to top, till only one little bush, the match-weed, was left. It answered: "I burn only at the top." Then Cottontail dug a deep hole under it.

When the Sun came up, he sat near where he would rise. As he went closer, it became very hot. Cottontail shifted from one place to another. The Sun just peeped out. He asked himself, "Is Cottontail waiting for me?" Cottontail did not want to hit the Sun in the center, but only the feather on his head. He sat in a throwing position, the magic stone in his hand. When he got near, he threw it at him. Sparks of fire flew off, and the Sun exploded in all directions. One of the sparks hit the back of Cottontail's head, and he ran squealing into the hole he had dug. At first he did not go very deep. The flames set the earth on fire. Cottontail could hear the crackling of the burning trees. When the heat reached him, he moved farther down. The heat caught up with him, and he went farther down. When the heat got to him there, he went farther down again. Again the heat overtook him and he went farther down. The heat caught up with him once more, and he went farther, clear to the bottom of the earth. There the heat did not reach him. He stayed there a long while, then started up to where he had rested before. The heat was pretty nearly gone there. He stayed there a while, then ascended. He passed his several resting-places on the way down, then finally came to the ground. He saw ashes, still warm, all over the earth. He knew not what to do. "Well," said he, "usually people travel even when it is hot." He walked a little ways and his big toes were burnt off. He picked them up and put them into a sack. Next the second biggest toes burnt off, and gradually all the others, and he bagged them all. He said, "If people say, 'One man has come without toes,' that will be all right." He went on and his feet burnt off through the instep. He said, "It will be all right if the people should say, 'A half-footed man has come to camp.'" He went on and his ankle-joints burnt off. Then half his lower legs burnt off, then the part of the leg below the knee, then his knee caps. He said, "What am I going to do? Shall I live if all my joints burn off?" Half of his thighs burnt off, then his hips burnt off. He kept on bagging all the parts burnt off. His chest burnt off. He went on. His arms burnt off. Only his neck was left now.

His head began to burn. His lower jaw fell off. He went on and made a great popping noise. His eyes burst, and the water spread all over, in all directions, and cooled off the ground. Then all the joints of his body came together, and he was as before. The earth cooled off now. He started on his journey again and came to his brothers. They were untouched by the fire. He said to them : " Live on here as before ; I'll go home. "

16. CHIPMUNK AND SKUNK.

Once upon a time Chipmunk and Skunk were living about one hundred yards apart. They had married each other's sisters. Chipmunk was leader of the hunt. He said, " Brother-in-law, you may go to get some game. Scare them, I'll be at the place where they come through. " Skunk said, " All right, I'll chase them. " Both set out together and separated. Chipmunk said, " Go round far away and I'll go yonder. " He stationed himself and after a while heard Skunk yelling for a long time. At last he yelled, " This time they are going towards you. " They came directly towards and past him. When they were in a row past him, Chipmunk shot one of them. Two fell down and two went on. Skunk appeared, saying, " I chased the game through here. " — " Don't you see them ? They are lying on the ground dead. " Chipmunk said to Skunk, " Go and skin these, I'll chase some bigger ones. " The two animals that had gone on fell dead ; they were bigger than the other two. When Chipmunk had shot the game, he cleaned all the fat from the head with his arrow, so that the game were lean, but those ahead were pretty fat. Without seeing each other they went on and got to their camps.

The following morning Chipmunk said, " Let us go out to hunt game, I'll be stationed at the path. " They started off together, then Chipmunk said, " Do you go and drive them, I'll stand at the path of the game. " When Chipmunk had gone there, Skunk drove the game round about. At last they came directly at him and passed in a row. He shot at them and two fell behind as usual. Skunk came up and said, " This way came the deer I chased. " — " Can't you see them lying dead near us ? You may have these if you skin them and take the hides home. I shall pursue two others. I got them not far away yesterday, perhaps I'll do the same today. " He went over the ridge and the deer fell dead. He skinned them as before. The next morning Chipmunk said, " Let us go out and hunt. I'll station myself at the path of the game as before. " When he got there, he sent Skunk ahead to chase the deer. At last the game came straight at him. As before, he shot them when they were in a row, two fell down and the rest went on. Skunk skinned the first two, and Chipmunk two others which were ahead so that Skunk did not see him.

The next day Skunk said, "My brother-in-law, what have I been doing all this time? Let our children fight and hit each other with fat today." Chipmunk said to his children, "Don't get fat from our deer, but hit them back with their fat." The children fought in an open place. One of Chipmunk's sons unknowingly carried some of their own fat and hit one of the Skunk children with it. One of these picked it up and showed it to his father, saying, "Father, this is the fat they hit me with." It was very white. Skunk said to himself, "Well, he has treated me unjustly, giving me the poorer game." He walked toward Chipmunk. "I am not coming to my brother-in-law to smoke and talk about the game killed." He seated himself at Chipmunk's doorway. Then he saw the fat meat placed all over the lodge. He put tobacco into his pipe, handed it to Chipmunk and said, "Here, brother-in-law, I give you tobacco to smoke." Chipmunk merely looked at it. Skunk said, "My brother-in-law wants someone to put it into his mouth and light it." He lit it, but Chipmunk did not take it. "I think he wants someone to place it near him." Still he did not pick it up. "I think he wants me to put it between his toes." Still he would not take it. "He wants me to put it into his mouth." He tried to put it in, but Chipmunk turned his mouth aside. "What is the matter with you?" Skunk killed all the Chipmunk family by breaking wind. He returned to his camp. His wife said, "What have you done? Go and restore them to life."

The Skunks all started to Chipmunk's camp. They sang as though medically treating the dead. Skunk and his sons sang, "Break wind." At last they blew a long breath and the Chipmunks all revived. The Skunks returned to their camp. Chipmunk bade his children get gum. One of them went out with a basket on his back. One of Skunk's sons reported to his father, "One of Chipmunk's sons is going somewhere with a basket." Skunk answered, "Perhaps they are gathering some seeds in order to pay me." The boy returned with the gum and placed it near the camp. Chipmunk's wife made them into the form of licorice about ten feet in diameter. Skunk was living in a cedarbark lodge and Chipmunk closed every chink in it with gum. Then he kindled a fire at the foot of it; at last it reached the top. The Skunk children woke up at night. "The house is burning!" they cried. All the Skunks were burnt to death.

17. MOUSE.

At a gap in the sandstone there was a seed-gatherer's camp. It was a cloudy day and cold. They heard someone shouting, "I wonder where the seed-storing camp is!" Mouse said to his mother, "Mother, let me answer that yelling." She said, "My son, what is the matter with you? You are not big enough to answer that call; it is a giant calling." Nevertheless he shouted, "Here at this place is a seed-storing

place!" His mother was frightened. "Little boy, what will you do? You are not big enough for this giant." They saw him approach unclad. Mouse said, "Mother, he is coming toward us naked. What's the matter? Why is he naked?" She answered, "What's the matter with you? Why are you teasing him thus? Can't you listen to me?" They had a little fire and the giant sat down beyond it. He asked, "What's the matter with you, little boy, why don't you build a bigger fire? I am very cold." After this Mouse got dry limbs of trees and built a fire. It began to pop and the sparks flew in different directions. The giant was naked and his body looked very rough, with lines on it. The sparks flew into them. Mouse said, "Look at the giant, sparks are flying into the lines of his body and he does not mind it. Mother, prepare mush for him from those seeds." She ground them, roasted them in a basket tray, then mixed them with water and set the dish before him. The giant pushed it to one side and began to drink it standing. Mouse cried, "He is not a very good person, he stands up to drink, that is not the way to eat!" He told his mother to make more and she prepared some in the biggest basket she had, then placed it before the giant, who stood up and finished one basket after another. He also told her to make an oblong seed cake for him. She ground and roasted seeds as before and made two very big oblong cakes, which she put before him. He picked one up and pushed it down his mouth, then seized another and gulped it down. Mouse said, "Mother, prepare some food again. How big is his body! He has not filled it up." She mixed mush and the giant again drank two basketfuls. Mouse said, "Prepare more large bowlfuls. He also sang that he had to get some of the stored seeds near him. He is a very hard man to satisfy." Mouse stirred three basketfuls and the giant drank one after another. In the last basket he left a little untouched, now he was completely filled.

The giant said to the boy, "Boy, lead me to the spot where you ease yourself." Mouse said, "Go ahead without my leading you, go in any direction." — "No, show me where you usually do it." There was a cave not far from camp. He led him there to the place he generally went to and showed him a long hillside, but the giant sat on the edge of the cliff instead. His faeces were like a big stream of water flowing through a hole. It took him a long while. He filled up a deep hole. There were rocks on each side. At last when he ceased the hole was completely filled. Then the giant said, "Boy, let us try to push each other into the faeces." — "All right, let us do it. Do you push me first." — "You are nothing to push, you little fellow, you are like a feather to me." The faeces reached almost to the top of the cliff. Mouse stood at the edge of the great pond of filth. "You, small boy, are like a feather." He took a stalk of grass and poked him with it, but it broke. "With what shall I push you? That has broken." He took a bigger stick and pushed him, but it also broke. Then the giant said, "I am disappoint-

ed, I thought I'd push you in with a small stick." He took a well-sized dry cedar stick and pushed the boy with it, but it broke also. "What's the matter with you anyhow? What have you with you?" He took a big dead cedar and tried hard to push him, but it broke in the middle. He took a stronger cedar of browner color and dry solid wood and ran it between the boy's legs to raise him, but it broke in two. Then he said, "Well, I could not push you in, now you shall try. You small boy, what can you do to me? I am big and could not push you in, I don't expect more from you." The boy took a stick half an inch in diameter, put his secret power into it, and pushed the giant right into the filth. He could hear the giant flopping round, picked up a stone and threw it at his mouth. His mother was not far away. Mouse yelled, "Oh, mother, the giant has fallen into his own faeces!" She said, "You don't mind me, you have not compared (?) with any people." After a while the giant ceased making a noise and went down, and Mouse returned to his mother.

Mouse said, "Mother, your husband is drowned." She answered, "I am afraid on account of what you have done. He has relatives all over the world and we both shall surely be killed." They lived as before. After a while he saw the enemies gathering against him far away. At last they set out against Mouse's home. Mouse said, "Beyond here, where the stored seed is, is a cave; there we shall go." His mother went ahead. He remained behind a little longer. He hung magic muscles on the ceiling of the cave, then he set out. For two days they lived in the cave. He could see the enemy arrive at the old camp; lying down, he watched their doings. One after another came to the cave to scout. The spies returned saying, "We can see them lying down on the opposite side of the fire. At daybreak we can surround both sides of the cliff." Coyote said, "Let me kill them before they get out of bed." He jumped at the doorway of the cave in a shooting posture with an arrow, but did not find them there. He said to the scout, "I thought you said they were in here." — "Yes, I saw them opposite the fire." The fire had been burning, but when they arrived there was no fire. They felt of the fire-place and found it to be an old and cold place. They built a fire at the mouth of the cave and looked round the ceiling. They saw the magic thing. One man said, "Let it alone. That's a magical poisonous thing he has, it might cause your death." Coyote said, "Yes, that is a big medicine, I am afraid of it, is a great medicine." He was only feigning fear and wanted to smash it. "You people are afraid, but I am not." He took the medicine to the center and began to pound it with a stone. It exploded and killed all the enemies. Not one was left.

Two days later Mouse said to his mother, "Mother, I left the lung muscle on the ceiling, bring it to me." She answered, "I have missed it and was wondering what you had done with it. It is queer that you should have left it there." After exploding, the medicine returned to

the place from which it had been hung. The woman came to the doorway of the cave and saw great masses lying about. "What's this?" She saw a great number of dead trees lying over one another, and Coyote was among them. She found the muscle hanging up, took it home to her son, and asked, "What have you done? I saw the corpse of a dead man in our doorway." Mouse replied, "What's the matter mother? I have not done anything foolish, I was lying in the cave." Night came. Mouse said, "I'll go on a visit." He hung his bundle up on the ceiling of the cave, and set out. He went down and came to a great village in a cedar valley. On one side he saw a great cave belonging to the people. Then while staying near by he caused a rainstorm. The people cried, "Hurry up, a rainstorm has come." All the women and children started towards the cave till none were left in the village. Mouse climbed on top of the cave and cut a deep gutter in it, so that sand fell through into the cave. The people said, "Mouse is putting dirt down here." The place was nearly caving in. Morning came. Mouse shook one edge of the cave with his feet and it came tumbling down on the inmates. He watched for anyone to come out, but none appeared, so he went home. He came near his mother and his secret power fell to the ground. She thought her son had fallen too and began to cry. He came up to her and said, "What's the matter? Are you afraid because I am staying out too late? What are you crying for?"

18. EAGLE. ¹

All this land had nothing that could fly about except Eagle, who lived with his mother at Nōwa'ant, a peak near Las Vegas, that is generally covered with snow. One morning he said to his mother, "Comb and dress my hair, I am going to travel to the Shivwits country to look for a woman." His mother combed his hair very smooth. He put a little bundle full of meat on his back and set out. He reached a place to the east, south of Moapa, then went directly to the Shivwits country. On his way he came to Turtle's lodge and stayed there overnight. Turtle had many children. He boiled some blossoms for his visitor. Eagle thought to himself, "What sort of blossoms are these?" They were *ponē'ab* blossoms. Turtle placed them before Eagle, who tasted of them, little by little, and continued doing so. At last he said, "Why, they taste pretty well," and ate them all up. Turtle ground seeds for him, made an oblong cake and placed it before Eagle. This time the food was coarse and Eagle did not like it. "I am not used to eat this food, you must eat it yourself." It was made of the seeds of the blossoms he had eaten before. Then Eagle said, "In about one day I shall go on to the Shivwits and return if I don't find any woman. If I am gone two

1. Told by Buffalo Bill.

days, then you may gather that I have taken a wife." Turtle said, "If you stay two days and don't return, I shall go too. I also want a wife."

Eagle arrived at Wia'γant (Muddy Place) in the Shivwits country. He reached a village. It was at the foot of a great cedar wood. All the people were hunting rabbits. In the village there were two sisters who had refused to marry all the young men. Eagle arrived. The people said, "Some one is coming." The girls looked at the man coming. He had a little bundle on his back. The mother of the girls called them, "Can't you come quickly? I want you to grind seeds for the stranger." Straightforth they began to grind grass seed for him. He began to eat. The hunters returned and saw the young man with his smoothly combed hair. They came near him and liked to look at him since he was very handsome. A little later the two girls wanted to lie down with the young man and he slept with them. The sisters rose the next morning while Eagle was still in bed. He said to them, "Take that little bundle and give it to your father." The girls' father opened it and found meat in it. It looked like a small amount but in reality there was a great deal. He took an armful to the girls' paternal grandfather (qönu'ab¹) and also some to their maternal grandfather (to, o'n). The meat was boiled.

The next morning they set out to hunt rabbits. At the spot where they were all to come together Eagle was the last to arrive. They set out with a snare as usual. Eagle went among the hunters and was the first to shoot a rabbit. Further on he killed another. Some of the men shouted, "Rabbits are running towards you, Eagle." He would run towards them and shoot them on the run, while the rest were complaining, "Where are the rabbits I was going to shoot? I can't find any." At another place was stationed Eagle's father-in-law and to him Eagle carried his rabbits, some of them on his hands, some tied to his waist. The father-in-law tied them up in a bundle and carried them, while Eagle continued shooting rabbits as before and turned them over to the old man. His father-in-law had a net but he did not use it, for he had all he could do to carry the rabbits shot by Eagle. He did not go to the second meeting-place but returned with his load and gave it to the girls' maternal grandfather. In the second hunt Eagle again killed most of the rabbits and again the maternal grandfather of his wives got them. The hunters returned from the hunt, going on the opposite side to that on which they had come.

He had been out two days with the hunting party. Then he heard that Turtle had come to the village. All the young men kicked Turtle from one to another. They did not want him around and broke his bow in two. Turtle thought to himself, "They are treating me very badly, I'll go home." There was a little knoll with sagebrush on it. He went north of it and looking back he said, "There is something looking dead at the foot of the mountain. There is a dry-looking country at the foot

of the mountain ; that's the kind of people you are." The young men said, " He is abusing us, let us kill him." All ran after him and got to the ridge, but though they looked all over they could not find him. He had got out of sight. They got tired of looking for him and turned back. In disappearing he turned into a black rock. After the young man's departure he went home.

Eagle had been hunting rabbits for three days. On the fourth morning his father-in-law said, " You can see those cedars beyond where we have been hunting ; sometimes there are antelopes among them." When Eagle heard this, he rose and disappeared. He went to the place and saw a herd of antelope in a little valley. He asked himself, " What shall I do with them ?" He approached stealthily. There were four head, two big bucks and two does. He killed all of them, dragged them unskinned into the shade and returned. He came home before the rabbit-hunters. His father-in-law came with them and Eagle said, " I killed one young antelope in the place you showed me. In a little valley I killed it. Beyond it there is a cliff, the only one to be seen there, that is where I put the antelope." The father of the girls, their maternal and their paternal grandfather, all went thither. The father cried aloud, " Every man in the village shall come with us." Before it had become quite dark they arrived near the spot indicated, it was late at night.

The next morning the father-in-law said, " Beyond where you killed the antelope there is a hill where you may find mountain-sheep." On hearing this, Eagle disappeared. He killed nine head on the mountain top and returned before the rabbit hunters. Eagle announced to his father-in-law, who came with the hunters. " It is beyond where I killed the antelope, a little to the south I killed a mountain sheep." The old man knew exactly where he meant for he knew the country. He cried out that evening : " This time every family in the village shall send three men to come along ?" They found the game at midnight.

Throughout the country there was no feathered being but Eagle. When he begot offspring, he produced all the winged birds.

19. THE SKY BROTHERS. ¹

Crested-Jay (*oxo'tseak'*) and his mother were living together at a certain place all by themselves. He said to her, " What am I going to do, mother ?" He asked her to make him a love cake so that he might go and feed on grease, meaning mountain-sheep. After sunrise she made three cakes for him. Then he took them and set out, taking his hunting suit. He went towards the mountain, traveling until the middle of the afternoon. There he hunted cottontail rabbits and killed three. In the evening he arrived at the foot of a mountain and looked for a place where he

1. Told by Buffalo Bill.

might stay overnight. He pointed out to himself a distant water hole and called it "A person has a watering-hole in the rocks." After uttering this, he said, "That won't be a good place, for the wind will carry the scent up so that the game will smell it and run off." He found another place which he thought would be a good one to stop at and decided to stay there. It was not by a spring but in a pocket in the rocks. He went there and built a fire, then cooked his three rabbits. He ate half of one of his cakes and half a rabbit, leaving two and a half rabbits. The next morning he ate the rest of his cake and ate no more rabbit. He was at the foot of a mountain and said to himself, "How shall I look up and peep at the game? That is my way, to go up the hill. I'll go the same way as before." He went up and peeped in where he thought the game was. He found one animal sitting there and it dodged out of sight making a noise. He looked closely, but the game was gone. He watched farther away to see whither it had gone, but could not see it. He saw the place but there was only red clay there. He thought to himself, "In order to be sure, I'll go there." His quarry was lying under some josh-weed (*tsoā'ramp*). He looked up, traveled to the mountain and saw the tracks, then went to a big ledge, sat down, and thought to himself, "Where would be a good place for me to peep down the hillside? Over there is a good place, but the game could see me from below and escape. And this other point is the same as the one I thought of before." He said to himself, "Am I a boy that I don't know where to go? I'll go to the usual place, the Oak Gap." He went down there and peeped below him. On the top of the point there was a bush standing, and he crept down so as to keep out of sight of the game. While he was there, he looked down below to see the game. He looked on the other side of the mountain and saw no game there. He looked right below him and thought he saw it. They were there, — a flock walking about. While he was watching, they were walking about and began to dig. When all had lain down, he went back the way he had come, down a hillside, where there was a little canyon, and began to prepare his paraphernalia. He got into a hide to disguise himself and set out like a sheep. From there downward there was a little rocky ledge away from the game. He climbed on top of the ledge, looked down, and made a noise. When on the point of the rock, he stood and watched as though scared. He looked all round. The mountain sheep all looked towards him as he stood there. After a while he came directly towards the flock. He did not go fast but ate as he came along. At last he came close. He picked up some dirt to tell in what direction the wind was blowing. He came very close to the sheep and began to dig up a place to lie down in. He sat there a little while, rose again, and went close on one side. Back of the middle of them he dug a place to lie down. They were not far from him. He picked up his bow and arrows to shoot the game. He thought he had missed the game. All started to run. He jumped behind them, stepped among them, and shot again.

He stepped on a rock and shot a third time. Three dropped dead, one was left. He ran after it and shot it. "This is what I wanted to do with you." After killing the game he put his disguise on top of it. Then he dragged it to the camp. It was not far, about a mile and a half. He carried the game along to camp. It was nightfall when he got there. Then he returned. He got the second and third sheep. He returned to get the last one. He bagged four sackfuls of blood. When he reached the place, he built a fire to roast blood at night. With the head he buried it in the ashes. He finished the head, then dried and quartered the meat. He did not cut up the front quarters. At midnight he completed cutting the meat and took out the head, which he had roasted with the horns on. The horns looked fine when he took them out. He reached for the cakes he had taken along and ate half a cake. He said to himself, "Where are the people who buried his head to roast it in the ashes? They are going to eat it." After midnight he fell asleep. Morning came and he did not wake up, he was sleepy. Even when the sun had risen, he did not wake up. At last he awoke and it was quite hot. He got up and faced west with his back to the sun. He looked at the meat he had dried to see where he might hang it, but it had disappeared. "Where has it gone?" He looked around. The head was gone. He found one front quarter lying not far away. While he was watching it, mice came and dragged it away. His shadow was just north and he was watching it. Beyond it there was someone looking like a small boy. He looked back to see where the boy was, but could not see him. He looked again at the shadow. It was still there. He moved back from one side to another and the shadow moved with him. He reached for his head and felt his hair: it was clipped very close, a little was left on the side where his head had touched the ground. When he had fallen asleep he had had long hair. "What shall I do?" He found that his disguise was gone. He said to himself, "What shall I do about my hide? I like it very much."

The mice had taken the meat where he had dried and sliced it. He saw a small hole where his head had been and a person's hair was there. Then he thought to himself, "What am I going to do about it?" He began to use his hands to dig up a little. It was not very deep when he got to the front quarters. He continued digging. He dug up about thirty feet on the surface and got near the place where he got the game that day. It was near the surface of the ground all the way. He saw a cliff like the one above us (Five-mile Point). At the foot of the cliff he dug as before. He lifted rocks to dig a hole with. When he got to the foot of the cliff the hole led under it. It ran into a big mountain. He did not know what to do. He used a cane to make it larger. He was disappointed. He gathered brush, carried it into the hole and burned it. He saw clouds of smoke going up.

Two brothers from the sky were traveling through the air, hunting. While above a mountain, they saw what was burning. The younger

brother saw the fire first and said, "Brother, what is burning down at our mountain? Can you see it?" They rested in the air. Then the elder said, "I think he is our friend; he has had a disappointment. See what has happened to him." Both came down a little to one side of him, then they went on a little ridge and looked down on him. The younger said to the elder brother, "It is a small boy, I thought at first it was our friend." His brother made no reply at first. Then he said, "Don't you recognize him?" That is he. Didn't you see great clouds of smoke? Something has really happened to him. Hurry and go to him."

One after another tried to get there. He had no shirt. He was in the mouth of the hole and his testes were hanging down. They sat behind him and the elder brother touched his testes. While he put out the fire, with a cane, cleaning the hole, he saw a fly coming out buzzing and singing, "Moon is killing off Moapa people." While the brother touched his testes, he thought, "What has touched me?" He looked through the crook of his arm while continuing to clean out the fire. It was still early in the day. The brother again prodded his testes with a cane. Without looking backward he crawled out, facing the hole. The elder brother said, "What are you doing to this mountain? Smoke is coming out the other side of the mountain. Can game smell such smoke?" — "Yes, I am doing this. Some great thing has happened to me causing me to start this fire. At a place I killed four animals. Down at the rock hole I lodged that night and there it happened to me; the game I had killed disappeared." The elder brother said, "All right, why are you doing this? Do you think this hole is short? Two girls have done this to you." Crested Jay said, "You boys always say you have great power. I want you to raise this mountain for me, do this for me." The elder brother said, "Yes, that is what I used to say, that I have power to do anything." He pulled out a stick held alongside of his quiver and stuck it through the hole. It went clean through the mountain to the other end of the opening. Then he raised it, cutting the mountain into halves. In the center they saw the pile of meat and the bags of blood he had cooked in the ashes. At the place where the meat was piled up he saw two magicians walking dazzled by the light of the sun. The three boys knocked them down with a club. They ate the meat and found the hair from Crested Jay's head; the brothers fixed it as it had been. Then the boy told them about the fly coming out. "The fly told me a sad story: 'Moon is killing off the Moapa people.'" The two brothers answered, "Yes, we have seen him do what the fly was telling you. Carry your meat to your mother's camp and we'll go to Moon ourselves."

To each other they said, "Let us practice rolling that rock off, so we many know what we can do against Moon." From the top they pushed the rock off the cliff. They put the rock between them while it swiftly rolled down. When it had gone far down, they pulled out a knife to stab it. About the middle of the hillside they got off and flew

to the foot, where they waited for the rock to arrive. It got down. They said, "Let us go to the person who is killing the Moapa." They went towards Moapa. Moon had stationed himself at the center of the village and was running so as to mow them down one and all. When he got to the end he ran back in the same way, thus he killed them. The brothers went beyond the village and stopped there. He came running near them. They said, "Let us quickly go to where he is stopping." They stationed themselves there. The younger one said, "You are not fast enough, let me kill him." — "What are you saying, you small boy? Let me kill him." The younger one refused, at last the elder said, "All right, kill him." The younger brother was near Moon, the elder farther away. Moon approached them as before. He wore an owlfeather headdress and had the skin of a person tied round his waist. The younger brother jumped on it, but Moon cut off his head. The elder brother grieved very much over it. Then Moon started back. Then the elder brother pulled out his knife and sharpened it on a rock. Beyond the village Moon came rolling towards him again. When he stopped the boy jumped on him. He turned him round and threw him to the ground, holding his head down. "What's the matter with you? Why did you kill my younger brother? Why don't you do the same to me? Your anus is hanging out like a ledge of iron." He held his head down, striking the ground with it. Then he cut it off and threw it to one side, saying, "Hereafter you shall be the moon." Forthwith he saw the moon in the sky. Then he sat down on the earth. With his cane he threw his younger brother over himself, then the boy stood up alive. He was very angry and jumped on Moon as he lay on the ground headless and cut his body open with the knife. He cut out the entrails and put them on the ground. "Let us go to the dead bodies of the Moapa." They got there and raised them with their cane till all were alive again. Then the brothers ascended to their home in the air. The hunter took his meat back to his mother.

II. SOUTHERN PAIUTE.

b, Moapa.

I. THE CREATION OF THE INDIANS.

Long ago an old woman, named Cō'tsi'pamā'pōt, made the whole country. No one lived here at all anywhere except this old woman, her son, and her daughter. The entire country was flooded with water except one little spot where Cō'tsi'pamā'pōt stayed. At last she scattered earth all over, seed-fashion. Then she sent her daughter to see how much land there was. When the girl came back, she said, "It is not enough yet." Her mother kept sending her, and the girl always came back reporting that there was not yet enough. At last the girl went a great distance and

when she came back she said there was now enough land. The old woman said, "See whether you can find some people, look everywhere, go up to the mountains, and see." So the girl went and looked everywhere but she saw nothing. The old woman said to her, "I don't think you looked very much." So she went again and found just one man. She traversed the entire country in a very short time. She returned and told her mother, "I have found only one man." — "Well, that will be well, get him." The girl went to the man and said, "My mother wants you to come to where we live." He agreed to come.

Cō'tsi'pamā pōt lived in the middle of a wide stretch of water. The girl laid a stick across from the shore and walked ahead. When she was nearly across, she tipped the stick so as to topple the man into the water, but he flew up, unseen by her, and reached camp first. When the girl arrived, she told her mother, "I called him and he was drowned." She had one lodge while her mother lived in another. Her mother said, "That man is in your lodge." The girl did not know that he had flown there.

Cō'tsi'pamā pōt made deer, cottontail rabbits, bears, antelope, and every kind of animal out of mud, threw them off and bade them take to the mountains. She said to her daughter, "You had better stay with him, you can't find anyone else, keep him for a husband." So the man and the girl lay together, but the man, though eager to possess her, was afraid. The old woman said to him, "Since you can do nothing with her, you had better go to get some deer; kill it and bring the first vertebra." The man went off, killed a deer, and brought the first, hard vertebra. "Well," said Cō'tsi'pamā pōt, "you had better use this, don't let her see this. This may fix it, perhaps she will bite it, then you can have your will of her." Night fell. He took the vertebra and put it by his *membrum virile*. The girl had a toothed vagina, but the teeth could not bite the bone and broke off. Then he had his will of her and she bit no more. He lay with her every night now.

After a while the young woman was big with child. Her mother made a big sack and into this the daughter dropped her children so that the bag was full of them. Cō'tsi'pamā pōt said to the man, "You had better take this bag to the center of the world. Don't open it till you get there, no matter what noise you may hear from within." So the man set out with the sack and went on. After a while his load grew heavy and he heard a noise inside. He thought he would like to see the inside. He took off the bag, sat down and listened to the noise. He was eager to see what it was. At last he opened the bag and saw nothing. The babies got out and scattered all over the country. Most of them escaped. When he tied up the sack again, there were only a few left. He sat down and gave tribal names to the different babies. "You go up there, you shall be called by such a name," and so forth. To those few that remained at the bottom he said, "These are my people." All the babies in the sack were Indians.

The man had a long stone knife and an awl of hard bone. He had a rabbitskin blanket wide enough for two to sleep under. He had nothing with which to start fire, except a rock on which he would place his food. After a while he saw ashes falling down. "Where did this come from?" He sent several men far up, but they could see no fire anywhere. Others went higher still, and yet they could find no fire. Finally one of them went higher still and reported, "It looks like fire over there." — "Well, I think we had better all go and get that fire by gambling or some other way." He got all of them to come with him. They went to the people who had fire and gambled with them. Before daylight Cūnā'wab¹ took a piece of bark, tied it round his head, stuck it into the fire, and then ran off. The people who owned the fire ran after him, but did not catch him. Then he took some root and said, "Make fire out of this." So he made fire from it, and after a while he threw away the rock he had used to cook on. He cooked seeds in the fire now.

He named all the hills and waters and rocks and bushes, so that people knew what to call them. He was the first to name them.

After a while the people who had come from the sack fought among themselves.

Cō'tsi'pamā'pōt, the old woman who made the earth, is still living. She made all the tribes speak different languages. She saw what all the people were doing. When Indians died they went to her, and she made new ones. People did not know where the dead went to; we don't know it, but she knows it all.

Cūnā'wab¹ had a brother, Tōba'ts. He thought that somebody should kill him and somebody killed him. Tōba'ts left a small package. Cūnā'wab¹ untied it, and after a while he could see nothing there. It suddenly became dark. He groped about, found some feathers and threw them up to the sky, then it was daylight and the sun shone. He tried several feathers, and one of them made the Sun. When it was day, he heard his brother crying and started to look for him.

Cūnā'wab¹ made all kinds of sickness by thinking that people should be sick. He called the different mountains and everything else by distinct names.

The M'qwits tribe used to live here and moved away a long time ago. After a while the white people came here.

The old woman gave people all kind of seed to eat. She thought of the seeds and the people went to the place she pointed out and would find the seeds and eat them. "Live on this, boys," she would say; "this is yours to eat."

All the birds, big and small, talked Indian once. Duck was a doctor long ago. When a boy was sick, his relatives sent for Duck and gave him a spoon for fee. Duck said, "I'd better try the spoon for my nose. — This is all right." He put it on his nose and so he has it now on his face.

2. CŪNĀ'WAB¹.

Cŭnā'wab¹ wanted to go and gamble with people against whom he had always lost. His brother Tōba'ts, and others accompanied him. Tōba'ts asked, "How did you lose every time?" — "Before gambling they gave me some mush to eat." — "That was not mush, that food was no good. If they give it to you again, don't eat it but throw it back at them." Cŭnā'wab¹ and his followers got to camp. Two old women prepared mush for Cŭnā'wab¹ and brought it to him. "Here is some mush for you, Cŭnā'wab¹." He took it and threw it back at them. They prepared another kind of bad food for him, but he threw that at them also.

They now began to gamble. The two old women had two sons who would gamble indoors while their mothers stayed outside. As soon as the boys won a game, they would cut off their opponents' heads and throw them to their mothers. These would then say, "Our boys have won." Cottontail, of Cŭnā'wab¹'s party, played against the boys and won. The boys said, "We don't want to lose our lives." But Cottontail said, "No, that's not the way we were to play." He cut off their heads and threw them to the old women. These, without looking, said, "Our boys have won again." When they looked they said, "These are our boys' heads," and began to cry. The people killed them, too, and went home.

After a while Cŭnā'wab¹ said, "Let us go and gamble with some other people." They went further this time and got to another camp. Cŭnā'wab¹ said, "We are coming here to gamble, let us gamble all night." They made a fire and agreed to gamble all night. They gambled and Cŭnā'wab¹ won all the property they had in camp. Then they bet their pine nuts, and he won those. But the pine nuts were in a bag on a high, branchless tree, and Cŭnā'wab¹ could not get them down. He said to Mouse, "Mouse, get them." Mouse went up and brought the pine nuts down. Then he and his party went homeward. They were attacked by the people who had lost, but Cŭnā'wab¹ carried the pine nuts to the other side of Las Vegas, where there is a big mountain. There he left them on the trees, saying, "Pine nuts belong here." The enemy could not get them back. "We can't do anything, let us go home." So they went home.

Turtle had a spring where mountain sheep came for water. He told one of his boys, "It's raining over there, I think. Go to the top of the hill and look, I want to kill sheep." The boy came back and said, "Yes, it is raining." So Turtle went and killed a sheep. When he was ready to skin it, Cŭnā'wab¹ got there. He said, "Let us jump over him; the one who jumps across shall have the hide." Turtle landed on the middle of the body, but Cŭnā'wab¹ got across and thus won the hide. He skinned it, then said, "I have nothing to pack it with." Turtle said, "Get some

joss weed and make a string of it." So Cūnā'wab¹ went for it. In the meantime Turtle packed the whole sheep and went off. When Cūnā'wab¹ tried to get the weed for his rope, it moved away and kept moving away, thus delaying him. Turtle thus got near his home before Cūnā'wab¹ got the weeds needed. When he found that Turtle had gone with the sheep, he tracked him, but could not catch him for he was inside his house.

Cūnā'wab¹ went home furious. Then he said to his sons, "My boys, do you ever dream of anything bad, any of you?" One of them said, "I sometimes dream of a heavy rain and flood." — "Well, that's it, let us make a hard rain and kill Turtle by flooding his house." It began to rain, and the flood washed away Turtle's wife and children, but Turtle stayed inside and was not carried away. When the rain ceased, Turtle came out. He found the rest of his family and when all had gathered he asked, "Does any of you boys ever have a dream?" One of them answered, "I sometimes dream that it is very hot all over." — "Well, let us make it hot so that the water will boil." Then they made it hot even in the shade. Cūnā'wab¹ said, "It's pretty hot this morning." It was hot even in the shade, and his wife and boys perished from the heat. He went toward the water. "It's always cool there." He ran down and jumped in, but never came out, for it was boiling hot and he died.

3. CŪNĀ'WAB¹ AND HIS BROTHER.

Cūnā'wab¹ and Tōba'ts, his brother, were living together about six miles from here, doing all kinds of things. Tōba'ts hunted mountain-sheep while Cūnā'wab¹ stayed at home. Tōba'ts killed a small yearling once and told his brother to bring it home. Cūnā'wab¹ went up and brought it.

The next morning Tōba'ts told Cūnā'wab¹ to go to an old woman. "Take these hindquarters to her and get seeds from her so that we may eat," he said. Cūnā'wab¹ did so. The old woman was a bear and had two sons. Cūnā'wab¹ found only the boys at home. "Where is your mother?" — "She will be here after a while." Cūnā'wab¹ cooked the hindquarters for the young ones and told them to leave some for their mother. The two boys ate, got sick, and died. In the afternoon their mother came home. Cūnā'wab¹ was still there. "Here is some meat for you. Those two boys of yours have filled up on it and are sleeping now." So she began to eat. Cūnā'wab¹ had mixed some fine pieces of stone with the meat, that was why the young bears had died. After a while the old bear got sick, too. She got angry. Cūnā'wab¹ kept watching her. She tried to catch him but failed because he always jumped away. At last she was tired out. Then Cūnā'wab¹ took a club and killed her. Thus he killed all the bears. He thought he would skin them now. He cut them up and

jerked their flesh. He prepared to pack it all home and bundled everything together except the *i'qwiB'* (spleen ?), which he left on a rock. When he had gone a short distance he said, " I think I have forgotten the *i'qwiB'*." He went back and wished to get it, but it moved away. He tried to catch it, and it moved again. Again and again he tried, but failed every time as it jumped away. At last he picked up a rock and hit it, but missed. He went to camp, got his bow and arrows, shot at it, but missed again. After a while all his arrows were gone. Then he tried to hit it with a stick, and again he missed it. The *i'qwiB'* then became a man and went up the valley. " I am going to tell somebody about you and me," he said. " All right, go ahead," said Cūnā'wab' and went home with his bundle. When Tōba'ts discovered that the *i'qwiB'* was gone, he said, " Why did you do that " I did not tell you to leave anything. "

The next morning Tōba'ts said, " You had better look out and make arrows." So all day both of them made arrows. The next morning Tōba'ts sang, " Cūnā'wab', you had better go up the mountain to get some arrow-heads." So Cūnā'wab' got a large number of arrow points, but his brother said, " That is not the kind I want, I told you to get the other kind. " — " I'll go again, I'll not be long." He went and got a big bundle of the right sort this time. The next morning Tōba'ts sang, " You had better go up-hill and stand in one place on the top all day." Cūnā'wab' did so. The next day Tōba'ts sang again, " You had better go up and look round and stay in one place all day." After a while Cūnā'wab' reported, " I see hard rain coming, that's all I can see." The next morning Tōba'ts sang again ; there were no words to his song. After a while Cūnā'wab' said, " Something pretty hard is coming now close to the ground. I don't know what it is. I think it is hard rain." Tōba'ts sent him up every morning. At last Cūnā'wab' reported, " It is close now, it looks like men moving about now." He went down for his arrows which he carried on his back. When they were close, Cūnā'wab' remained on the hill, while Tōba'ts stayed in the camp. Cūnā'wab' alone fought all the enemies. When all the arrows were gone he got another sheaf. With each sheaf of arrows he would kill just one of the enemies, then he got a new bundle. The men against him had been got together by *i'qwiB'*.

After a while Tōba'ts said, " You had better carry all our belongings down ; don't look back at all while you are taking them." Tōba'ts now fought the enemy all alone. Cūnā'wab' took their property down. Tōba'ts would shoot just once and kill a great many ; he did this at every shot. He kept on shooting down the enemy. At last Cūnā'wab' bent his arm and looked back through the crook. " My brother did not tell me to do this," he thought, " he had better get killed." At once Tōba'ts was shot and killed. There were only a few of the enemies left. They took all of Tōba'ts' clothes, skinned his head, and took the scalp along, as well as all his arrows and what he had on him. Cūnā'wab' came to the

place where his brother had been killed. "It is too bad they took everything away." He made many arrows and a skin quiver. Then he followed the enemy up country.

He kept following them farther and farther. He met two old women getting firewood for the enemy who were going to have a dance because someone had been killed by them. One old woman said, "I think that's Cūnā'wab¹." But Cūnā'wab¹ had disguised himself and talked differently. He said, "No, Cūnā'wab¹ may be dead, his brother was killed, I have heard." The two old women said, "When they camp at night they dance. Before daylight we two go in, too. Then they give us the head of Tōba'ts to hold and his clothes to wear." Cūnā'wab¹ then killed the old women, took off their skins, crawled into one himself and made his tail crawl into the other. Thus he proceeded as two old women. He went to the enemy's camp. Some said, "It's Cūnā'wab¹," but he said: "Why, Cūnā'wab¹ has never come up here, he may be dead." He and his tail lay down with two little girls, the old women's granddaughters, as the real old women had done. At dawn the two old women went round to sing and went to the middle. Then they jumped way up to the top of the men. "I am Cūnā'wab¹, you people did not recognize me." Then he threw off the skins and ran away. They pursued him. Cūnā'wab¹ got a bundle of arrows and killed just one with the entire bundle. He went a ways till he found another bundle of arrows. Again he shot only one man with them all. "You can't catch me," he cried and ran to the next bundle. Thus he went on, killing just one man with every sheaf. He ran to a little point, where they lost sight of him. One man threw a rock at a certain spot. "Maybe that is he." Then Cūnā'wab¹ ran down again. "It's me, you can't catch me." Again he was lost. Then someone noticed some old coyote faeces. "Maybe that is he." He hit them with a rock, then Cūnā'wab¹ jumped up and away again. After awhile he went down a little hill. The pursuers were close to him but they saw him in a mirage far off. Then they said, "There is no use following, he is too far. — Well, let us cover the ground with snow and thus kill him."

That night Cūnā'wab¹ could not see the trail, because it was covered by deep snow. There was a little hole on the hill. He went in and stayed there. After a while he asked his tail, "What shall I do?" — "Well, there is something in the hole, you can stay inside." Cūnā'wab¹ made the wind blow hard so as to make a hole and crawled into it. Then the wind blew so hard that the cave rolled away with Cūnā'wab¹ inside. Suddenly it stopped. "Why has it stopped?" He looked out and found that it was his own house. His enemies, thinking he was dead, had gone back.

Cūnā'wab¹ went to where his brother had been killed. He looked carefully for some remains but could not find anything. Then he saw a bone, some blood and a little hair, picked it up and took it home. Tōba'ts had had a bundle. Cūnā'wab¹ opened it, then he could not see anything. It

was quite dark. After a while he found some feathers. He shot them off. One of them shone a little, then at last there was daylight. Then he heard his brother crying. After a while he went to find him. Then he found his track and followed it. He kept on. "It is he." At last he found him. Then they lived together.

4. ROC.

Cūnā'wab¹ camped with Puwatsi'nōnts (a bird). Cūnā'wab¹ set a snare, singing as he made it. When he caught something he gave it its name, viz. Pō'abi. The next day Puwatsi'nōnts trapped another animal while Cūnā'wab¹ stayed home. Puwatsi'nōnts brought the game home and asked, "What is this?" Cūnā'wab¹ named it, saying, "This is Mouse." The next morning Cūnā'wab¹ told Puwatsi'nōnts to look after the snare again. Puwatsi'nōnts had set the snare where he had seen tracks. Now he found something ensnared and brought it home. "What is this?" — "Well, call it Cottontail, we'll cook it in the fire and eat it." The next morning he went out again and brought in some game. "What is this?" — "This is Jackrabbit, it is good to eat." The next day he again brought something to Cūnā'wab¹ who said, "We'll call him Badger, everyone shall call him Badger." The next day Puwatsi'nōnts was hunting tracks and set the snare. He caught something and brought it to camp. "What's the name of this?" — "This is Wildcat." The next day he again caught something and didn't know what it was. "What is its name?" — "That's Antelope; its skin is good to make a shirt from for the people." Puwatsi'nōnts set another snare. He brought the game to Cūnā'wab¹ and asked, "What is its name?" — "This is Mountain-sheep." The next day he again brought an animal down and Cūnā'wab¹ said it was Deer.

Cūnā'wab¹ now said, "Don't go out any more, you might meet some bad person. Obey me and don't go out." Nevertheless Puwatsi'nōnts set his snare and found something in it, but he could neither carry nor lead it. He kept pulling at it, but in vain. Then the thing he had caught seized him and took him way up into the air to its home; it was Nōnō'nâb". He always came down to catch men, take them home, and eat them. For three or four days Cūnā'wab¹ waited for his friend's return, but he did not come back.

Nōnō'nâb" did not eat Puwatsi'nōnts at once, and Puwatsi'nōnts kept thinking, "I should like to kill him, but I don't know how to do it." Whenever Nōnō'nâb" came to his home he told his wife and boys, "You had better cook that Puwatsi'nōnts for me, so I can eat him." However his sons were afraid to do it. He asked them, "What are you afraid of?" Still they feared Puwatsi'nōnts. Whenever Nōnō'nâb" came up, he broke wind in Puwatsi'nōnts face.

One time, after Nōnō'nâb" was gone, Puwatsi'nōnts took some of the

wax out of his ear and rubbed it up hard. Then he threw it at some hard wood and broke it in two. "I think I'll kill him with this," he said to himself. The next time when Nónǝ'nâb" came up Puwatsi'nǝnts had his earwax ready. Nónǝ'nâbu again asked his sons, "Haven't you killed him yet?" — "No, we are afraid." Nónǝ'nâb" approached him and broke wind in his face, thus exposing his heart. Then Puwatsi'nǝnts threw his wax at the heart and killed him. "I should like to go home some way, but I don't know how, I can't fly," said Puwatsi'nǝnts. Nónǝ'nâb" had taken him through the *tugu'mp* (vault of the sky) to a second *tugu'mp* above. At last Puwatsi'nǝnts found a desert willow leaf. "I'll turn myself into a leaf," said he. So he turned himself into a leaf and came slowly fluttering down, first to the *tugu'mp*, and thence to the ground.

Puwatsi'nǝnts went to his camp. Cūnā'wab¹ was dead and eaten by maggots, he had cried and fasted so much for grief. Puwatsi'nǝnts said, "What is the matter, Cūnā'wab¹? I am home. You had better get up." Several times he repeated it. Then Cūnā'wab¹ got up and found Punatsi'nǝnts there. They now lived together again. Puwatsi'nǝnts said, "I killed that man." Cūnā'wab¹ said, "That's right, he killed everyone about here. He was no good."

5. CŪNĀ'WAB¹'S GRANDSON.

Cūnā'wab¹ said to himself, "I am going to be a doctor; I am old, but I'll be one anyway. My wife is sometimes ill and I will doctor her." He saw some geese flying and thought they were doctors. "Come down, I'll be with you." They were traveling far away but came down to the ground where he was. They stayed with him. Each gave him one feather. He now looked like a goose. "Fly down a little ways, don't get over it (?), fly down and wait for us." He flew down but disobeyed, going over (?). When he came down, he stopped. "He doesn't do it right, let us take our feathers away." Each took his feathers away, then they killed him and took out his brains, departed and left his body there. After a while he got up again and saw his brain in mush form. He ate it. "They are good fellows, they left me some food," he said. Then he felt that he had no brains. "This is too bad." He put a white rock in place of his brain, followed the birds' tracks and overtook them, but they gave him no more feathers. He had to walk on the ground but looked up at the geese and accompanied them for a great distance. The geese were singing about something they were going to eat. They came down to the ground and got to Cūnā'wab¹, who said, "They are going to fight far down." They sent three or four scouts towards the enemy and Cūnā'wab¹ went with them. "We'll camp down there for tonight. You shall meet us in that place after having located the camp, near Yuma." The scouts left, the rest stayed there. The scouts camped near the Yuma people. In the

night they said, " We'll go around and kill them. " About daylight they came near. Then they killed all of them. There was one woman who had just given birth to a baby. They killed the mother but Cūnā'wab¹ took the baby. The rest left him alone there.

Later Cūnā'wab¹ returned home by himself. When he came nearer, he made mud teats for himself. The next morning he had milk like a woman and nursed the baby on his way home. It was a great distance. After a while the infant began to grow very fast. Then it began to talk and was soon big enough to walk. They went far. It talked about everything and knew everything. Cūnā'wab¹ said, " We still have a long walk. " The baby was now walking with him. When they got home, she was a big girl. He killed a small mountain-sheep to feed her. He now threw away his teats, having no more use for them. This girl was angry at Cūnā'wab¹. He said to her, " You had better get wood to cook the meat. " She went far away, left her basket, and went off without bringing any wood. This young woman had a cane, which she threw away. She traveled far. After a while she met a young man. She did not talk to him but lowered her head. After a while he said, " What's the matter ? Why don't you talk ? Don't you know me ? I am your son. Don't you remember the cane ? That is myself, you are my mother. " Then she said, " Yes, you are my boy. " Then they talked to each other. The boy came down. " You had better go down. " She went up the other way and said, " When it rains, you may get wet. If you find a cave, don't sleep inside, stay and sleep outside ; don't enter it. " The boy went down and his mother went in the opposite direction. It began to rain. He was near a cave and saw nothing inside. " Why doesn't she want me to go inside ? " So he went in. " I see nothing inside. " He fell asleep. After a while he woke up, before daylight. " I see nothing to trouble me. " He fell asleep again. The sun rose. He woke up. " I don't know what is the matter with me, I feel differently. " He opened his eyes. " I feel differently in my heart, I don't know what is the matter. " He looked at his hand, it had changed into a mountain-sheep's foot. All over he was transformed into a mountain-sheep with horns. He felt badly about it, there was nothing of the Indian about his body, he was a mountain-sheep. He got up. He had been traveling down to Cūnā'wab¹'s camp, but now he went up the mountains and joined the other sheep. At last he went with them to Cūnā'wab¹ who said, " I saw mountain-sheep here. No, that biggest one is not a sheep, that belongs here. " The transformed boy brought them down close to his grandfather Cūnā'wab¹ who killed the sheep. Then the transformed boy went up-hill to bring more game down. For two days he did this and Cūnā'wab¹ killed more game. The boy lured them down three or four times. He said to his grandfather, " I was transformed up there. My mother told me not to enter a cave. I disobeyed and before sunrise I was transformed and went up the mountain. Maternal grandfather, go up, look at the cave, and see why I was changed there. "

So Cūnā'wab¹ went there, for his grandchild had a big bundle there. He returned, saying it was too heavy for him to carry it. His grandchild (*to-yo'tsin*) went up to get more sheep. Some boys from another camp wanted to hunt sheep. Two boys saw him and wanted to kill the biggest in the flock. They followed and got close, then they shot the biggest in the herd. The sheep ran down some distance and fell down. Following him the hunter found a man lying dead. He felt badly about it. His companion asked, "What is the matter?" — "I told you it was no sheep but a man." The other said nothing, but felt badly about it.

Cūnā'wab¹ was camping with Tōba'ts, who said to him, "You had better see where he got killed." Cūnā'wab¹ returned. Let us get someone to dry up all the water so as to punish those who killed him." So the water was all driep up, and when the two hunters looked for some there was none left. They went high up into the air to look for some; they were very dry. They could not see any water anywhere. Cūnā'wab¹ had left just one place with water and they did not see that one.

Tūba'ts was also angry about the boy's death. He sent Cūnā'wab¹ to get another man who should make a net for him. With this he made a snare to catch the two hunters in the air. At last these found the remaining waterhole. Cūnā'wab¹ hid nearby to kill them; he made a mud house for himself by the water. Tūba'ts told him to heat a rock red-hot. "Don't hit them with it till it is red-hot. They watch the water." They did come down to drink but were afraid. Cūnā'wab¹ waited for the rock to get hot. When they were very thirsty, they began to drink, taking a big draught. Cūnā'wab¹ threw the rock, which went through one boy and struck the other without piercing him. This boy went up into the air, but Tūba'ts caught him with his net and killed him too. Thus both were dead now.

The next morning Tūba'ts said, "I want to go where the boy was killed. I'll go over there to see him." So he went. At first he saw nothing, then a little blood. He picked it up but saw nothing else. Then he found some hair and picked it up. He brought it home and restored the boy from his hair.

5a. CŪNĀ'WAB'S GRANDSON.

Cūnā'wab¹ was living with Tōba'ts. "Let us go to the spring to get some deer." There was just one spring where the deer watered. They went there. After a while the deer came down. Cūnā'wab¹ lay down by the road. One deer stepped on him, fell down and died. A second deer was killed in the same way. He cut them up and brought them home. In the meantime Tōba'ts had tried to get game in the mountain, killed a small deer near camp and told Cūnā'wab¹ to get it. Cūnā'wab¹ brought it and skinned it with his daughter. While so engaged, he threw some blood at the girl, saying, "You have blood, ¹ you must not eat any more." —

1. Evidently equivalent to "You are menstruating".

—"No, I saw you throw that." — "No, I did not throw it." The girl was angry and thought she would leave her father. Tōba'ts knew what Cūnā'wab¹ had done.

The girl put fat meat into a bundle and left for the ocean (*costipai-qua'ru*). After a while she was met by Tōba'ts's dog which said to her, "You had better turn back, there is no water on the road." She continued on her way, accompanied by the dog. After three or four days' journeying there was no water. "What shall I do?" She pulled up a brush, water gushed forth, and she drank it. Then she went on. She said to the dog, "You had better go home." He wanted to go with her, though she said, "I have nothing to feed you with." After a while she cut off some of her *muxca'nuB* (clitoris?) and gave it to the dog to eat, telling him to go home; he ate it and went back.

She arrived at a big camp by the ocean and stayed there a long time. All the young men there wanted to marry her but she accepted none of them until at last she liked and married Quail (*qa'qa'rai*). After a while she gave birth to a little boy. He grew up. His mother said to him, "I don't belong here, I belong up country. You had better go there and meet your mother's father (*to'o'n*). I'll show you the road to take. There is a spring there, you will see my tracks there, follow them, and you will reach your maternal grandfather." The boy got an arrow to ride on. "If you shoot this arrow, you will ride on it; sometimes it will go far, sometimes not so far." The boy set out, shot off an arrow and rode on it. He went only a short distance, then shot again. This time it went a little farther. Thus he continued shooting and riding on his arrow. After a while he reached the spring where his mother had been and noticed Indian tracks. People were camped for pine-nutting and got their water there. The boy hid behind a rock so that the women did not see him. When the rest had gone, one was still there packing her jug. The boy held it down. "What is the matter?" He still held it. She turned round and saw a nice-looking boy. She said, "Here is somebody." All the other women came back. "Who are you? What is your name? Who are your people?" At first he sat still, then he said, "I have come from a great distance, you do not know me, I want to visit my maternal grandfather." — "Your maternal grandfather lives far away." They asked him questions about everything. At last he got angry and said, "All of you, look at my head." When they had done so, he said, "All of you, come here and I'll look at yours." He did so, but tied together the hair of all of them. "All right, this is enough." — "You have tied us all together, you had better untie us." — "All right." But instead he cut off their heads, killing them all. He flayed them, put their genitalia in one place, and jerked their flesh.

He thought he would follow the tracks; he was merely walking now. He reached a camp, where he saw plenty of pinenuts, also some people. He gave them the genitalia to eat and they thought he was offering them

fat meat. "What kind of a person are you?" — "You don't know me, I come from a great distance, my mother told me to go to my maternal grandfather. Where does he live?" — "Your grandfather lives far away from here still." They boiled the vulvae, ate a little, but vomited what they had eaten. In the night they lay down to sleep. Buzzard said, "I think they belonged to our girls, I dreamt about it. I had better see about this." He went down, saw a fire that had burned out, and looking about he found the girls' heads all tied together, also their hands and feet. He burned everything up. Then he found a pile of meat in a cedar tree and also burned it up, whereupon he went home. "Those were our girls, this fellow has killed them all." He shot at the boy and missed him. All missed him. When their arrows were spent, they tried to club him but could not do it. Now he was angered, stood up, seized a club and knocked them down, killing the whole camp.

Now he went on to his maternal grandfather. He got there. After a while up in the mountain he heard some noise; it was a dog barking. He saw something approach, it was Tōba'ts's dog. He shot and killed a deer, then the dog. He heard a noise behind and hid under a rock. Tōba'ts was passing to go on the hunt and saw the deer and his dog lying dead. "Who has killed my dog?" Looking about he could not see any tracks. The boy stayed under the rock. "I wish I could kill the man who killed the dog." The boy rose. "What is the matter, *to'o'n*?" I killed that dog." Tōba'ts said nothing. The boy said, "I thought it was a coyote, I am your daughter's son (*to'o'tsin*)." The man thought it over and recollected the girl who had gone off. "That is well, I am your grandfather. But I feel badly about my dog, I wish you had killed only the deer." Tōba'ts restored the dog with his stick; then it was going to bite the boy. "No, don't bite him, he is my grandchild." They skinned the deer. "Let us go to the camp. Your other *to'o'n* is there." They went over there. When they reached the camp, Cūnā'wab¹ asked, "What kind of a man is this?" — "This is our daughter's child." — "How did you know we were here, how did you know the country?" — "My mother told me to go to see you. 'They will teach you something,' she said, so I went." — "That is well." — "I want to go back to my mother, I'll return to you when I wish," he said after a while. He did not tell his grandfathers about the people he had killed till he was about to go. "I killed many people on my way here." — "That is well, they were bad and always wanted to kill people. Go home and come again some time." He went home walking with his deer meat and a buckskin. It was a great distance to walk. At last he reached his mother. "I have been to my grandfather. He gave me this buckskin, moccasins and meat. When I traveled to him, I destroyed two big camps, they wanted to kill me." — "That is right."

6. QO'SA'B¹.

Cūnā'wab¹ sent Bat up a mountain to look for sheep. He reported when he came back : " I did not see any, I merely heard a noise. " Then Cūnā'wab¹ told everyone to move near the mountain to hunt. They camped by the water and would go to the sheep every day. Bat was Cūnā'wab¹'s son-in-law (*mona'tsin*). While the people were out hunting, something like a very big bee (?) came down from the sky and stole all the meat. When they returned, their meat was gone. Every day they went to the sheep and every morning Bee (*cōi'murāmi*) would come and get some of the meat. Some followed him but were not fast enough to catch him. One man went further but finally he reported to Cūnā'wab¹, " I can't catch him, he flew high up. " The people got plenty of dried meat but every morning Bee stole it. Then Cūnā'wab¹ sent Qo'sa'b¹ to pursue him. He flew up and Qo'sa'b¹ after him for a long time toward the ocean. There Bee dropped on a dry lump in the water, where his house was. " I think this is his house. " Bee went inside and Qo'sa'b¹ could not enter it, so he returned, reporting to Cūnā'wab¹, " I did not get him, but I saw his house. "

The following morning Cūnā'wab¹ said, " Let us go and burn down his house. Let each man take one piece of wood. " They traveled for four days, got wood and piled it on his house. About half a mile away there was another camp. Cūnā'wab¹ said, " When the house is burned, let us go to that camp, we might each get a wife there. " They went over and each got a wife there. An old woman, trembling with age, wanted to marry Cūnā'wab¹. He said, " No, I don't want you, you are too old, I don't like you. " She went off. When she had gone a short distance, she seemed young and fine looking. " Oh, " said Cūnā'wab¹, " I was merely fooling you, come back. " She went on, saying, " You don't like me. " Cūnā'wab¹ stayed there all night. The following morning he said, " Let us see what the fire is doing. " Bee's camp was burned down. They dug a hole under it and found their meat there. Each one took his portion of the stolen jerked meat. Digging far down, they found a door, and opening it they discovered Bee asleep. Cūnā'wab¹ was the leader. He said, " He is asleep, I'd like to hit and kill him. " He was covered with a blanket and Cūnā'wab¹ took it off. Bee rose, knocked him down and killed him. His followers got scared and ran away, while Bee pursued and knocked them down till only two of them remained, Qo'sa'b¹ being one of them. They went through a big thicket and Bee followed. Then they went down a big rock, and Bee killed the other man, so that Qo'sa'b¹ was the only one left. He said, " I think you'll kill me. " He went down a rocky hill, sliding down. Bee struck against the rock and broke all to pieces. Now Qo'sa'b¹ returned to camp. He took a stick and revived his companion, then he went to the others and resuscitated them all with

his stick. Some said, "Don't revive Cūnā'wab¹, let him lie there." "No I'll make him alive again." So he restored Cūnā'wab¹ to life. Then they went back to where they got their wives and stayed there, never returning to the old camp any more.

7. BUZZARD AND HIS SON-IN-LAW.

Buzzard and Cūnā'wab¹ were camping together. Buzzard went up the mountain for sheep and met a man there named Tō'pi'y^{ts}. Buzzard tried to hit him, but missed several times. After a while Buzzard asked, "What are you doing here?" There was no reply. "Come down to my camp." — "All right." They went. Buzzard and Cūnā'wab¹ had many daughters and wanted to take Tō'pi'y^{ts} for their son-in-law. He saw the girls and married two of Buzzard's daughters. He killed sheep continually and Buzzard would carry them down; he never brought them down himself. Cūnā'wab¹ shot one of Tō'pi'y^{ts} arrows away so it could not be found. Tō'pi'y^{ts} became angry and the next morning he said, "I think I'll go away with my wives and son. I'll go up to the spring tonight and hunt sheep up there." So he went away. "As soon as I have killed a sheep, I'll make a fire and you shall come there for the meat I shall have left for you."

The next morning he said, "Girls, look in my head." So they put his head on their laps. "Let me look at your heads now," he said. He put their heads on his lap and tied their hair together. "That's enough." They rose and were tied together. He cut off their heads, skinned them, cut them up, severed their extremities and left their flesh for his father-in-law, then burned brush and went off with his son. Buzzard said, "I see a fire now, he has left meat for me." He saw the flesh, carried it home, and gave it to Cūnā'wab¹ to cook. He ate it but after a while he vomited it. Night came and he slept. The next morning he said, "I dreamt about my girls, I ate my girls. I want to see the game, I did not see any sheep's feet." He found parts of the girl's bodies. "Those belonged to my daughters." He told his wife. Both were furious. He called together some men to kill his son-in-law. All the boys followed the tracks, with Buzzard and Cūnā'wab¹ in the lead. They went up. The next day they came to Tō'pi'y^{ts}' dwelling; he was asleep inside. The two leaders shot at him all day and never hit him. He did not even rise nor get angry. At last he said, "I am going to get up," rose and shot Cūnā'wab¹ and Buzzard, both of whom fell dead. Then he shot at the rest of them, killing one after another till they were all dead.

8. A HUNTING TRICK IMITATED.

Ā'mo-yonts¹ thought he would kill some deer, so he burnt heavy

1. A little animal living underground.

brush all round, sat down in the middle and sank underground. The fire burned ; after a while he made plenty of snow to cool off the ground, then he came up again. He saw many sheep lying about dead from the fire. He had plenty of meat. When it was cool, he dragged it to one place. Then Cūnā'wab¹ came and asked, " How did you kill that game ? " — " Don't say anything, just take any one home that you like. " — " Well, how did you kill them ? " — " Don't say anything. " He continued asking. " Well, I burnt this brush all around and as soon as I had started the fire I sat down in the middle. When it came close to me, I went way down and stayed there a long while. It got too hot, so I made the snow come and when it ceased falling it was cool, so I got it and saw the sheep and deer dead. Thus I killed them. " Cūnā'wab¹ went home and was going to try it. He burnt brush all round and sat in the center. When the fire came close, he thought he would go underground, but he could not go down at all. He could not get out. He was caught in the fire and burnt up.

9. THE TRICKSTER AND HIS DAUGHTER.

Cūnā'wab¹ wanted to go to hunt rabbits with his mother-in-law where they were going to camp for a long while. They went. After a while he said, " Let us camp here in the cave. " They lay down for the night and he cohabited with her all night till she was dead. He left her there, and returned. He had cut himself and said to his wife, " Look at what someone has done to me, nearly killing me. That old woman there is dead and I think I am going to die. Don't bury me when I die, but burn me. " He had a son and a daughter. When he died, they piled up brush. Before this he had said, " Don't look backward when you burn me, but run home. " So they kindled a fire and ran home.

Cūnā'wab¹ wanted to marry his daughter. He rolled off the pile. One member of his family almost caught him in the act. He went up the country, returned about ten days later, and transformed himself. He also spoke in a different way and told them about the other tribe's customs. At night he slept with his own daughter, for they did not recognize him. The following morning he wanted to hunt rats. He said to his son, " Show me the rats, so we can hunt and eat them. " He got from twenty to forty rats. At last they reached a rock. He went to one end, and his son to the other. His son looked through and recognized him. He went home while Cūnā'wab¹ continued talking to him. At last he noticed that no one was there and said, " He must have recognized me. " He felt badly about it and followed his son to camp. There was no one there, they had all gone up into the air. At last the boy thought to himself, " I wish he would look up. " Then he looked up and said, " You are good for nothing, I call you 'Seven Stars' (*soni'au*^u). " He was alone now.

9a. THE TRICKSTER AND HIS DAUGHTER.

Cūnā'wab¹ had a house. The roof was not thick enough, he wanted more brush on it. So he asked his daughter to go on top and fix it. He himself threw up some brush to her. After a while he caught sight of her vulva. He had an extra *membrum virile*, and this he thrust into her. It stuck in her, and she got sick so that she could not move.

Cūnā'wab¹ said, " I don't know where I'll find a doctor ; I'd better go to see Duck. " He came to Duck. " Well, my girl is sick, I want you to come and doctor her. I'll give you a spoon for fee. " Duck said, " I am no doctor, the doctor lives over there in that big pond. " But while Cūnā'wab¹ went thither, Duck went there, too, and got ahead of Cūnā'wab¹, who did not recognize him. " I want you to doctor my girl, she is sick ; I'll give you a spoon. " — " I am no doctor, the doctor lives down there. " Again Duck, unseen by Cūnā'wab¹, got there first and unrecognized. Cūnā'wab¹ said, " I want you to doctor. " — " The doctor lives over there. " Duck got there first again. This time he consented to go as doctor. " Go home ", he said, " I'll be there before night. " He got there and before morning he told Cūnā'wab¹, " You had better get a bucket of water some ways off. " Cūnā'wab¹ went for water. As soon as he was gone, Duck extracted the *membrum* and left it in the ashes, cooking it like meat. He, the girl and her mother then all flew up into the air. Cūnā'wab¹ was gone a long time and when he got home no one was there. ' I don't know where they are. " He could not see any tracks. At last one of them thought, " Let him look up ! " Then he looked up and called them the Seven Stars. He saw something in the ashes and, not recognizing what it was, ate it. When he had eaten almost all of it, he knew. " It is too bad, I have eaten my *membrum virile*. " He left the remaining piece.

10. Yŭ'a'mbōts.

Cūnā'wab¹ was camping with Yŭ'a'mbōts. " Let us go where there is fighting. " They went out and after a while Cūnā'wab¹ said, " If you see any kind of track, don't shout, just whistle ; otherwise they might hear us. " They went on. " Don't shout if you see the tracks of an Indian ", he repeated. After a while Cūnā'wab¹ saw fresh tracks, later Yŭ'a'mbōts also saw them. " Someone has been here ! " he shouted. " Don't shout, don't talk loudly, someone may hear you. " Then he said, " You had better go to find that camp. " He went far off and at last saw the camp. He did not return. Cūnā'wab¹ waited. At last he went himself and found the camp. He tried to shoot it but could not shoot far enough. He did not see his comrade anywhere and did not know where he might be. He discharged all his arrows, then he ran home never catching sight of Yŭ'a'mbōts. When he got home he said, " Well, that man has been

killed." Yŭ'a'mbōts had a wife, and Cūnā'wab¹ told her about it. "I came back alive. I ran away. I will marry and will take you for my wife."

After a while the enemy had found Yŭ'a'mbōts. "We'll keep him to play with, that must be what he left him for." They placed him in the middle and all looked at him. "We'll have a dance around him, he shall stay in the center." They danced the *nō'qa' ai'im* (= *nō'qa'p'*) all night with Yŭ'a'mbōts in the middle. Before morning he blew himself up like a turkey. The dancers asked, "What's the matter with him? He is blowing up." After a while he shook himself. He had some poison about him, and when he shook himself they all fell dead except the old people. Next he killed them, thus destroying the whole of the big camp. He packed up the best of their belongings, such as blankets, and carried them homewards.

In the meantime Cūnā'wab¹ had married Yŭ'a'mbōts' wife. One of Yŭ'a'mbōts' sons said, "My father is coming." — "No, he is not alive, he was killed." A little later the same boy repeated, "My father is coming." — "What's the matter with you? He is not alive, he was killed." When Yŭ'a'mbōts came near Cūnā'wab¹ looked up. His wife held him, but he ran away when he recognized Yŭ'a'mbōts. After a while he came back and asked Yŭ'a'mbōts about the camp. Yŭ'a'mbōts said, "I was over there and they picked me up and took me to their home. 'Well,' they said, 'well' get some more people to see him.' They made a dance at night; everybody danced. I blew my hair up and shook myself and everyone but the old people died. Then I killed everyone and took the best of their property and brought it home. That's the way I did."

II. THE GAMBLERS.

Cūnā'wab¹ was chief of a camp. An old woman nearby had a daughter. Cūnā'wab¹ said to his followers: "Let us buy that girl from her." So the next day all went to hunt rats, skinned them, made blankets of the skins, and cooked the flesh. Cūnā'wab¹ took the whole potful of meat and the blankets to the old woman and said, "We want to buy your daughter for this meat and these blankets." The old woman said nothing in reply, so Cūnā'wab¹ took back the food and the blankets.

The next day Cūnā'wab¹ said: "Let us go hunt cottontail rabbits, perhaps she will accept those." So all went and killed from three to four hundred cottontails. They cooked the flesh and made blankets of the skins. Cūnā'wab¹ took them all to the old woman. "Here are blankets to keep you warm in the winter and food for you to eat." The old woman said nothing, so Cūnā'wab¹ took his food and property back to camp and there his people themselves ate up the cottontails.

Next morning Cūnā'wab¹ said, "Let us hunt jackrabbits." So all

the camp went to hunt jackrabbits. They skinned them and made blankets and cooked the flesh. Cūnā'wab¹ took the food and blankets to the old woman. "Do you want this kind of food for your daughter?" She did not reply nor as much as look at it. So he took it back, and his people themselves ate the food.

"I do not know," said Cūnā'wab¹, "what we shall buy her with. Let us get some mountain-sheep." So they killed some mountain-sheep, cooked the flesh and Cūnā'wab¹ took the meat down to the old woman. "This is good meat; perhaps you will like it." The woman neither looked at it nor spoke. Cūnā'wab¹ waited a long while. At last he said, "What is the matter, don't you like it?" Then he took it all back to his camp, where they ate it.

"Perhaps she would like rotten sheep," said Cūnā'wab¹. So they went out the next day. Buzzard found a rotten sheep that had been half killed the day before. Cūnā'wab¹ carried it down to the old woman. "This is the meat you like for your daughter." He stayed there a long while, but the old woman neither looked nor spoke, so Cūnā'wab¹ carried the meat back to camp.

"I think," said Cūnā'wab¹, "we had better put together blankets, skins, moccasins, and other property, perhaps she will like that." So all threw in their property, knives, clothes, blankets and Cūnā'wab¹ took it all down. "Perhaps you will like this and we shall buy her." The old woman looked at the goods and touched them. Cūnā'wab¹ thought then that she was willing to sell her daughter, and the young woman who was indoors, looked out and said to herself, "I think she has sold me." She rose and went to the river. There she took off her clothes and bathed. Cūnā'wab¹ and all his followers went down to the river, and each one had his will of her on the spot. Then they went home. The young woman's mother kept the property.

The young woman's husband was furious and went far off ¹. "I had better go off somewhere and gamble myself away so that I may be killed." His wife followed him a long ways, but never caught up to him. She went on, and at last she threw some blood at him, and this blood pursued and overtook him while she was still far behind. The man got tired. "What is the matter with me? I am getting tired out. My wife must be coming after me."

The woman overtook him and sat by him. "I did not tell you to come with me. I am going to die soon, I will gamble myself away." — "Well, you had better bet me also, I want to die too." — "I don't want you to die, I only want to die myself." — "You had better gamble me away, too; I don't want to live without you." After a while the man said to his wife, "I am a pretty hard man to do anything (?)." — "Yes, and

1. This seems to be an independent story, the first part of which is omitted while the rest is loosely joined to the foregoing tale.

I am like you, I can do anything. You don't know the game those people play with a hip-bone, they might cheat you. You had better use these two eggs I have here and play with them." The man was named Qō'sa'b¹ (Whippoorwill ? Bluejay ?). He said, " Let us fly up." So, instead of walking as they had done hitherto, they flew up into the air. " What shall we do if someone pursues us ? " They went down to a lake where there was thick brush and they flew right through it. Qō'sa'b¹ said to his wife, " You are all right ; let us try again." So they went up and flew through a big rock. " We'll try one other place." Again they went through a big rock wall and passed right through it.

Now they proceeded afoot again and reached the camp where Qō'sa'b¹ had gambled away all his relatives. Every little while the people against whom he had lost looked out for him, but they did not see him, for he concealed himself. They said, " He has nothing left to wager, he has lost everything." A woman related to Qō'sa'b¹ whom he had gambled away put some duck feathers in the fire, and every little while one of the feathers would flutter down. When the people thought Qō'sa'b¹ was coming, she would say, " No, he is not coming."

The next morning, before Qō'sa'b¹ appeared in camp, his wife said, " You had better try this egg without their seeing it." He kicked it over, it went into a big rock, and sank down to its bottom. He tipped the rock over and picked up the egg again. He went to camp. The first game to be played was football. Qō'sa'b¹ took the egg for his ball, and he and his opponent went far up to a big body of water and then back again. The one to lose was to be cooked in a big fire that had already been prepared. Qō'sa'b¹'s opponent did not see the egg. There were two Cūnā'waBⁱ's, one on each side. One of them said to the other, " I think you are going to lose. We had better put them into the fire." The other Cūnā'waB¹ said no, and so the two struggled round the fire. There was a cottonwood close to the camp. The opponent could just get as far as this tree, but Qō'sa'b¹ went through it and so won the game.

His opponent said : " Well, I do not want to lose myself, I will give you some property instead." Qō'sa'b¹ said : " No, I gave you all my brothers and sisters when I lost." So he seized and killed him. The Cūnā'waB¹ on his side tried to cut off his counterpart's head, but did not go about it the right way so Qō'sa'b¹ cut it off himself. Then he brought back all his brothers and sisters.

12. COYOTE.

Coyote was living with his brother. They used a plant for food. His brother hid the best plants. After a while Coyote questioned his tail, which knew everything, and it answered, " This is not good, your brother has hidden the best ones." Thus Coyote came to find the best one while his brother was away. When he got back, he asked, " Who did

this ? " Coyote said, " I did it. You never told me about it. I ate it. " He and his brother fought there all day. His brother tried to throw him down a rock. He was pushing him towards it, when Coyote noticed it and said, " You can't throw me down. " He tried but could not do it. The rock is still there and looks like two fellows fighting. Coyote thought of it and made it thus, turning his brother into a rock.

After a while Coyote went far up and met two old women, each having one boy. They said, " You can't sit up there on the willow. " They would always ask people to do this and if they could not do it they killed them. The old women went up first and sat on a little willow twig ; they merely bent it a little sitting there. Coyote said, " I can't do it, I am too heavy. " But he went up and remained there without so much as bending it at all. The women were gambling for lives and thus killed people. " Well, Coyote, I think you can't do this. " — " Well, I am afraid I can't do it, you might as well kill me. " The two women said, " We have larger male organs than yours. " They lay down on their backs and extended their organs high up, each doubling hers on itself two or three times. Coyote tried next and made his four times as long as theirs. Thus he won again.

The two boys were in the habit of gambling with people and killing the losers. They then used to throw the heads of the slain persons to their mothers. But Cottontail beat them at their game, cut off their heads, and threw them to the old women who thought their sons had won again. After a while they found out the truth. Coyote wanted to kill the old women. He said, " You can't beat me any more, " took his knife, cut off their heads and threw them into the fire. They would have done the same to him had they won. The fire was all ready.

13. THE TRAVELING WOMEN.

Cūnā'wab¹ had a house about six miles from the site of Moapa station, where he lived all alone. Once he saw two women coming along the roads. He began making baskets and made mud teats for himself ; out of his member he made a baby and placed it in a cradle. Thus he appeared to be a woman. When the woman arrived, he said, " The boys have gone off, my husband is not here, he may return tomorrow night. " The women took the baby ; they passed it back and forth to each other. It got to be night. When Cūnā'wab¹ thought the women were asleep, the baby resumed its former shape and Cūnā'wab¹ possessed the women throughout the night. They did not like to stay there and went on to another camp. There the man said, " You had better stay here, I'll marry you. " So they stayed there. This man pretended to have some kind of meat, but to the women it did not taste like meat. Once when he went out they followed him and found that he merely took some kind of root and offered it as meat. So they left his camp. When he returned

and found them gone, he said, " Well, I don't care, I'll live here alone. "

The two women went to Nantō'nab¹ (a long snake-like animal) who said, " I want to have you two for my wives. " — " All right, we'll stay here. " The next morning he said, " I'll hunt for some meat, you girls must stay here. " So they stayed at home. He went to the brush and took the flesh along the spine for meat. Unseen by anyone he cut it off and brought it to his wives. The next morning he wanted to go out again. The women thought, " There is no head nor foot to this meat, what kind is it ? They watched him. He crawled under the brush and cut up that meat. They left him ; when he returned, they were gone.

The women traveled on and got to another camp. The man owning it was gone. After a while he returned. It was Chicken-hawk (*wana'ndzit*). He said, " I have nothing to give you to eat, I always eat meat. " So they cooked for him. " I want to be your husband. " He lay down between them. The next morning he fraid to his wives, " We have nothing to eat, just boil meat for breakfast, I'll get some more. " So they breakfasted and he went and brought more. They cooked meat all the time. " That is all we shall eat, " he said. Every day he brought some game before sunset. The women stayed there a long time, till at last one of them said, " I am tired of staying here and always eating meat, I wish I had some other kind of food, I want to go away. "

They left and got to Mōi'pōts' camp. No one was there. After four nights he returned from the mountains and said, " You had better cook some meat, I have nothing else. " They cooked some, and he married them, sleeping between them. The following morning he said, " Cook meat, I'll hunt some more. " He went away. They ate nothing but meat. One morning he said, " If it rains some time, I might not come home. " He went up the mountains. It rained hard and he stayed in a hole. There was a heavy rain all day. He could not get out, by sundown it was still raining and it continued throughout the night, so he could not get out. In the meantime his wives were at home. After a while someone approached the camp and got to the door. It was not their husband, but another man, who asked, " Where am I going to sleep ? " It was Grasshopper (*ā'tqapī ī*). " You had better sleep down there. " — " No, I won't. " — " Well, where are you going to sleep ? Sleep on top of me. " — " No, I won't. " The other woman said, " Well, sleep on top of me. " — " No, " — " Well, sleep by my head. " — " Yes, I'll sleep there. "

So Grasshopper slept there. Before morning he stretched his legs and knocked out the eyes of both women, whereupon he went off. That morning the rain ceased and Mōi'pōts returned with a deer. His wives were still alive, jumping about like chickens. He said, " I know that fellow, I know who has done this. " He put the deer's eyes into the women's sockets, then they were able to see. " Cook some meat. I'll kill that man, I'll hunt him down soon. " He went down to Dry lake and

saw someone standing there. " I think that is he. " When he got closer, there was nothing to be seen. He walked back, looked there and saw someone, but when he approached there was nothing. He saw plenty of small grasshoppers and killed all except the smallest one. Looking back, he saw one tall fellow there, but approaching he saw only little ones. He killed some, looked back and saw the tall one. " I think that is he, I'd better kill them all. " He could see only little grasshoppers and killed them all. Looking back he saw nothing standing, but someone was lying down. " I think I have killed him now. "

14. OWL'S WIDOW.

Owl was living with his wife and son. He was always hunting jack-rabbits but never gave his wife any but poor ones, for he hid the fat ones from her and ate them himself. At last she found them and got very angry. She broke up rabbit bone into fine parts and stuck them up all round the place where Owl always came. It was snowing hard. Owl stepped on the bones and got sick. " I don't know what is the matter, I can't get it out. You had better see what is hurting me. " She looked and said, " I don't see anything. " -- " It hurts all the same. " She saw it but did not want to pull out the bones.

After three or four days Owl died. Then his wife wanted to go away and take her son to Owl's brother, who lived far away. She set out and found a camp where an old woman was living with her son. The old woman was outdoors, her son, Skunk, inside. " My husband died, " said Owl's widow, " I am going to his brother ; he told me to go right on without stopping here. " The old woman warned her visitor, " Look out, my son is bad to everyone, he might do something to you. " So she made the other woman fly far off. Skunk came out. " I think someone has been here. " -- " No. " -- " I saw someone. " He would not believe her, went far off to look for the tracks, found them and caught up with Owl's widow. " What's the matter ? You had better stay in my home. Why did you go away from my lodge ? " She did not answer anything. Skunk held her all day. At last she threw some lice into the air, transforming them into a mountain-sheep, and said, " Kill that mountain-sheep. " He went off and in the meantime she fled, having first covered some cactus with her blanket. After a while Skunk killed the sheep which turned into lice again. He felt badly about it and returned. The woman was far away by this time but he thought she was still there. He put his arm round the blanket and was stuck by the cactus. " Don't pinch me, " he said. He did not look. After a while he looked and it was cactus. He was very angry then and broke wind, as he did when angry. The child looked back and said, " There is rain coming over there. " -- " No, Skunk has broken wind. " The wind caught them by a dry lake and being unable to breathe they died.

Badger was camping near the lake. He told his boy, "Go down to the lake, there is someone who died there." His wife and son found the corpses. Badger crawled far underground, caught the dead bodies and revived them. He said, "There is a camp over there. Don't go there. You will hear a noise, don't look or you will get hurt again. There are plenty of people there, but they are bad, keep on traveling." They went on and got near that camp. They heard some noise as if made by many boys and wanted to look on. The woman made a hole in a hill to look through and saw a baby hanging. The baby said, "There is someone there." — "Where?" They found her track and all spat at her, then she and her son fell dead again. Badger knew it when she was killed, followed, found the bodies and revived them again. "I told you not to go there, they are bad people; I told you to travel straight on." Badger was angry at those people. He made a hole in the hill and peeped through it. "Someone is there," they said. "Yes, I am here. What kind of people are you?" He went to the camp and killed every one there.

The woman started toward the camp of Q^o'sa'B^a (Chicken-hawk?), Owl's brother. She got there. Cūnā'wab^l was also there and his son told him, "A woman has come here." Cūnā'wab^l answered, "I had better see her, she might have cold water, I'll see her." He did not return all day. Q^o'sa'B^a made a baby of himself to fool the woman. Owl's wife did not find him. He had gone up a rock in the mountains where he had a house. His mother said to Owl's widow, "You had better get wood by that big rock." She saw some rabbit bones there, also a house up above. She made a hole in the rock to step into and thus climbed up, finding Q^o'sa'B^a's bed and property. He had gone off rabbit-hunting. The woman said, "I'll come up tonight." She went to get a load of wood and went home. The people were hunting rabbits every day. They went out four days, returning every night. In order to fool them, Q^o'sa'B^a appeared to bring only one rabbit at night. As soon as he had put down the rabbit, he would disappear, but the Owl woman knew where to look for him now, went to his bed and slept with him.

Cūnā'wab^l wanted to gamble with Q^o'sa'B^a. "Whoever wins shall take her for wife." Q^o'sa'B^a was angry and did not want to gamble for her. He planted an arrow in the ground. Everyone else shot at it but missed it. Only he himself hit it and broke it in two. He thus made a great wind for his arrow, causing a gale that blew all the people up except himself and a friend of his. He was very angry.

15. THE WATER-DEER.

Cūnā'wab^l was camping by a lake with another man. The other man said, "There might be some water-deer in there, you shall watch. I'll scare them and you shall shoot them." He went in. Cūnā'wab^l continued

shooting, though nothing came out, till all his arrows were spent. Then the deer came out carrying his comrade. Cūnā'wab¹ had no arrows, so he tried to hit the deer with his club but missed it as it was carrying his friend away. It took him a great distance toward the ocean (*cō'tsip*). It wanted to take him down there. He was shouting. His maternal grandfather (*to'yo'n*) was living nearby. He was blind and had no sons, only one daughter. When he heard his grandson (*to'yo'tsin*) crying, he said to the girl, "I heard my grandson shouting, I think the deer is carrying him away. Make me an arrow." As soon as the deer passed close to them, the girl pointed the arrow at it and her father discharged it, shooting it through the heart of the deer which fell down and died. Then the man on it skinned it, cooked it and ate of the meat. He was lean for he had eaten nothing while on the deer. He could not retain the meat. His grandfather said, "I'll stop it, swallow some more." Then he was able to retain the food. When the meat was dried, he said, "Grandfather, I want to go home, it will take several days." — "All right, if I had not heard you, you would have died." He went home with his dried meat.

16. CŪNĀ'WAB¹ AND WILDCAT.

Cūnā'wab¹ wanted to go up to some place for fun. He went up and found Wildcat lying dead. "He is only dead for a little while," he said. "He is still warm. I'll carry him and skin him at home. How did he die?" He carried him homeward. As soon as he had him on his back, Wildcat began to whistle. Cūnā'wab¹ looked round. "Who is that whistling?" He went down. Again there was someone whistling. He got scared, dropped Wildcat on the ground with this rope and went away. Wildcat said to himself, "What am I going to do with the rope? I think I'll have it for my entrails."

17. BAT.

The Indians were living on the other side of Las Vegas. The *wa''¹* seeds were ripe. One man, Bat, was staying at home to make mush, while all the others were gone. Only little children came round him asking him for mush. He said, "Why doesn't your mother make some? Come round, I'll give you some." Having no plates, he poured it into their palms so that it ran off. He had first hidden all the plates. "Go, look for mush plates, hold up your hands."

Bat wanted to look for sheep in the mountains. He went up, smoking a great deal. He had several sacks of tobacco and smoked continually. When he went up, he never saw any sheep. While up there, he shot over the side of the mountains and hit a small sheep. Following, he found his game with the arrow in it and brought it home. Another man asked, "Have you found any?" — "No, I did not see any at all, I have just

come back." After a while he said, "I think I heard some up on top of the hill. I heard a rock falling down there. Then I shot and found a small one dead with an arrow in it."

Cūnā'wab¹ was chief of the whole camp. He said: "Let us go up to the top of the hill tomorrow morning where he heard the noise!" All of them went up for sheep. Bat was far behind the rest. He had two grandsons (daughter's sons, *to-o'tsin*), who accompanied the crowd. They wished to gamble with arrows before getting to the mountains, so they did and lost all their arrows. Bat came up and found them. "Why are you standing here? I did not tell you to do that." — "We have no arrows." He gave them one apiece. "You boys shall stay right here. Perhaps some bucks will come through here. If you shoot them and they fail to fall down, don't pursue them when they run but let them go." All the young men were up in the mountains. Bat stayed in one spot and got all the front quarters when the game was brought together. Cūnā'wab¹ followed from fifteen to twenty sheep. Bat stayed in one place, killed all the sheep, and shot all at once with one arrow, which just entered one sheep. Cūnā'wab¹ was behind the sheep, followed and tumbled down a big height. When he rose, he saw the sheep there dead.

Bat's grandsons were down below. Their grandfather warned them, "Don't follow the sheep, you might meet some bad people." They shot a sheep but did not hit it in the right place. The younger boy said, "Well, we had better follow, we'll catch him soon." The elder brother said, "He told us not to follow at all, we might meet some bad people." — "All right, let us follow anyway." They did so and killed the sheep. The younger brother said, "I am thirsting for water. Where shall we find it?" Both went up into the air, looked round, but could not find any. At last they found water in the place where the sheep had been killed. They said, "By that water there may be a bad man who will kill us." They went down and met a man there. "Who are you, what kind of people are you? I may do something to you." It was a snake. "We are your grandchildren (*to-o'tsin*)." — "All right."

Snake had two bad wives, who were gathering jossweed seed. They knew of the two boys being there. The boys brought the hindquarters of their sheep to snake and went off. One of the two women said, "I think someone is over there, let us go home, I think there are some men." They got home. Their husband had some mountain-sheep meat. "How did you get it?" — "I killed it myself." — "No, you never did it, there are none here." — "Certainly I killed it." — "No, we won't eat, someone brought it here." They looked for the visitors, went far round, and found their tracks. They found them under the jossweeds. With long knives they went slashing at them from opposite sides, but the two boys went up so that the women did not see them and could not find them. At last one looked up and saw them. "They are up

there, we can't catch them, we had better go home." — "No, we'll kill them some way." They wanted to try in some way to lure them, took off their clothes and lay down. The younger boy said, "Let us go down." — "No, they have each a big knife and might kill us." They took hard sticks and descended. When they came close to the ground one woman cut off one boy's head. The other woman missed the second boy with her knife; he seized her and carried her off so that her sister did not know where she had gone to. "I don't know how to catch her," she said. She made an arrow and pulled out one of her pubic hairs to make it, shot it up, but did not reach the boy. She pulled out a longer pubic hair, and then nearly reached him. She pulled out a longer one still, hit the boy with her arrow then and brought both him and her sister down. Thus she recovered her sister and the second boy was also killed.

One woman said, "I think there are more men, let us follow the tracks." They found them, followed them and came to a camp, where they killed all the people with their knives. At first they did not notice Bat who was hiding. "Well," said the women, "let us keep him to play with." They were taking him home, but Bat took them up into the air to his house. He thought of the spring by which Snake lived and transformed all the water there into ice. When he got there, he dropped the women into the ice and they burst up. Then Bat descended; after a while he reached the Snake camp. He put stones on his toes. Snake said to him, "I think you have killed my wives." — "No, I have not." — "Who are you?" — "I am I." Snake crawled round and tried to bite him. Forthwith Bat kicked him, cutting him in two and killing him.

Bat wanted to find the spot where his grandsons had been killed. He went up and found their tracks. Their heads were cut off. He took a stick and with it made them come to life again. Then all three walked up to the camp where everybody had been killed. He got up and everyone was resuscitated. They were Indians just as before.

18. FOX.

Fox wanted to go down toward the west, where the people were gathering pinenuts. "I want to see whether they will give me any." He took a big sack with him. After a while he thought, "Perhaps those people will bite or kill me. What shall I do?" He went out and played with his arrow. "If they fight, I'll do this," said he, shooting his arrow. He reached their camp. When he got there, they were shelling and drying nuts. "To whom does this belong?" — "It is mine, eat some." He ate it all up, then went to another. "Whose is this?" — "It is mine, eat some." He ate it all. When other people came with a new load they asked, "Who ate up our pinenuts?" — "Oh, that fellow." He continued, eating apparently, but in reality he put all the nuts into a sack he was carrying.

The next morning the people went out for more nuts. Fox ate the dried nuts and asked, "Whose is this?" — "It is mine, eat some." So he ate them all. "Whose is this?" — "Mine, eat some." He ate up the whole heap. The older women and men went for nuts and the young ones stayed about camp and they tried to hide the nuts. Fox was stooping over with his testes down as he was eating nuts and the boys threw rocks at them and continued hitting him. "Don't do that, boys. What are you doing?" After a while the men came back and also tried to hit him but failed. He got angry, got his arrow and killed all the people. One man was watching a baby, his name was To'pi-yuu'nts (a bird). Fox missed him every time. They shot at each other all of that day. At last one of them said, "We had better cease. I can't hit you, you can't hit me." So they agreed to put an end to it, and Fox went home.

Fox went down from the mountains to the level country and found a jack-rabbit track. "I think I will follow this track." He followed it all over the desert. At nightfall he went home. The next morning he went out again and followed the track all day. At sunset he came home again without having found any game. He followed the track far but got home again at sunset without having reached the rabbits. The next day he did the same. At sunset he came home again. The next day he saw fresh tracks and thought he would catch the rabbit. At last he caught Rabbit and tried to throw him down but could not do it. In the afternoon Rabbit threw him and went off. Fox lay there for three or four days while Rabbit was making tracks all over the valley and kept watching him. He lay there five days, then he rose and followed Rabbit's tracks once more. At sunset he came home. The following morning he went out again without finding Rabbit. Every day he did this. After three or four days he found fresh tracks, followed them, and at last caught Rabbit. He wrestled with him, threw Rabbit and killed him. Then he skinned him and cooked him in the fire, cut his skin and ate him up. He allowed the skin to dry and twined it.

19. THE OLD WOMAN'S GRANDSON.

Some people wanted to gamble. An old woman from their camp went for water; a man from another camp came behind her and killed her. Öts (a bird with a long tail) saw this and told his people: "I saw somebody getting killed." The people got angry and went to the camp that had slain the old woman. They killed everyone there. A woman had just given birth to a baby. They killed the mother, took the newborn child, placed it in a hole and tried to split it by hitting it with rocks, but they always missed it. "We can't kill it, it'll die from lack of milk," they said. So they threw it into the brush and left it there. Rolling over the baby reached the place where its father's mother was lying with

four sticks in her anus and four in her vagina. With its feet the infant pulled out all the sticks, then the old woman rose and was alive again. She dragged the corpses of her people away, cleaned the house where she had lived heretofore, and settled there with her grandson. When she thought the baby was hungry, she thought, "What shall I feed him?" Then she made grass-seed mush (*mōno'n*) and gave it to him. Every day she got more of these seeds, leaving the baby suspended in its cradle. Once, when she was gone, the baby dropped to the ground and played. When the old woman returned she always cried. As soon as the boy heard her he wrapped himself up and suspended himself in the cradle again. The next day the same thing happened again. When the grandmother came back she saw the tracks of the boy playing around and said, "Who has been playing here? There is no one around here." Every day the same thing happened. One morning the baby dropped again and made some arrows with which he killed birds. The woman returned crying, but before she came the boy was wrapped up again. She said: "Who killed these birds? Why doesn't he come here when I am here?" She gave mush to the boy, but he was angry and would not eat it. When his grandmother had gone for more seed, he dropped down, ate the mush and made arrows. With these he shot several quail. When the old woman came now, she knew it was her grandson that had shot the quail. She cooked them and both ate.

The boy grew bigger and was now big enough to walk. He had a big bow and arrows now. He went off some distance and shot a bird by the river, breaking its leg. The bird went into the brush. The boy stood around there and heard someone talking. "Grandchild, you have broken my leg, what did you do that for? Fix my leg." The boy thought to himself, "I shot a bird, I did not hurt any person." But when he went into the brush, he found a woman there with a broken leg. She said, "You had better fix it for me." She went on, saying, "I wanted your people to get here a long time ago. Did that old woman tell you about how your relatives were all killed?" — "No." So the bird-woman told him all about it. The boy went home angry and lay down there. When his grandmother returned, he would not eat any mush, but when she left next morning he ate it. The next morning he made a snare and set it where he saw tracks in the valley. He made a catch the next morning before the old woman was up, brought it to her, and asked, "What is this?" — "That is a jackrabbit," she said. He set another snare then and the next morning went to his catch before his grandmother was up. However he was afraid of what he had caught and went home to rouse his grandmother. "Let us look at it together, I am afraid of it." They went together and the old woman said, "That's a badger." Then he killed it.

He went down into the brush and heard someone coming behind him and saying, "I wish I had something to eat." The boy was afraid and

hid in the brush. When the person came closer, he saw he had a big conical basket and heard him say again, "I wish I had something to eat." The boy said, "What do you want to eat? Eat me!" He came out of his hiding-place and Qwi'tu's put him into the basket and took him homeward. While in the basket the boy tried to make fire. The ogre said, "You had better sit still." — "Well, there is something here that hurts, so I want to fix it." He made fire and burnt up the basket, then jumped out. Qwi'tu's caught fire, and then the boy killed him. He then ran home to his grandmother and told her whom he had killed, but she would not believe it, saying, "No, you are not yet big enough to kill him."

The next morning the boy said to himself, "Does any one live near here?" He looked all over and finally found a camp. The man was not there, only his wife and son. The woman asked, "What are you doing here? My husband is a bad man." — "I want to stay here and smoke tobacco with him." — "No, go home or he'll kill you." — "No, I want to smoke here." He went inside, found the man's pipe and tobacco, smoked some of it, then broke up both pipe and tobacco and scattered the fragments. About sunset the man came home. "Who has been in my house?" he asked. "That fellow; he broke up your tobacco and pipe." The man went in and tried to hit the boy with his penis, which was the way he was wont to kill people, but the boy ran to some trees behind the house. The man tried to hit him, but struck only a tree, fell down and got hurt. He was half dead. After a while he got up again and tried to hit the boy once more, but missed him and got hurt again. Then the boy jumped on him and killed him and his family. He went home and told his grandmother, "I killed that man." — "No, he is too hard to kill, you did not kill him." — "Yes, I killed him."

The next morning the boy said, "Where is Bear's camp?" The old woman said, "Who told you about him?" — "I just want to go and smoke with him." — "Don't go, he is a bad man, he'll kill you." Still, when she had gone for seeds, he went to Bear's camp. Bear was gone, only his wife and boy were there. "Why do you come here?" asked the woman; "my husband may kill you when he gets back." — "No, I want to smoke." He went inside, found Bear's tobacco and pipe, smoked, then broke both. Before sunset the Bear came home. "Who has been to my house? I smell something." He was carrying some Indian flesh, some of it whole, some of it cut up. His wife said, "That fellow wanted to smoke, and he has broken your pipe and tobacco." Bear asked the boy, "Why did you do that? How many times are you able to die (and come to life again)?" — "I can die twice, that is all." — "I can die five times," said the Bear, "let us go out and try it." There was a bare space outside where he had killed other Indian visitors. They began to wrestle, and the boy was thrown. Bear cut him into fine pieces, both the flesh and the bones, and scattered them, then stood there

waiting. It began to rain a little. After a while grass seeds began to grow, then the boy stood up alive. They wrestled again. The boy threw Bear, cut him to pieces, and stood there watching. After a while a whirlwind rose, and Bear was alive again. They wrestled again, and the boy was thrown. Bear cut him into pieces and stood there waiting. It began to rain, and after a while the boy stood up alive again. They wrestled again and the boy was thrown. Bear cut him into pieces and stood there waiting. It began to rain, and after a while the boy stood up alive again. They wrestled once more. The boy threw Bear and cut him up. He watched for a long time, but he did not rise. He thought, "I have killed him." So he went and killed his family, too, then he went home and told his grandmother. "I have killed Bear." — "You can't kill him, you are too small." — "Nevertheless I have killed him."

Next day the boy said, "I want to go to the high rock where Mǝi'pǝts (condor?) lives." He got to the bottom of the cliff, and shouted up, "One of you, catch me!" They heard him, looked around, saw him, and finally one of them came down and took him up to their house. They tried to kick and beat him to death, but could not kill him. He lay still for a while, then he got angry, seized Mǝi'pǝts by the legs, threw him down and killed him. He plucked his feathers and put them into a bundle. About sunset he thought to himself, "How can I get home?" A bat came flying. He thought, "I think he'll take me down." So he said, "Bat, take me down to the ground." Bat said nothing, but the next time he came circling round he took the boy down toward the ground. When near to the ground, the boy killed the bat and then went home. "Grandmother, I have killed that Mǝi'pǝts." Now the old woman believed him for she saw the feathers and now she also believed that he had killed all the rest.

The boy said to the old woman, "Grandmother, make me arrows with those feathers." She made arrows and tipped them with points, then he went to hunt deer and killed two in the mountains. He became thirsty and wished to drink and wash his hands before eating. He went to the spring and found someone lying there asleep and barring the way. The boy said, "Move away so I can get to the water." He repeated this request, but the man did not stir. The boy thought to himself, "I'll shoot him." The man was lying so as to expose his testicles, and at these the boy aimed, but his arrows merely bounced back until all of them were spent. He went back for more, and shot them off, but with the same result. At last the man rose, picked up the boy and carried him to the sky (*tugu'mbai*). The man was Nǝnǝ'nǝb"; he always carried off Indians. He left the boy home when he went off the next day and said to his wife and sons, "Cook him, bake him in the ashes; before I get home I want him to be done, so I can eat him." But when he was gone the boy said to Nǝnǝ'nǝb"'s family, "My father's mother is very bad. If you kill me, she'll smash the whole sky and kill all of you." So

they were scared and let him live. In the evening Nõnố'nâB" came back. "Why didn't you kill him?" — "He said his grandmother would kill us if we killed him." — "Oh, his grandmother can't do anything. Cook him before I come home, don't believe what he says. Put a red-hot rock inside him when you have cut him open." He went off. His wife and sons made a fire, killed the boy, put a red-hot rock inside him, and covered him with ashes. Then they all went off to take a bath. The boy sank underground and got to the water where they were bathing. The boys caught sight of him. "How is it he is here? We have killed him!" — "It is not he." — "We had better see whether his body is still over there." They went home and the body they had buried was not there. When Nõnố'nâB" came home he asked, "What is the matter? Why did you not kill him? I am hungry." — "We can't kill him. We buried him and he came to swim with us." Nõnố'nâB" said to the boy: "What are you good for? You can't do anything." The boy had some dirt behind his ear. He rolled it up into a ball, threw it at Nõnố'nâB" and killed him and his family. Then he thought, "I don't know how I'll get back." He was in the second *tugu'mp*. He turned himself into a cottonwood leaf and came down to the first *tugu'mp*, and then down to the ground. There he resumed human shape and went back to his camp. His grandmother had died long ago; she was all maggots. He said, "Grandmother, you had better get up." He said it again. After a while she rose. "I have killed Nõnố'nâB". — "That is good, he killed and ate many people." — "Make me some *monu'n* mush." She prepared it. Then he told her all about how he had killed Nõnố'nâB". "This is good," she said.

Once he found something he had never seen before. He did not show it to his grandmother, but hid it. For three nights he would go out a long way from camp and sing all night coming home in the morning. At last he brought it to camp and showed it to the old woman. She said, "What have you found? This is a hip-bone belonging to one of your people who were killed long ago." He was angry, did not stir and lay for two nights without eating or saying anything. Then he gathered together a number of boys and set out to kill the other people. "I'll go ahead, do you follow," he said, "I'll be there when you come." He left a long knife in a place before he got to the enemy. When the enemy saw him, they pursued him. He got to the place where he had left his knife. Then he and his followers killed all the enemies. The boys who accompanied him never came back; they wished to live in that place. Only the boy himself and Cũnă'wab¹ returned. They had some of the dead men's hair with them. After a while they got to Ma'qa'sat's house, and Ma'qa'tsat played with the hair. The boy said, "Why did you do that?" and killed Ma'qa'tsat. They got back. The boy asked Cũnă'wab¹, "Where are you going to live?" — "I'll live anywhere. I'll lie down in one place one night and go on the next day; I'll have no home. Where

are you going to be ? "The body said : " I'll be nothing, I'll be like the sunshine. "

20. THE HERO SPLIT IN TWO.

There was a camp where an old woman was living with her son's son (*u'tsi'tsiñ*) ; his father had been killed. The boy said to her, " You had better split me in two, then put a conical basket over me. " — " That's not right, " said his grandmother (*u'tsi'ñ*), " I don't wish to kill you. " He insisted, then she cut him in two and covered him up. She cried and died. After a while two boys rose and said, " Grandmother, get up. " At first she lay dead, then she rose and saw her two grandsons. The mother of those two boys had been taken away by people who had killed all her other relatives.

The boys said, " We are angry because our relatives have all been killed. " They gathered together plenty of people and went off. They found their mother staying all alone. The two boys were monkey (?) ¹ doves. They went up into the air and dropped near their mother ; their followers came behind. They recognized each other. The mother had an enemy for her husband now. She told them how bad the people were and that at every spring they had a sentry stationed. " Don't go to the water, there is someone at every spring to kill people. " The boys had a snake with them for a comrade. They went to the spring anyway. A sentry was hiding and tried to shoot the boy but missed him and ran away. " I think those people are going to fight my people, I want to track them. " He went down and found a string there. He wished to take it and show it to the camp, but when he picked it up it was the snake which bit him in the armpit so that he fell dead.

The two boys went to another spring. The watcher tried to shoot the boys but missed and said, " I'd better track them. " He found a red rag. " I'd better show this to the people. " But it was the snake which bit him in the armpit so that he fell dead. At another spring there was a watcher who shot at the boy who was in the lead but did not hit him. " I think I'll track them. " He found something belonging to them, picked it up, was bitten and died. The boys returned carrying the snake with them.

The boys turned themselves and their followers into deer and went to drink. A watcher said, " Deer are coming, I had better kill some. " They got into the water. He shot but missed them. They ran back some distance, he tracked them and found something he wanted to show to his people and picked it up, but was bitten by the snake and died. The boys carried the snake again. Their mother had told them all about the enemy. " One of them stays right in the middle of a dry lake, he is

1. Probably, mourning-doves.

the meanest of them all and looks all over." They got close. "I don't know what to do, he is hard to kill." He let the snake go. The watcher looked everywhere except down below. The snake went down underground and he did not see it. It came nearer; the boys were watching it. Then it got close, bit him in the armpit and killed him. The boys took up the snake again; when one of them got tired carrying it the other would relieve him.

The mother said to them, "My husband is hard to kill, you won't be able to kill him." They got there late. Her husband, she told them, always eased himself in the same place before daylight. So they put the snake there and the boys watched all night. Before daylight the man came to the same place as usual. The snake lay there waiting for him, having put dirt over itself so as to be invisible. When he had eased himself, it bit him in the anus. "What is that?" He thought it was a splinter and went back to bed. But he was hurt; then he thought it might be the snake. He swelled up all over and soon died. He was the hardest of all to kill. Then the boys killed all the camp except their mother, whom they took back with them.

21. THE SUN BOYS.

In the spring the people of a big camp were gathering *qu'u'* seeds, which grow on the flats at the foot of the mountains. One woman went toward the sun every morning and urinated towards him. After a while she gave birth to two boys whom the Sun had procreated. Whenever the woman went for seeds, she would always leave the boys in camp. Sun would come there to take care of the babies, withdrawing before the people got back.

The two boys made a flute each and played on them. Two girls far off listened to the sound and wanted to get there. They went towards it but did not know where it came from. Another boy was stopping on one side and they asked him, "Are you the one who played the flute?" — "Yes." — "Well, try it again." He began to sing. "No, it is not you." They pulled up their dresses and went on. They got to another young man, tested him in the same way and went off. They came to a third young man. "Are you the one who played the flute?" — "Yes." They tested him. "No, it is not you." They went on and met still another young man. "Are you the man with the flute? Do it again." He tried. They said, "No, it is not you," and went on. After a while they heard the sound again. This time they did not ask but knew about it. The elder girl went to the elder brother, while the younger sister married the younger brother. They slept together all night. Thus they got married.

After several days the girls went back to their home and stayed there for several days. After a while one of them gave birth to a baby. There were many people in camp and several boys came to her and asked her,

"What kind of a baby did you give birth to?" She answered, "It is a boy." The boys of the camp killed the baby. The next day the second sister gave birth to a child. The same boys came to her. She put a girl's dress on the infant boy, and when they asked her what sort of a baby she had, she answered that it was a girl. Then they thought it was really a girl, spared the infant's life, and returned to their camp.

After a while Sun wanted to come and give blankets to his sons. He brought them blankets, shirts and other articles. Then he went home. One boy said to the other, "What had we better do? We ought to go to our wives." The other said, "I don't know, I think there may be bad people there, they might kill us. I think they always kill people." The younger one said, "I don't think so, let us go there." The elder one objected but at last they went. When about halfway they sat down to rest and both smoked. After a while they blew some smoke away. It went up and traveled to the dwelling of their wives who were camping a short distance from the rest of the people. As soon as the smoke entered their lodge they laughed, for they knew that their husbands were coming. The other people said, "Those husbands of theirs must be coming, we had better meet them. Why did you laugh? Are your husbands coming?" — "No, we were just laughing at our baby girl." — "We think you are concealing them." They ransacked the house, but could not find them and departed. After a while the two boys, traveling at night, arrived in the dark, unseen by anyone.

Someone from the camp went there to spy on the girls and from the outside he could hear talking indoors. He told the rest of his people, "I heard talking inside, the boys must have come." So all went to the house to kill the boys and surrounded it. As soon as they entered, the Sun boys flew up into the air and back to their home. They had brought all sorts of property to their wives, but the people took it all away from them. The next morning the women dressed up their infant as a boy instead of keeping him in girl's clothing. He said, "I don't think I'll stay here, I'll go to my father." He went and stayed there a long time until he was grown up. Then he said, "I had better go to my mother and return to you when I want to." He went to his mother. The young men from the camp were still watching to kill the husbands, but this time it was the son that came and he did not hide. "Where did that boy come from?" — "It is our boy, you saw him all the time." — "Well, you told us it was a girl; let us kill him." They tried to kill him in every possible way but could not do it. At last he got angry. His father had given him a hard stick. With this he fought, clubbing them and killing every one. When he had slain them all he said, "Mother, I want to go to my father; they tried to kill me, I don't want to stay here. I'll go to my father and shall never come back any more." So he went back to his father.

22. THE TWO BROTHERS.

A woman had two sons. They were living near Snake (*to-yo'ab*). The boys said to their mother, "Tell us a story." She said, "I can't tell any stories, go and ask Snake." So they went and asked him, but he answered, "No, I don't know any." They returned and told their mother. Then she went to Snake herself, but he seized her, took her indoors and had his will of her. When she did not come back for a long time the boys came to look for her, but now there was no entrance where had formerly been the door of Snake's house. At last they decided to burn the house down. When it was all burnt up, they saw their mother's body all bloated up. "Get a stick," said one of the boys to the other. Then one of the boys stepped on his mother's abdomen and at once a lizard came out of her body. The second boy struck it with the stick and killed it; when a second lizard came forth, he killed it in the same way. Then a snake came out, but this the boy missed with his stick. His brother again stepped on their mother and this time an Indian baby came out. They took it and wrapped it up in a blanket.

The elder brother was named *Tsuru'marā'•B¹*; the younger, *Cōgō'pit*. *Tsuru'marā'•B¹* said, "We had better go away from here." Then he said, "We had better make some teats out of mud, so we can nurse the baby." They traveled on. The elder boy hunted rabbits while his brother carried and nursed the infant. Several days later the child defecated on *Cōgō'pit*'s bundle on top of which it was being carried; then *Cōgō'pit* abandoned the child. When he got to camp alone, *Tsuru'marā'•B¹* asked, "What have you done with the baby?" — "It defecated on my blanket, so I left it over there." — "Go, get it." *Cōgō'pit* went back, but a person named *Tombo'tsat¹* had seized the baby, and *Cōgō'pit* could not get it. He returned to report to his brother who bade him make the stranger give up the child. *Cōgō'pit* went back and told *Tombo'tsat¹* to get up. At first he would not do it, but at last he got up, and so *Cōgō'pit* recovered the child. *Tsuru'marā'•B¹* told him not to abandon it thereafter.

The next morning *Tsuru'marā'•B¹* said: "We'll camp by the water down there, pack the baby again and get there first to make fire." The baby was a girl and was soon big enough to walk; so *Cōgō'pit* threw away his teats. When she was bigger still, *Tsuru'marā'•B¹* said, "Well' camp by the spring, I'll hunt sheep and we'll use the hide for a dress for the girl." He brought a sheep and they tanned the hide. Then he said, "Tomorrow morning we had better go to that other spring. This skin is not big enough for a dress, I'll get another hide." He got one, and for two days they stayed there and made a dress of the skins.

They went toward a new camp. Here *Tsuru'marā'•B¹* said, "I won't hunt any more, she has enough for a dress now. We'll camp over there tonight." They found the people gathering *wa'ai¹* seeds, which were ripe then. The people said to the visitors, "You are getting here at the

right time, you had better cut some *wa'ai*¹, too." Cūnā'wab¹ was chief of the camp. He told the girl whose name was Pai''¹, " You had better go over there and get that nice bunch of *wa'ai*¹, I saved it for you." But she did not go. Cūnā'wab¹ said, " Let us go rabbit-hunting, but do you go to that place." She did not go, but instead Cūnā'wab¹'s daughter went there. Cūnā'wab¹ and his party went hunting. He saw someone in the *wa'ai*¹ patch and thought it was Pai''¹. He went there, seized her and was going to ravish her, when the girl cried out, " What are you doing, father?" — " I didn't tell *you* to come here, I told that girl." He went away.

After a while someone said, " That woman never goes out by day, she goes out at night." Then Cūnā'wab¹ knew what to do. He looked for the girl at night all over. He stood and listened, at last he found her, caught her and took her to his house. When the girl did not come back, the brothers got angry. At last Tsuru'marā'•B¹ said, " Cōgō'pit, you'd better take one of of Cūnā'wab¹'s daughters for your wife." Cōgō'pit went there, slept with one of the girls and before daylight he spat on her. Then he went home. She said, " Why did you spit on me, brother?" But he went on home.

The brothers were angry because Cūnā'wab¹ had married their sister. Tsuru'marā'•B¹ had two friends in camp, Hā'ntso'at (a bird) and Ma'qa'tsat (horned-toad?). He asked them, " Can you stay on the earth if I make a wind hard enough to blow up the whole camp?" They said they could. Then he started a big gale, and the whole camp, including his sister, blew away up into the air. Only his two friends remained.

Then Tsuru'marā'•B¹ said: " I want to go away to some other kind of people whom I do not know." He told the rest to stay, but Ma'qa'tsat wished to go along. " No, you are crazy, you always laugh, you'd make too much noise." — " No, I won't do anything, I want to go along." So he went with Tsuru'marā'•B¹ who made horns for him.

They got to a camp where two women were indoors. The men had gone hunting in the hills. They brought Indians home for game. " What's the matter?" thought Tsuru'marā'•B¹, " that's human flesh." At first the women did not notice anything, but then Ma'qa'tsat laughed and one of them swallowed him. However he stuck in her throat and she was obliged to vomit him, whereupon he flew way off to where Hā'ntso'at was. Tsuru'marā'•B¹ said: See what you have done? I told you so."

When the man came back, they gave Tsuru'marā'•B¹ the two women for wives and called him " brother-in-law." The next morning they went hunting and bade him stay on a summit and to kill any game he saw coming along. After a while he saw no sheep but some Indians coming. He recognized one of them as his sister and sparing her only, killed all the others. With a stick he made her fly away to where Hā'ntso'at was. Then he went home, bringing none of the human game with him. All the rest brought in some Indians. While the others ate human flesh he hid his portion.

The next day they went hunting again and sent Tsuru'marā'•B¹ to the same place. After a while some Indians came and he killed them all, but did not bring their flesh home. The cannibals were keeping mountain-sheep in a corral. Tsuru'marā'•B¹ killed one and brought it home. He told his wives, "This is the kind of meat to eat, it is not right to eat Indian flesh." His wives said: "No, that is not good to eat." Still Tsuru'marā'•B¹ cooked it, and his wives tasted it and found that it was good. "We never knew that before," they said.

When the men came in they said, "Why did you kill that sheep? We'll kill you." But their sisters said, "No, that is good meat, we'll not eat Indians any more." All tasted it and liked it better than human flesh, so they threw all their human game away and ate four more sheep. Tsuru'marā'•B¹ had two boys by his wives. He told them to kill some more sheep. They did, and the people ate them up. "This is pretty good, this is better than Indian meat. You are a good brother-in-law."

The next night he said to his wives, "I don't belong here, I think I'll go home now, I am tired of staying here." His wives said, "We had better go with you." The rest of the camp also said, "We had all better go with you." He said, "I don't want you to go, I think you could not stand it. You would have to go four days without water and might die of thirst." It was not true, he was merely deceiving them.

The next day the entire camp went with him. He took two water bags with him, concealing them from all but his wives. He and his wives went ahead, the rest did not know the country. He filled up his water bags, when they got to a spring he covered it up. Only his wives knew that he had water. The others had to camp without having any.

The next day he was again far in the lead. At sunset he got to water again and filled his bags, then he covered up the water. When the rest came up, only a few remained of them, the rest had died on the way. "We are pretty dry, some have died from thirst, I wish you would tell us where there is water." — "I have not yet seen any. I told you in the first place there was no water on the road to my country. I did not want you to die on the road." He kept the water hidden. After a while he went down to the Colorado River. Only two of the others got there, the rest had all perished on the way.

23. THE HOODWINKED DANCERS.

Rat told the mountain-sheep to come down and dance the nō'qap¹ dance. They came and danced all night. Rat and two of the bucks were chiefs and Rat said; "We three are going to smoke while the rest of you dance. Just before morning we three shall dance." When it was time for Rat to dance, he got between the two sheep chiefs. "When I dance, all of you shut your eyes," he said. They shut their eyes. He took two butcher knives and stuck them into the chiefs, killing them. The other

sheep did not know how they had died. Rat said to them, " You had better go home. I shall burn up these dead ones, and when you see fire on the mountain you will know that I am burning them up. " Instead he merely cut them for meat. But when the sheep saw the fire, they said, " That's the fire he's burning them up with now. " However it was only brush.

The next morning Rat again invited the sheep to dance. They came, with two big bucks in the rear as chiefs. Rat said, " We three will smoke and will dance before morning. " When morning approached Rat stood between the two chiefs and said, " All of you, shut your eyes now, I'll do the same. " Again he knifed the two sheep with him, so that they fell dead. Then Rat said to the other sheep, " You had better go home now. I'll burn these dead ones. When you get to the mountain you'll see the fire. " Instead he skinned the two sheep and jerked their flesh, then made a fire to deceive the sheep. When they saw the fire these said, " There he is burning them now. "

The next day Rat again invited the sheep. They came down with two chiefs. These told two young sheep, " When he asks you to shut your eyes, keep them half open and watch him, we think he's killing the sheep. " Again Rat sat, " Well, you dance. We three shall sit smoking ; before morning we'll get up to dance again. " They danced all night. At last Rat got up to dance and said, " Don't keep your eyes open, I'll shut mine, too. " All shut their eyes except the two young ones. When Rat was going to knife the chiefs, these young ones cried out, " Look out ! " Thus Rat missed them. Then the two chiefs knocked him down and tore open his guts with their horns. He fell among rocks and they could not find him, so they went home. After a while Rat got up. Cūnā'wab¹ got there and Rat said to him, " Patch up these guts for me. " — " I have nothing to patch them up with. — I'll see what I have. " Cūnā'wab¹ took a piece of buckskin and patched up Rat so that his guts were as they had been before.

24. ECHO (Tŭmbi'anoḏ'B').

There was a woman long ago, Tŭmbi'anoḏ'B¹, whose husband was Hi'ob¹ (mourning-dove ?). He was afraid of his wife and ran away. She pursued him. He got to another camp. Hi'ob¹ told the man there to hide him since his wife was a bad woman. The man said, " I can't hide you, she'd find you anyway ; you had better keep on going. " So he did. The woman got to the camp. " Where is my husband ? " — " I have not seen him. " She went into the house, looked at everything, but did not find her husband. Then she saw his tracks and followed them. Hi'ob¹ got to another camp. " Hide me. " — " I can't hide you, she'd find you anyway ; you had better keep going. " He went on. After a while his wife got to the camp. " Where is my husband ? " — " I don't know. " She searched

the house but found nothing. At last she discovered the tracks and followed them. He got to a third camp. "Hide me, my wife is going to catch me." — "I can't hide you, she'd catch you anyway; you had better keep going." The man in this camp had a long *membrum virile* and was lying so as to expose it. When Tūmbi'anoḡ 'B' got there she did not inquire for her husband at all but said, "I had better keep you for my husband." — "All right, let us go to these rocks there." They went there and cohabited. While they were there, the rocks outside drew closer and closer together. When there was just a small opening left, the man came out, leaving the woman inside. She said, "Let me get out." The man did not answer her. At last he began to talk. Then she talked back what he said to her.

25. THE ELOPING WIVES.

The people were living on the other side of the wash beyond Moapa station. There were many women there. All the men wanted to catch a badger to get the skin for a woman's dress. All the women stayed home while the men went off to hunt. After a while one woman said, "Let us go away." They all went away to another country to get new husbands. Their men were far away; when they returned, they found that their wives were gone. They found and followed their tracks. They were going far up to their new husbands. The chief of the men from whom they were running away asked, "Shall we fight or kill those men?" — "I think we should kill them when we catch them." The women went to the mountains; the men there were singing.

The husbands came near the women. "Let us stay pretty close round here till morning. Then in the morning we'll kill all the men who have stolen our wives." Before morning they shot and killed them all except two, one on each side. Now they wanted to kill those two. The husbands wanted to catch them, not shoot them at once. One husband jumped on one of the men on the side but missed him, hurting himself, then his opponent killed him. The other husband was killed in the same way. The two boys went home where their kin had been killed. After a while they took a cane and revived all their friends by pulling them up with it. Now all their people were alive again, but they did not restore to life the people from near Moapa.

26. THE ORPHAN CHILD.

Tsagwa'r (Lizard?) lived in a camp with his wife. Every morning both of them went for *huū'pe* seed. They were raising an orphan child beside their own baby, but to the orphan they never gave good seed. "Why don't they give me good seed?" asked the orphan. He went outside, looked into a bundle and found good seed. Then he got angry,

cut the other baby's head off, and departed. Tsagwa'r found him not walking but crawling on all-fours. He followed him a great distance. At last the baby stood up, then lay down again, then walked. Tsagwa'r continued after him. Then the boy made arrows, whittling them, went down and killed some lizards and hung them up so the man could see them. The boy killed all kinds of lizards, big and small, and hung them up on the bushes, then ate them. He killed cottontails and hung them up, then jackrabbits, or cooked them in the fire, ate them, then went to the ocean (*cōtsi'p*). There he saw many people bathing and they laughed at him. There was a big tree in the water and they all climbed it, laughing at the boy. He sat down, walked, and shot at the tree. Those people nearly fell down. "Well, I think I'll do it now." He shot again and the tree fell down. All the people fell into the water and were drowned. The boy went on to another camp. Tsagwa'r overtook him there and said, "Well, I want you to come home with me, daughter's child (*to'o'tsin*)."

— "No, I don't want to go, I don't like that country." — "Those people might kill you, you had better go home." So he went. After several days they arrived. Then Tsagwa'r killed him where his own boy had been killed.

27. MOUNTAIN-SHEEP AND TSAGWA'R.

Mountain-sheep and Tsagwa'r were together upon the mountains. Tsagwa'r said, "I think somebody might easily kill you." — "I don't think anyone will easily kill me, I'll go into a hole." They tried it. Tsagwa'r went round. Before Mountain-sheep caught sight of him he had entered a rock. "Let us see what you can do," said Tsagwa'r. Mountain-sheep stayed by the rock. Tsagwa'r went far around. As soon as he saw him, Mountain-sheep jumped but he was too late since Tsagwa'r had already espied him. "You are too slow, just as I said. I think you had better run over to that hill." Mountain-sheep ran. Tsagwa'r went way around and got ahead; when he saw him, he went to another place. Twice he sat down right in front of him. Mountain-sheep got scared and ran back all the time, not recognizing Tsagwa'r, who was sitting in a wash. He went up the wash again. Mountain-sheep got tired out till he could not run. Tsagwa'r followed him and asked, "Why are you afraid of me? You don't know me. It was I all the time. See, you can't run fast, you had better stay in the mountain. I had better go where there are rocks." So Tsagwa'r stayed among the rocks and Mountain-sheep went to live in the mountain.

28. THE FIGHT FOR A WOMAN.

A man wanted to get another man's wife, so he got three comrades. The husband also got assistants and they fought for the woman. Each

side when beaten called in more assistance. Thus the woman changed hands back and forth. At last her husband recovered her.

29. COTTONTAIL.

Cottontail was an Indian. He traveled round and killed people whenever he got to a camp. He wanted to fight Sun and went far away to the sunrise. He saw Sun's trail and asked the woods and bushes, "Where is Sun's fresh track?" Some small brush said, "I only burn at the top." Cottontail dug a hole under it because everything else would burn up. He watched Sun rise. When he came up, he hit him and ran to his pit. Sun burnt up all the woods and brushes everywhere. Cottontail could not come out because the ground was too hot. He thought he would make snow. He made snow for three or four days. Thus the ground cooled off, and Cottontail came out on top of the snow.

30. COTTONTAIL GAMBLES AGAINST THE SUN.

Cūnā'wav¹, Cottontail and others wished to gamble against the Sun. They started towards him, and got there in three or four days. When near they said, "Who'll play with him first?" — "Let Cottontail play first." When they arrived, Sun was not there. "Where is Sun?" — "Oh, he will be here soon." He did arrive before long. "We want to gamble with you." — "All right." Cottontail asked, "What kind of a game do you like? I'll play whatever you say." — "Let us look at each other's eyes. If you cannot look at my face but must turn away you will lose." Cottontail was able to look at him for a long time. "Well," said Sun, "you have beaten me." This was the first time he had ever lost. "I lose everything I have, take all." So they took all his property home with them. There they took back each what he had previously lost.

31. THE DEER-HUNTER.

A man was camping alone. He went up the mountains for deer, waiting for them by the water. After a while a big buck came to the water. Before he had drunk the man shot him but did not kill him. He followed the buck for a long time but could not catch him. He was smoking all the time. When his tobacco was consumed he went home. The next day he took three or four sackfuls of tobacco and tracked the game. When his tobacco was consumed, he went home again and got more. He tracked the deer again going to the Colorado River. When his tobacco was gone, he returned paying no attention to the distance. He got more and as usual returned for more tobacco. He continued thus. At last he followed the deer to the ocean. The deer was in the water far away, but he saw the antlers sticking out. "How am I going to get him out?" He saw

some pismire ants and said to them, "Go in and pull him out so I may skin him." So they went in and dragged him out of the water. "I think I'll give each of you a piece of meat." He cut it up into small slices and fed them all with small portions. Then he carried the remainder home.

32. THE BEAR-DOG.

Tsaya'q" (a blue bird with a big bill) wanted to go up to the mountain-sheep to see whether he could find them in the usual place. His brother wanted to go too. "No, I don't want you to go." So at night he threw away his brother's footgear and clothes. He rose early, while his brother was still asleep. When the brother got up, he could not find his clothing. Tsaya'q" followed the tracks. His brother at last found his clothes and arrows and came after him. Tsaya'q" met another group wanting to hunt sheep. "Who told you to come here to hunt? This game belongs to me." — "No, it belongs to me." So they began to fight. Tsaya'q"'s brother was at home. He heard the noise of the fighting. He had a bear for his dog which he usually kept tied up. He took the bear with him. When he got to the fight he took part too and turned his bear loose which killed all the other people. Then they returned with the bear.

33. WILDCAT.

Mu'qwa'mb¹ (a bug) made coal (?), he was going to gamble. He lost continually. His grandson (*to'o'tsin*), Wildcat, came along. "What are you doing, grandfather (*to'o'n*)?" — "I have lost everything I had; I want to bet this now." — "All right, I think you will not lose any more, I am here. I'll hide while you play with them." Mu'qwa'mb¹ played all night and won. His opponents said, "His grandson must have come." He continued winning against them. Before morning Wildcat appeared. "Yes, I am here." The people ran away, but the caught them and killed every one of them.

34. SALT.

Salt used to be far away. He was a man and was traveling through the country. The Indians never used salt then. He looked ugly all over, and the people did not like him. He came to a camp and said, "Let me put my hand in there, then the food will taste well." — "No," said the cook, "I want to eat this, you look too ugly." He went off to another band and said, "Let me put my hand in here, it will taste well." — "No, it is too dirty." He came to Moapa and said the same thing, but people declined his offer. So he went on and got to a camp about thirty-five miles away. There he found a cook and said, "I want to put my hand into the food, then it will taste better." The cook allowed him to

•

do so and he put in his hand. "Now taste it." The Indian tasted it and it was fine. Salt settled right there and stayed forever about ten or twelve miles from St. Thomas.

35. TURTLE.

Turtle went to the St. George country. When he got there he said, "I am your meat, I'll stay here for you whenever you want me." — "He has not much meat on him, we don't want him." He returned and said something bad that made them all die. He returned and stayed in this country, where he is living now.

III. PAVIOTSO.

I. THE CREATION OF THE INDIANS.

(a).¹

All kinds of animals were people before men came on the earth. There was a man down by a mountain, and a woman came to him out of the ocean in the south. She went down some mountain and got to a lake. After the flood she reached Job Mountain. With the man she made Indians.

The old man had gone to hunt for deer and in his absence the woman made a mark by the fire with her foot, then she went out. When he returned he noticed the mark but did not know whose it was, so he called out, "Come, nothing is going to hurt you?" Then she came in with some *tupū'*c seed. She did not lie by him for four days in his lodge but moved a little closer to him every day. On the last evening she boiled some deer meat for him. He said, "Look out, some kind of being may come in and eat you." She handed him the meat and he ate it. Then they lay down together and got married.

They prepared large water bottles. After a while they heard talking by two males and two females inside the jugs. After a while these beings were big enough, so the couple let them get out. This is how the Indians originated. When the boys were big, they made arrows for themselves and shot at each other. The old man got angry and told them to go away wherever they wished. The Paviotso were put over by Walker River, the Ute in another place, the Shoshoni and Pitt River in still other localities.

(My interpreter added that the old man went east and that the impressions of his hands and feet can still be seen as far east as Salt Lake.)

1. Told by Old Winnemucca at Pyramid Lake.

(b). ¹

Far down the other side of the mountains there was a cannibal (nó'-mótiqa'r). A child had been put against the brush. The Cannibal seized the child and pinched it so that it cried ; its mother was afraid to come out because she knew it was the Cannibal. He ate up the child. The woman hid in a cave ; it was a rocky, high place. He began to look for her. The small rocks were sliding down. He could not find her. In order to escape she transformed herself into a rat. She went under the rocks always pursued by the Cannibal. Evening came and he ceased searching, saying, " I'll wait till tomorrow. "

She got out of her hiding-place at night and went off. She went a great distance, to the pine-nut country and beyond it. She got to a place of other bad beings. There was a group of men getting fish with a net there. She went to their mother and gave some of her food to the old woman after grinding it on a metate. Before her sons came back, the old woman concealed her guest. The fishermen returned and liked the taste of the new kind of seed brought by the woman. The old woman felt round to see whether her visitor was safe in her hiding-place. Then the men grew suspicious. " Mother, whom have you there ? You must have something there. " — " I am just looking out for my willow sticks for basket work. " All went to bed.

The next morning the men got their breakfast and went out for more fish. Their mother got the woman out of her cache and told her to go in a certain direction. " That canyon there is a pretty bad place, don't stop there. There is something that flaps up and down across the canyon continually, beware of it. A man's skeleton is there, too ; that is also bad. Don't touch the skull, whatever you do ; it is bad. " The woman did not believe her hostess. When she got to the skull, she touched it with her foot to see what would happen. She went on. Then the head flew up and tried to hit her, almost reaching her. It did this continually as she was traveling on. It made a noise : *í'biha''no* (How far !). Then the woman went to visit Rat (ti'pu'mu). When she got there he was on top of his lodge, urinating. She went into a hole. Rat went out, picked a great many cactuses and put them on top of his lodge. The skull came and flew to the top of the house. It fell down on the cactuses and got stuck on the spines. Thus, the cactuses saved the woman and the skull was outwitted.

The woman left. She traveled fast and got to a deer-hunter's lodge. He had deer hides lying round his *huni'no'Bi* ; he himself was out in the mountains at the time. There was plenty of different kinds of food there. She stayed there all night in the front of his lodge. When he came back, they did not sleep together. At daylight she crept on a little

1. Told by Toby, at Pyramid Lake.

closer to him. Then she made different kinds of seed into a soup for him. Every night she kept moving her bedding a little closer. On the fourth night they lay alongside of each other. One night they found a little boy between them. The next night they found a little girl between them. The third night they found another boy belonging to some other tribe and on the fourth night a second girl. Thus they had four children.

The father began to make flint arrows. The boys picked up the splinters. There were two kinds of Indians then : Paviotso and Pitt Rivers. The boys put on straws (?) and shot at each other, hurting each other, while the two girls fought with sticks. The father tried to stop them, but the boys got worse and worse. Then he became angry and sent them off, telling them to fight each other wherever they went. The mother cried when they left, and the springs in this country are her tears. This is how the Indian tribes originated in early days.

The Washo tribe, we think, came from a species of water-bug called *añabo*.

The old woman taught the Indians how to get seeds. They multiplied and had plenty of seeds but do not know them all.

(c). ¹

Crazy-Bear had a Paviotso wife. He took her to the acorn country in California and kept her there. Once he got angry at her and beat her. When he went out to hunt deer, she packed plenty of acorns in a basket and went homeward. When he got home, his wife was gone. He followed her, caught her, and beat her, threw the acorns on the ground. There was a very fine-looking mountain there with acorns growing on it. The bear let her go and she came back to this side of it.

The woman put up a lodge and many boys came there at night to gamble. One night while they were all gambling within, she made a fire outside. After a while she heard something coming, it was Big Owl (wi''muhu'). She told the boys : " Big Owl is coming, look out, don't make any noise ! " Owl hooted in a low voice then, but the boys continued to make a noise gambling. The old woman had food in a pit, jumped into it and covered herself up. Owl came, passed her, went right in at the door and hooted. He looked at the gamblers. They did not move for everyone was transfixed stiff. A baby was asleep in its basket cradle, the rest were all dead. Owl went away. After a while the baby woke up and began to cry. The old woman got out of her hole and took hold of the men ; all were stiff. She found the baby creeping about, put it into its cradle, got a stick and jumped in the direction of a high mountain. Then she jumped in another direction and went north. Then she jumped toward Walker River and got to a little canyon, where she made a fire. She sat down on a rock and put the baby down in its cradle.

1. Told by Jim Jones, Pyramid Lake.

Another ogre called Ogwa'its came along. "Where is your camp?" — "My camp is down yonder, there is an old man there." The ogre passed on. She went a short distance, pulled out a sage root and went into the ground. The ogre returned. The baby was crying. He pinched it, making it cry. The woman was hiding under a rock. He asked her, "Where have you gone? The baby is crying." He scraped the earth to find her till it got so dark that he could not see. Ogwa'its said, "I'll go away, tomorrow I'll come back to get her."

When he had left, she came out and went to another place, to Gopher's house. Gopher had a lot of fishermen staying there. She got to Gopher early in the morning. "Where do you come from? Those are bad men, they kill anything they see." She cooked and gave her guest some fish. She had plenty of willow splints for baskets and covered up the woman with them. The fishermen returned and gave fish to Gopher; they stayed there over night. They asked, "What are you keeping there?" — "Just willows for baskets." In the morning they went away.

Gopher then uncovered the woman and gave her some *tübü's* roots. "Look out, for there are bad steps in the road. You must not sleep outside the canyon." At night she got to the canyon but did not sleep there. The next morning she went on the road. Gopher had warned her not to pay any attention to a man's skull there, but she rolled it with her foot. After she had gone a short distance, the skull pursued her. It jumped on the ground with a great deal of noise. The woman came to a big rat, which had a nice house. Rat asked her, "Have you touched that big man's skull?" — "Yes, I rolled it." — "Oh, you must not do that!" He fixed his house so that there were no holes in it. The skull came along making a great noise. It came down on the top of the house so that it shook. Rat had fixed a stick so that it ran right into the skull's eyes. It fell down on the ground and could not see anything. Rat warned the woman when she was about to leave, "Look out, there are many bad things on the road. There is a man who has a house and kills plenty of deer and mountain-sheep, go to him."

She went there. The old man was out hunting deer when she arrived. She made an impress at the fireplace with her foot. When the hunter returned, packing plenty of deer, he asked, "Who has been here and stepped on the fire? Where is he? He had better come here!" She came out. He was cooking venison. She sat by the door and slept there. He gave her plenty of venison to coock and the next morning he went after some more deer. The next night she still slept at a distance, but every night they moved their beds and finally they lay together and got married.

First they had one boy, the next night a girl, the next night a second boy, the fourth night a second girl, — four children in all. The man crossed his legs and made a bow and arrows. He made flint heads and the boys picked up the splinters, put them into the shafts and began to

shoot at each other. They came home covered with blood. The girls fought each other with sticks. By and by the old man spread out his legs and threw one boy and girl in one direction, and the other boy and girl in another direction. Those at Fallon made fire first, the others later. The old couple set out crying, their tears dropping down turned into springs.

(d). ¹

Job's Peak is the name of a mountain near here called Wani'gura'k'wi by the Paviotso. A man whose name is not known was living south of this mountain. Some distance from him there was a spring, which he was able to reach from his home for a drink. A woman was living to the south. She heard about the man and set out towards him. She got there, but stayed outside, leaning against the wall of his lodge. The man knew about her arrival without being told. He said, "There is no use staying outside, come in and sew my moccasins." I don't know whether she had a needle or not. She stayed with him. A daughter was born to them. The next time a boy was born. Each year they had a child. Next came a girl again, and the fourth was a boy. They grew up. The man made arrows for the boys and arrow-heads for himself; he had already made plenty of points. The boys were old enough to go away from camp. They found some long grass, cut it to about 18 inches and brought it home (for shafts). They took the smallest of the rejects left by their father in making arrow-heads and put them into their shafts. The girls were old enough to do anything like the boys.

The father was sitting with legs extended and arms folded, one boy on each side of him. Both boys had their arrows with them. One shot at the other boy under his father's legs, using his little finger for the release. The other boy similarly shot at the first. They did this many times; every day they acted thus.

The boys grew up into manhood. Now they made bows for shooting; before this they had only used arrows and their fingers. The shot each other now, beginning to fight. Their father warned them to be careful, but they did not mind him and continued fighting. They went round the house, then came inside and sat down on both sides of their father. He said to them: "Why don't you pay attention to what I have told you? You ought to mind me." Still they continued as before. One boy was stronger than the other and hurt the other more. They went a long ways from home now, all the way to other valleys, to the other side of this summit. One got hurt more every day. The father asked, "What is the matter with you boys? Why don't you mind? I am tired of it, I don't want to say much." He began to cry, then he got angry and gave up talking to them. He said, "If you are not going to mind, I'll tell

1. Told by Sam Dick, Fallon.

you what you are going to be. Come with me." They followed him. He went up Job's Peak, climbing to the top with them. There he said, "I thought you boys were full brothers, but you don't mind and fight each other. I am tired and will not bother you any more, but shall let you go. I think I'll leave you and go elsewhere." He then sent one boy and one girl to Lovelocks Valley, the others he sent to Stillwater. He was sorry for the boys after sending them away. He went in the opposite direction. He struggled (?) around and springs originated there. He went far to the east and found springs; being thirsty, he drank of them. He left the impress of his hands and feet on the rocks by the springs. His wife's marks are also there. He said, "I should like to come back," but he never did. This is the last thing known about him.

The boys and girls sent to Lovelocks reached their destination first and built a fire there. They were still angry and fought the others. They and the Fallon people remained apart. They continued multiplying in both places.

Others came here to fight. There are plenty of bones by the sandhills on Pelican Island; I have seen them. Those who went to Lovelocks were a different tribe, but the Paviotso were stronger and repelled them. The enemy lived in a hole. The Paviotso made a fire in the hole and killed most of them easily. Very few of them escaped and live in California. This hostile people were called Sai'ru'qa'. The people now at Lovelocks are all Paviotso.¹

Before the old man left he said, "Whoever dies may come to me." Dead people accordingly went to where the man of the Job's Peak story went, — we do not know where.

(e).²

An ogre came and killed all of Coyote's children. They were playing the hand game indoors. A woman outside warned them: "Boys, listen, something is coming." However, they paid no attention to her. She said again, "Boys, an ogre is coming." Still they paid no attention to her. Her husband was inside and she asked him to keep her child there while she jumped into a pit and covered it up. The ogre came and killed all of the men. Then he said, "I have killed them all." The woman heard him say this. He sang as he went away. She got out about sunrise. Her boy was crying indoors. "You had better come to me, my child." She stretched out her hand, and he took it and came out. They found some

1. The name Sai'qa' (Say-do-carah) is interpreted by Mrs. Hopkins to mean "conqueror", "enemy" and, according to her, is applied to the Paviotso by neighboring groups. She develops the last episode of the above myth more fully as a war of extermination by the Paviotso against a cannibalistic people. See Hopkins, 73-75.

2. Told by Tom Austin, Fallon who directly merged his Coyote tale into the following story.

food growing on the mountains. The woman dug it up and ate. She made the child sleep there, then left him. A second ogre met her and asked, "Where is your home?" — "Over there on that knoll is a man like you." She was pointing out the place where her boy was. The ogre went there and swallowed him. He looked for more to eat and returned to the woman. She dug a hole and went into the ground. The ogre tracked her all over but failed to find her. At last he scraped away the earth with his hand and got closer to the hole. He nearly got there after a long time, but he said, "It is nearly sunset time, I'll cease now and get her tomorrow." The woman knew that one more scraping would have unearthed her. She was crying for he would have swallowed her.

She got out and ran away. The ogre came next day and continued scraping, but only found the empty hole. The woman encountered an old woman who said, "Come here. My grandchildren are no good, they will eat you up when they get home. I don't know what to do with you." She hid her, digging a hole before her grandchildren's return, and put willows on the top. One grandchild came and said, "Coming here I saw someone's tracks." — "No, I have not seen anyone today." — "Well, I saw tracks there." — "I was over there; I think you saw my tracks." The rest of the grandchildren came with plenty of cottontails, birds, and other food. They cooked and ate, but the old woman did not eat. "Why don't you eat?" — "I'll eat them tomorrow. Tomorrow I shall not have anything, so I am leaving it till then." The hidden woman looked through the willow covering at the men lying round the fire without their blankets. Before sunrise they went hunting. Then the old woman said to her guest, "You had better get up and go. Eat what I have here and go to your destination. There are plenty of bad things on the road and you had better not touch them when you pass by; don't touch any head on the road or it'll hurt you." The woman went. She touched one head, which pursued her. She got scared. She got to a camp where a man asked her, "Well, have you touched a head on the road?" — "Yes, one on this side." — "It is coming." The man shut up his house, then urinated outside and rubbed the urine all over his house. He stuck some sticks on the top and bade the woman sit down under these sticks. The head struck the ground as it came along; it was going backward and forward. The protruding sticks got stuck in the orbits of the eyes, then the head stayed there. The man went outside, looked at it, took it down and gave it to the woman, saying, "Take this head back to where it belongs and fix it as it was before." She did so. He told her, "If you wish to go, go. There are two camps on the road. The people of the first camp eat nothing, those of the second eat all kinds of fruit."

She got to the first house. Its owner said, "I eat bad stuff, not suitable for you. Find another man on the road and stay with him." The second man asked her, "Where do you come from?" — "From over there." — "Tell me all about it, then I'll give you something to eat." — "I have

heard of a man living in a certain place, I should like to go up to him." So he gave her food. She was close to her destination. The man told her, "You have only a short distance to go. From yonder summit you can see the house." She found the house. This is how she got to Job's Peak. There was plenty to eat there. She picked up some food and ate it sitting outside on the south side of the house. The owner of the house said, "Come here, there is enough to eat here. Sew my moccasins." She opened the door and entered. The man sat on one side, she on the other. He prepared some food and gave it to her. When she had eaten, she went outdoors and gave the man some of her food. He ate some and returned the remainder to her.

That night she slept, but apart from the man. The next night she slept in another spot and the man also moved his bed. The third night they got closer to each other. The following night they again changed places. At last they came together and lay with each other.

The people of long ago used to act in the same way; a man never slept with his wife the first night but they approached each other gradually for a week before intercourse. A man who wished to marry might stand at the door and then go off without having entered.

On the next day the man went hunting. In the evening he returned with an antelope. On his way home he saw a boy and a girl, who said, "Our father has got something to eat." The next day he went hunting again. When he came back home, he saw two different children. The boys and girls ran up to him, saying, "Our father seems to have something to eat." He made four children in two days. The Paviotso were the elder couple. The boys were shooting at each other under their father's legs. He got angry. The boys were old enough to make bows and arrows and shot at each other with them; the girls also fought. When they grew up, they got arrow points and used them in their fights. Their father said, "Don't do that, you are brothers." The boys paid no attention to him. "If you don't cease, I'll send you to different places and I'll go elsewhere myself. When people die, they may come to me. You are spoiling my home, I'll go elsewhere. I'll send one pair of you to Stillwater, the other to Lovelocks." The boys went down to the valley and returned before sunset; one was bleeding having been hurt by the other's arrow. The father lost patience and sent one pair here, the other to Lovelocks. "If you want to continue fighting, keep on as long as you wish now."

One boy and one girl came to Stillwater Valley and made a fire with a light smoke; in Lovelocks the smoke was darker. The father saw it. After a while he began to go along under the rocks. He and his wife were crying, being sorry for the children. The man cried aloud and broke a rock, making a cleft that is still visible. This is east of Job's Peak. They were crying and their marks are still to be seen; their tears turned into springs. Where there was plenty of water, he took out bow and arrows and shot at the rocks; the arrows are on the rock. He made Chalk Moun-

tain there. On the other side, at Westgate, they camped and cried, making another spring. At Middlegate he said, "My children, whenever you come for pine-nuts, come here and drink this water." They went on farther and got to Eastgate. He made a big rock there. "Whenever my boys come here, let them rub their foreheads against these rocks." He went on and camped on the other side of Eastgate. By the springs on the north side I have seen the impress of his feet. On the other side there was another spring; there he piled up rocks. "Whenever my boys suffer from disease, let them come here and give beads to the rock and ask it to cure them." He went on and left something there. He was going farther. His wife asked, "Which way are you going? Well' never find a better place, we might as well go back to our boys; I am sorry for them." The man said, "Don't say that, we might find a better country." He went on and then stopped. The woman said, "I'd like to go back to our boys." He answered, "We are pretty near our destination, we'll get there soon. He got to a body of water; he walked over it as though it were land. On the other side he found a white mountain. He stopped and sat down for a while. The woman did not say a word. Farther on he found a spot and sat down there. He opened the clouds and told his wife to look through. "Perhaps you will find some country." She looked and saw a beautiful valley, green all over. He said, "I think you had better go through, we'll go to the beautiful country. Perhaps some day the boys will die and come to us. Don't grieve too much." They went through there. "Whenever any one dies, he'll come to us." They went there. No mountain was to be seen there at all except in the east, where there was only a little one. "We ought to go and find some timber so that we can live under it." They found some and made a camp there.

The man went hunting as before and they lived on his kill. He went to the little mountain and found seed there like ours. "This is our fruit, you had better get some so we can live on it. If you go to the mountain every day, look out, perhaps our children may catch some disease and die, then they may come here and you may find them." She went out every day. Once she found something that looked as if it had been used and knew it. She picked out some ashes from the fire. When her husband returned from the chase she gave him food and told him about her find. "It looks like fire." She showed it to him. He said, "This might come from where we have come from; I don't know what to do with it." He pulled it back. "We might spoil it, we'll know pretty soon." They were crying about it. "Perhaps our children are coming back this way. If people die and we fix it properly, they will come here." They did not know what to do. The woman got up, looked round and saw somebody far off. She did not tell her husband, but sat down. Soon after this she rose and looked again. It looked like someone moving. Then she told the man, "It looks like somebody." — "Well, it may be some people. There was no one living before we came here; be quiet." She looked

again. "It looks like people." The man said, "Long ago I saw one person here, perchance it is he." The woman looked again and saw a person. Her husband said, "You had better prepare food for him, he may be hungry." He arrived and the man knew him. The man said to his wife, "Perhaps you know what we are going to do. He comes where you come from, we'll try the best we can, we may make it." — "I thought you were no better than I. You had better fix it properly so that dying persons may come here. Make a basket-jug, one big one and a small one, and put your find in there. See what will happen." The woman obeyed, put in water and threw in their find. They found little babies in the water. "Keep them in there a while." They looked again, and one child was old enough to walk. They washed it with water. "Take the children to the little mountain," said the newcomer, "let them go through one hole the first time, then they will grow a little more. Let them come through the second hole, then they will be of the same age as you." They had the same hair as the old man. He brought them home and gave them to eat, then they sent them out. "There is a good place for you and there you have to be, go and stay there. Perhaps more will come and I'll send them over to you." ¹

2. COYOTE BEGETS INDIANS. ²

Coyote and Wolf had a stone house on the other side of the mountains. Inside, the stone walls were marked by a quiver (?) and other markings. Coyote came to this valley and went to a place to get arrows far away. He had a house there also. A woman came to him and invited him to have intercourse, but when he approached her she fled and he could not catch her. He went in pursuit through a willow grove, then passed out of it. The woman sat down to urinate. Coyote found this spot and placed his member there. She continued to travel on and about sunset she got to a body of water and went into it. Coyote observed it for he had tracked her. He took the blanket from under his arm and went in. The water came up to his armpit, so he was afraid of drowning and went out. A second time he held his robe over his head and the water came up to his mouth. He was afraid and turned back. "I'll go back home and follow her again tomorrow."

He went back, stuck an ornament through the septum of his nose and decorated his face. He put something inside his mouth so as to look pretty with a gaping mouth. The next day he went to the water again and saw the woman's house on an island. He kicked the water, making a dry path to get there. As soon as he had reached his goal, the water went gushing back into its place. He got to the door. Inside it

1. The last part of the tale is obscure.

2. Told by Tom Austin, Fallon.

sounded as though someone were outside. He entered and found the girl's mother there. Plenty of quivers were hanging on the wall. Coyote said, "There must be many men here." He sat down. "I'll have a good time talking to them tonight." That woman had a toothed vagina. When men tried to have their will of her, she killed them and the many quivers were the spoils taken from them. Coyote thought the old woman was beautiful and approached her. She said, "The one you are looking for is not here, she'll return tonight." Coyote said he would wait for her.

The young woman had been hunting. Toward sunset she returned with a great many swans. "Cook some and give some to this man who is visiting us," she said. The old woman went out, taking some of her daughter's catch and gave them to Coyote. While eating he just took a little piece at a time, but he made the house dark and then ate large lumps. When it got light, he ate small bits again. The old woman said to her daughter, "Fix your bedding, you have been out all day and must feel tired and inclined to go to bed." The daughter prepared her bed, while the old woman fixed the door so that Coyote could not get out. At the top of the house there was a little hole left, big enough to permit the passage of a finger. The old woman took a big stick beside her to help the girl.

When the old woman was snoring, Coyote thought he would have his will of the daughter, but suspecting that something was wrong he first inserted a finger, which was bitten to the first joint. Immediately Coyote jumped up and passed out through the hole at the top. The old woman struck at him with her stick, but only knocked off the tip of his tail. Coyote, when outside, looked around, picked up a rock of a member's size, also another rock and a stick. He thought he would come in again. Since the old woman wished to kill him she opened the door for him. He went to her daughter once more. She closed up the lodge as before and took her stick. He thought he would test the girl with his rock. He inserted it and her teeth closed on it, but all of them got loose. She began to cry. Coyote next inserted his stick and tore out all the teeth, then he rubbed his second stone on the outside. He went to the mother-in-law deprived her of her teeth in the same way. Then he slept with the woman.

In the morning Coyote said, "You had better get up and hunt more swans so we can eat them." It was about sunrise. Coyote went with her, and they found plenty of swans. "Go round the swans and scare them towards me." Coyote got his bow and arrows. She scared the swans towards him and he shot and killed every one of them. "There are lots of swans here, I might as well eat little here." He began to eat and devoured them all. "We'll go down this way and look for more; perhaps we'll find more and take them home." She found more. He told her to scare them. She did so and they came as before, flying low. Coyote shot at them but did not hit any. He tried a second time and missed. He tried again and failed. He continued till he had exhausted all his arrows

without hitting a single one. The woman thought she would try to get some. She flew over the swans. She used to bite off their heads, but now she could not do it any more and caught only one for she had no teeth now. She brought that one swan home.

The mother-in-law made a big willow water-jug. She put it between her daughter's and Coyote's heads. She thought she would raise children in the jug. She observed after a long time that the jug was moving when no one was touching it. She gathered plenty of seeds for Coyote's parents, then she said to him and her daughter, "Take the jug along. I know there are children there. Don't touch or open the jug till you get home, then you may open it."

Coyote's home was far away. They had been traveling several days and were making camp. Coyote said, "I want to open the jug and see our children, I am eager to see them." His wife answered, "Don't you remember what your mother-in-law said, — that you had better not open it till we get home?" They went on to a lake. There Coyote said, "We might as well sit down, I am a little thirsty, get some water for me." She did not wish to go for water, but at length she went. Then Coyote said, "I'll open the jug now." He began to open it and children came out and ran away. When the woman returned, almost all were far away. "What is left inside?" Only one or two were left — the Paviotso. The woman said, "I am sorry for the other boys, I'll have to follow them." So she went after them. Coyote took the remainder to the island and washed them. He said, "You are my sons, my sons are as good as any other persons." He raised the Paviotso and Bannock together. The Bannock went off north while the Paviotso remained. Had the jug been unopened till Coyote got home, these people would now be together. The woman followed her lost sons and probably got to them. The Paviotso belong here. Coyote did all this south of here.

The woman¹ went a great distance and at last found the children. She lived with them there. There were buffalo there then. The boys went north and some one drove the buffalo behind them. She said, "I am satisfied if the buffalo come behind you. You, boys, stay here as long as you wish. Some one has driven buffalo behind you, you may live on them. I have to go back where I belong, where we came from. All kinds of animals and birds are growing now. Live on them, and stay here as long as you wish. There is a high mountain. I'll go up and cause water to be on the top with trout in it for you to live on." She moved to the summit, thinking she should live there for a while. She made a house on the edge of the water and saw trout in the water. When she wanted some she reached for them. "I'll soon go back where I come from

1. The following episodes were narrated by Austin on another day, apparently as a sequel to the Coyote story, though the manner of introducing Coyote again without a hint as to his former relations with the heroine is rather strange.

Wherever I go, I'll cause the water to have trout in it." She said, "Some one is eating some *wāi'*¹ seed on the flat." Some one told the seed-picker about the woman living on fish. "Who is she?" — "A woman who came from the south long ago." Coyote said, "Perhaps she is some relative of mine, I had better go there and help her eat trout." He went and got there. The woman got some fish and cooked them for him. He fell sound asleep while she was preparing them. She took them from the fire and awoke Coyote. She said, "Fish suit me pretty well, I don't know whether they suit you. Try some." He ate all of the fish. When through eating he fell asleep again. The woman said, "If you feel like sleeping get up and eat, then sleep again." He slept accordingly. Coyote said, "I came along and saw plenty of wood. I want you to get some, we must have a fire tonight." — "I'll go there and get wood." Coyote slept. The woman got a rope and went for wood. As soon as she had passed over the knoll, Coyote awoke and rose. He struck the edge of the water and let all the water flow out over the edge with the fish till the lake was dry. He said, "I do not want it to be this way. I like men to fish in rivers, I do not like this sort of a lake. Before the woman returned he went back to where the people were eating *uāi'*¹ seeds. She came home with the wood. She felt sorry about the fish for she had been living on them. She went to bed crying. She fell asleep and never got up any more. She got lean, she was sorrowing for her fish and lay there till she died. She was going to make a water like the lake in different places. If Coyote had not acted that way, she would have continued doing so.

3. COYOTE AND WOLF.¹

Coyote and Wolf were living together on the other side of the mountains. They were brothers, Wolf being the elder one. Coyote went a little ways from their home and came upon a great many people coming after Wolf. He went back home told Wolf: "I found plenty of people coming against you." Wolf sent Coyote for arrows. He brought them all ready for use. The enemy began to attack Wolf. Wolf said to Coyote, "Stay indoors and don't look at the fight." He fastened all the doors to keep Coyote inside during the battle, then he began to fight the enemy. Coyote was eager to look on, he jumped all over in his attempts to see. At last he made a hole in the top of the lodge. As soon as he saw his brother, Wolf was killed; that is why he had ordered Coyote not to look. Wolf had killed lots of people, and now there are plenty of little rocks where the people were killed, the Paiute can see them even today.

The enemy took off Wolf's hair and went away to their home. Coyote was grieving and followed them. At their home the enemy danced putting the hair on a long stick. After traveling a long way Coyote

1. Told at Fallon.

found one of the enemy's old campsites. When he got closer to them he found a campfire still aglow. Then he thought he would soon overtake them. He caught up with the people and asked for the chief's house ; they told him it was where some one's hair was hanging up. So he went there and said, " I want to see what this thing is. " The chief gave him the hair. Coyote looked at it and recognized it as his brother's hair. He returned it to the chief who hung it up again. It was in the evening. People began to dance, and Coyote sang for them as follows :

δpa' rarūk'• δ'pi δ'p' δpa' rarūk'•.

He sang for them until daylight. Then everyone fell asleep. Coyote alone continued to dance. Two old women who had not danced at all were sitting outside. Coyote took his brothers' hair and ran homeward. The two old women saw it. They had suspected Coyote of being Wolf's brother even during the dance. Now they roused their people, " Don't sleep any more, he has taken that hair away with him. You had better get up and chase him. " So they pursued him and ran him down, took the hair away and brought it back to the dance ground.

Coyote tried to get the scalp again. He changed himself into a woman. He made lots of people to help him. He went back to the dance ground and being a woman he went among the women. He made a baby and took it over to the women. The baby was crying. The other women said, " Let us see the baby. " Coyote replied, " No, I don't want to give it to other women. " The others said, " You smell like a man. " He said, " I am married to a man, that is why. " He made a great many men and said to the women, " We'll go somewhere and hide. Some time a great many bad persons will come and kill all these people. Let us go somewhere else and hide. " So the other women went off with Coyote. They all went to bed. Coyote said, " I am going to sleep at the end of the line. " All the rest went to sleep, but Coyote kept awake. He killed off all the sleeping women. The men he had created went to the dance ground and killed all the men there. Then Coyote went there and got his brother's hair. He took it home. Every evening, while on the way he soaked the hair in water. Thus he revived him before he got home. Now they were both back home again.

3a. COYOTE AND WOLF. ¹

A group of short animals called Pu'ixoboro' were playing football against Coyote's followers, and the latter lost every game. Toward sunset Coyote said, " Those short men ought not to beat us continually. " He began to kick the ball and before it reached the ground he kicked it

1. Told by Jim Jones, Pyramid Lake.

again. There were four men on each side. One of each side would put a foot on the ball. A Pu'ixoboro' kicked the ball and Coyote with his men went after him, but he threw Coyote on the ground and kicked the ball between the two goal posts.

At sundown far to the north the Paviotso were gathering and cooking pine-nuts. Black Crow smelt it first, Coyote also smelt it. Coyote went to every lodge and told the people he smelt something nice. Then they set out. Before starting Coyote took under his arm a blanket belonging to his brother Wolf. Coyote traveled fast and arrived at the camp just before dark. The chief told everybody to make the nut mush not thick but like water. Some children got a handful of pine-nuts and hid it. All the women were grinding up pine-nuts and made watery mush. They handed some to Coyote in a willow cup. He put it on Wolf's blanket, but it would not remain there, passing through like water. He ate up what they gave him, then went home about bed-time and told Wolf, "I went over there, they have the best food, it tastes fine." In the morning Wolf got up, went round, and told the inmates of every lodge, "My brother went and found out that those people have the best food to eat."

Then all the people gathered in one place, — Crow, Eagle, Wildcat, Yellow-hammer. Big Rat was chief of the dance. At the dance they sang : *tí'kāp pu'hu icata'ka na'dzixi* (I am going to shoot mountain-sheep). After the dance they passed on going north, but before they had got halfway the Pine-nut people caused ice to cover the river so that no one dared cross. Coyote, Mountain-sheep, Deer, and others tried to break the ice, but failed. Mountain-sheep took a run and tried to break it with his horns but failed. Crow had a house in the west, and there was smoke there. Coyote went there and tried to break the ice, but in vain. The Crows went up to the sky till they were seen no more ; one flew right down and nearly cracked the ice, the other came down and broke it. Coyote got started as soon as the ice was broken, packing as many willows as possible, but before he had got halfway across every one got ahead of him, so that he got out last.

They continued traveling and got to the Pine-nut people. These had put all their nuts together, placed a bow and arrow in the middle, and hidden it all. The visitors and their hosts began to gamble at the hand-game. Wildcat had some wood, which he put into the fire and Magpie raked the ashes with a stick. Mouse and others tried to find the nuts but failed. They continued gambling. Coyote went by himself, playing against a man from whom he won everything. His opponent got worn out from playing so much and contracted all kinds of pains and sickness. Coyote won these, that is why we have them now. At last Mouse found the pine-nuts and told his people, "I have found the nuts right in the middle of a bow." He bit the bow but could not get it out. Owl took out his eyes to make a light. Yellowhammer also made a light and imme-

diately succeeded in getting out the nuts. They were not gambling any more. All started homeward with Wolf and Coyote in the rear.

After a while the chief of the Pine-nut people said, "Our children are getting hungry for pine-nuts, get your nuts and put something on the ground." They pulled out the bow and only hard nuts came out; the shells of the nuts were thick and the children could not bite them. "Those fellows must have taken our nuts, they had no business to come here. Let everyone get ready to go after our pine-nuts."

They went in pursuit. First they reached Wolf and killed him, next they killed Coyote. They killed all they could. They would break up the bones of all, searching for their nuts. Coyote's people passed the nuts on to the best men in front. Chickenhawk got them and was going on by himself. His legs got sore and rotten, he put the nuts into his rotten leg. The pursuers caught him, broke his legs and threw them away. They thought the nuts could not be there because they smelt so disagreeably. They had killed all now and asked, "Where are our pine-nuts? — Perhaps in that Chickenhawk's leg." They looked back, but it was no longer there. They scratched away the dirt and gave up their search. They went home without their nuts.

Wolf came back to life first, then Coyote. They made all the tribe come to life again. They passed along a dusty road and took the nuts to their home. They ground them up and made mush. Wolf filled his mouth with it and spat it out, and pine-nut trees grew therefrom. Coyote said, "I'll do the same as my brother." But when he did so, nothing came out of it but juniper trees. Before this had happened pine-nuts existed in the north.

Wolf had a house by a big mountain and made a little gap there. He made a corral wherein he kept deer, mountain-sheep, and every kind of game. Whenever he wanted he would kill one of his animals, the biggest deer or other animal, then shut his gate again. Coyote had a house far away by himself and heard that his brother was killing plenty of game. He went to Wolf and asked, "Brother, how do you manage to kill plenty of deer to eat?" Wolf would not tell him. He continued asking. At last Wolf said, "I go over there. There is a gate there. I open it, kill one, then shut the gate again." Coyote went there and opened the corral. Plenty of animals came out. He tried to stop them but failed; all the game came out. This is how he spoiled it for Wolf.

Wolf also caught plenty of fish by putting grass into the water, and by and by there would be plenty of fish, which he would look at and take out. Coyote heard about it and spoiled it. Wolf also caught plenty of rabbits. Coyote went to him and asked how he did it, but he would not tell. At last he said, "I'll tell you how I do it. I have to dig up a sage-brush stump, pound it up and make three piles of it. Then for a while I must not look at them. Later I turn round to look and they have turned into rabbits." Thus he caught lots, but Coyote spoiled this method. He

dug up a few stumps, looked round, and saw a few rabbits. He said, " Oh, that's the way to catch them. I'll eat some before I dig more sage. He ate all of them. By and by he dug up plenty more sage and made three big piles. He did not look for a while but when he looked round there was nothing there. Thus he spoiled it.

Coyote made a weir in the river. He also fixed some nets in his house. Some woman came by, making a noise with her lips. As soon as he heard it he ran after her. At every step he took the nets got stuck to the trees. By and by he took off the string for his net and piled it up. The woman touched the sagebrush. Coyote pursued her but could not overtake her. She sat down to urinate. After a while it got dark and Coyote went home. In the morning he put on fringed buckskin leggings, long hair, plenty of beads, and stuck an ornament through his nose. Thus prepared he went in pursuit of the woman. He tracked her and arrived at the shore of a lake.

In the middle of the lake, far away, he saw a house, but did not know how to get there. After a while he found a rock and threw it at the house, thus making a dry road up to it. There was no one at home except the girl's mother, the girl herself had gone to hunt ducks and other game. Coyote thought, " That is the woman I want. " She looked like the girl. She said, " The girl will come pretty soon. " Coyote made movements with his mouth for good luck because the woman was so good-looking. After a while the girl returned with plenty of ducks. Her mother took them and cooked some. All had their faces painted up and wore beads, being ornamented in Bannock style. The mother picked out some ducks and gave Coyote some she had cooked. He merely cut off a little piece and put it into his mouth, but when it got dark he put all the ducks into his mouth and ate greedily. While the girl was eating, she would throw ducks into her vulva, which chewed up the bones. They were to go to bed and Coyote tried to have congress but the vulva nearly bit off his member. The old woman in going to bed said, " Stop up every hole in the lodge. " But there was a little smoke hole as the only opening and through it Coyote jumped outside, where he transformed his member into a dog, which he called Tuni'dzap. He came in with his dog, but the girl bade the dog be gone because he made too much noise wanting to chew the bones. They went to bed but when Coyote attempted to have his will, the vulva tried to bite off his member. He went outside through the smoke hole and made a rock into a member, then he returned. He was not afraid now. As soon as he inserted the rock, the girl bit at it but all her teeth were broken. Coyote put a sharp willow through her genitalia excising all the teeth. He fixed up two rocks like a whetstone for an arrow-smoother and rubbed the vulva with them. When he had done this, he threw the rock away and slept with the girl in normal fashion.

When daylight came all got up and the women cooked ducks to eat.

The young woman told Coyote to go and shoot ducks because she was no longer able to kill them with her teeth. She had killed many men before this. He took his bow and arrows and went out with his wife. There were plenty of ducks there. Coyote killed two or three with his arrows and said, "That's the way I kill, eat up what I kill!" He killed plenty of the ducks in the water. The girl flew over them but could not kill any of them now. They took the game home. The girl had a water jug. Coyote said, "We are going to my home." They got started and the girl was carrying a big jug. When she stopped, she would move it, making a big noise. Coyote wished to open it and see what caused the noise, but she would not let him and bade him not look at it but let it alone. Coyote did not mind her but opened it. Plenty of men came out, looking very fine. When they got home there was nothing in the jug. The woman had tried to make plenty of Indians out of the bottled-up people, but now they had all gone away. They arrived at his house.

Coyote made a net. In another lodge there was another girl. There was a bend in the river, and she went out there to urinate into the water. An *a'ñaiBo* fish came to Coyote as he was netting, lay down for a while and called out, "My grandchild (*īrō'o'*), that girl has plenty of pine-nuts, you had better go and lie where she is urinating and run up into her belly." By and by this girl was big with child and gave birth to a baby. The infant grew very fast and always wanted to play in the water. When the mother wished to carry him about, he wanted to be in the water. He always said, "*a'da, a'da, a'da.*" When he got close to the water, he would cease crying. Once he went into the river and got drowned. All the Indians began to cry. Coyote started out trying to catch him but failed. The baby, after getting into the water, ran to Coyote's house and lay there laughing at those mourning him. Coyote was also crying. He tried to roast pine-nuts, put them into a tray, putting red willows in place of the nuts. He set them on fire; it made a crackling noise. This is how he got all their pine-nuts. When he came home, he had lots of nuts in a willow basket. He cracked the nuts and put them into his mouth. The people were all mourning, so they did not notice him.

4. THE THEFT OF PINE-NUTS. ¹

Coyote and Wolf were brothers. They lived in the eastern Pine-Nut Range. Squirrels, cottontails, the crow and all the four-footed animals lived there. One day they were playing the hand-game. The crow felt strangled (?) on something that smelled a peculiar way. All of them began to wonder what it could be. Coyote got up to see whence the odor came. First he went south, then west, then east. When turned north, he found where the smell had come from. It was late in the afternoon

1. Told at Lovelocks by Humboldt Joe.

and he said, "I'll see what it is." He started out. "Let steps be made into miles,¹ so I can get there quickly." He made the trip in a short time and soon arrived where the other tribe was living. They were the Crane people. He sat down and watched for what it was. When the little ones passed with pine-nuts in their hands, he tried to poke their fingers so as to get one.

Crane was chief. He was suspicious of Coyote, so he made a speech to his people, telling them not to make the pine-nut mush thick as usual, but to make it very thin. They did so and gave Coyote some of it. When they gave him a cupful of the soup, he wanted to take it home but did not know how. He put some into his mouth, but then he swallowed it. Then he tried to put some in his coyote robe, but being so thin it ran through and could not be held. "I cannot take any home," he thought, "but I'll run home and tell them about it. Let steps be made into miles, so I may get home soon," he said. He got home and told his brother what a fine meal he had had with his brothers from afar and had found the food detected by the Crow. Wolf then made a speech telling the people of Coyote's find and bade all the animals get ready to go for what Coyote had found. Everyone went with Coyote and Wolf except Hummingbird who said, "I'll stay home and keep the place. I'll watch for you and when I see you returning I'll make a big fire and smoke myself." While on their way they had to hunt deer to live on. They traveled all day. In the night they stopped and had no water there. All were pretty thirsty and said, "What shall we do without water tonight? Somebody ought to get us some." They talked it over and decided that Coyote should get the water for them. He was to get all the marrow from the deer bones as his reward when he got back.

Coyote took a jug and went for water. While he was gone, the rest said he was getting too much pay for his work and that someone with a sharp bill ought to remove the marrow from some of the bones; that they should pile the good bones on top so that Coyote might not notice the deception at first. Hummingbird said, "I'll do it." So he took out the marrow of about half the bones, then they piled the bad ones under the good bones. When Coyote got back, all hurried to get a drink of water before he should find out. While he was eating the good bones on top, they made haste and drank the water. When he got to the empty ones, he broke one bone after another. He got angry and was going to empty the water, but all the people had had their drink, so only a little was left. The people gave him a little fat then, but Lizard came along and fell into it while it was boiling. Lizard did not get hurt. Coyote was angry and chased Lizard, who ran into the river. There Coyote could not follow, so he said, "Your name will be Fish hereafter, not Lizard any more. The Lizards outside the water shall be black."

1. My interpreter's exact rendering.

Crane's people were suspicious, so they made a canyon on the road close up with slippery ice, so that Coyote's people could not pass. The next morning they reached this canyon. Coyote was going to show the other people what he could do and scratched the ice, but that did not help. The Crows were there and Coyote said to them, "What do you think will happen to you black things? I am a mighty man, still I cannot pass." Coyote made fun of them. One of the Crows said, "We'll show him that we are mightier than he is. One of us will fly so high and come down so hard as to crack the ice." Another Crow said, "I'll go up the second time and come down so as to break it in so many pieces that each one will be able to pass." So one crow flew high up and roared like the thunder. Coyote looked up and said, "There is nothing up there, only a little red cloud." The Crow came down so that the ice cracked with a terrible thud. Then the second Crow went up and came down with still greater force, breaking the ice all up, so that the people could pass through. Now Coyote said, "It is a very good thing you have done, my sister's son, I'll be the first one to pass." But he had on his back such a load of wild flax for netting that he got caught in the narrow passage and could not get through. So every one jostled him and got ahead of him, and he was the last to go through.

At last they got to Crane's people. When they got there, the first thing they were going to have a hand-game. They began to play and continued till toward morning. The Cranes were winning, but then Crow got into the game and then his side began to win in turn. Crow was a very handsome man; he wore a pebble necklace, and today his neck is still very pretty. While this gambling was going on, the Mice were looking for the pine-nuts, which the Cranes had hidden in a tree-trunk, so that none of the large animals could find them. The Mice looked everywhere without finding what they sought. At last one of them ran to the top of a tree, and at the top there was an old bow, and in the middle of the bow there was a pine-nut. Just at daybreak the Mice reported they had found the nut. When Coyote heard of it he said, "I'll make them all sleep. We'll take the pine-nut home with us." But the nut was so high up that nothing but a bird could get it. They said to the Woodpeckers, "You go and break the tree in two, and take out the nut." Woodpecker said, "Our bills are not strong enough." Another Woodpecker said, "We'll put our two bills together, then they'll be strong enough." So they put the two bills together and one of them flew up with a long bill and broke the tree. Thus he got the nut out. When he got it he set out straight for home. Wolf said, "Do you all go first, I'll follow in the rear."

When Crane awoke and found the nuts were taken he made a speech. "We are starving. If there's an orphan here, you had better kill him, feed on him, and then we'll be able to chase those people with the nut." Crane's people did so and then gave chase. They overtook the Wolf's

people. First they killed Wolf and cut him all up but could not find the nut in him. They killed one after another and searched for the nuts in their bodies. Coyote was among the foremost and he said to his companions who carried the nut, "Give me the nut, nephew, I can run very fast." But the others said, "No, don't give it to him, or he'll swallow it." Coyote was killed. Then Crow and Chickenhawk were the only ones left. After a while no one was left but Chickenhawk. He looked back and saw that all the rest were killed, so he said, "May my thigh be inflamed and malodorous, then I'll put the nut in this bad spot and they won't find it." They caught him and were going to kill him, but his odor was so bad, that they took him by the neck and threw him away thinking, "The nut would not taste well if it were in him." So they turned back to the rest of his party and examined each one. "Well our nut is gone, I suppose that stinking one has it."

The Chickenhawk by this time was pretty far on his way back. When Wolf saw that the Cranes were gone, he revived and restored all the other people to life. Then they returned to their own country. Wolf and Coyote took the nut, took a bite of it, and sprinkled it all over the mountains, so that pine-nut trees should grow there. Wolf said to Coyote, "Don't swallow any of it, lest juniper trees be mingled with the nut trees, we want them all to be nut trees." But Coyote swallowed some, so when he besprinkled the mountains, they were half covered with junipers and half with pine-nuts. Where Wolf sprinkled, there were only pine-nut trees.

When Crane got back, he spoke to his people. "I don't know what we'll do, the trees are here, but there are no cones. I am going to follow, I will not stay here, I'll share my food with those people." He started and crossed the mountains. Looking this way he saw smoke all along the mountains, where they were cooking nuts. When Crane saw the smoke, he said, I am going right over there. "When they saw him coming, they said, "Place all the rotten ones in one place and tell him to sit there and help himself." He came, sat down and helped himself, but the food was rotten. They did this because his bill was so long that they were afraid he would not leave anything for the other birds. Blue-jay picked out some good nuts for Crane and gave them to him, but as soon as he touched them they turned into rotten ones.

Crane said, "You live here in the mountains on food taken from us. I'll go to the valley and live on moss and seeds." When he said this, he began to fly. An old woman got a stick and hit him, knocking his tail off. When he saw that he had no tail, he took the ends of his feet and made a little tail for himself. He went to the valley. This is why he never goes to the mountains any more.

4a. THE THEFT OF PINE-NUTS. ¹

Coyote was smelling pine-nuts far off. "I smell pine-nuts, I'll go there and see whether they are pine-nuts or not." He went and found some people picking pine-nuts. When he got there, one of the people said, "Make lots of pine-nuts ready to eat, so that we can feed this fellow." He helped them eat the nuts and stayed there over night. "They have a pretty good taste," he said. The next day he returned to his brother and told him all about it. Then Wolf went and told everybody, "Coyote has been off somewhere and has tasted something good." All the Paiutes were notified.

Coyote, Wolf and the birds and other animals set out toward the pine-nutters. They went a long way. They got to a big river all covered with ice and camped on one bank of it. It was pretty hard to cross there. The black crow flew up and came down again hitting and breaking the ice. The people crossed and got to where the other people were gathering nuts.

The two tribes began to play the hand-game, but Woodpecker did not play but tried to get the nuts during the game. About daylight he found them while the rest were still playing. He began to go home, and the players of his side all followed. The owners of the pine-nuts ran after them. Wolf was in the rear of the fugitives and was the first to be killed. They killed one after another. Chickenhawk was carrying the nuts, but they never thought he had them, so they did not kill him and never found the nuts. The Chickenhawk went far away. The owners of the nuts gave up the search. Then Wolf revived and made all his people come to life again. So all came back, following the Hawk. This is how they got the pine-nuts.

6. THE EYE-JUGGLERS. ²

One day Cottontail and Wildcat were sitting down and telling each other what tricks they could perform. Wildcat pulled his eyes out and threw them up into the air, then held his face up, and they fell back into their sockets again. Cottontail said he could do that too, and did it. Then one of them said, "We have a visitor coming to see us." It was Coyote. He sat down quietly while they performed their trick. "My nephews, you are doing very good tricks." — "Do like us, uncle," they said. "I do not think I can do it." — "Try it, pull out your eyes, throw them up, and they'll fall back in again." Coyote tried to pull out his eyes, but he could not, his eyes began to bleed. So they said, "We'll show you how." They pulled his eyes out and told him to throw

1. Told at Fallon.

2. Told at Lovelocks.

them up and hold his face back, when they would fall back again. He did so, and performed the trick in the same way. "My nephews, you can do wonderful tricks, now I can do the same." The second time he pulled out his eyes, they told him to throw them a little higher than before. He pulled them out and threw them higher. As they were coming down Cottontail and Wildcat caught them. He stood there, his face held back, waiting for the eyes to fall back again. They took the eyes and went away.

Coyote was left totally blind. He called them, but got no answer. "Where have you gone to? What have you done with my eyes?" He wandered about, stumbling over bush and stone, and fell into a deep canyon. He was very thirsty and hungry. He was wondering what he should do. "Where shall I find water and food?" He found that he was in a canyon. "I know there are always water and willow in a canyon. If I could find water, I should be satisfied." As he was feeling round, he got to a clump of willows. "There is always a stream under willows," he thought. He wandered round for a while and heard water higher up the canyon. "I knew there was water somewhere." He groped for it, found a little moist place and drained what water he could. "Why did I do as they told me? I should not have lost my eyes." He lay down and heard a little bird sing in the willows. The bird seemed to come nearer. He said, "Nephew, I'd like to see what you look like, come a little closer and sing to me. Come closer, I want to listen to you, you sing so prettily." The bird drew nearer and nearer. "Come closer, nephew, I want to feel of you." It came closer. Coyote felt of it. "I suppose you are very pretty, but how can I see you? I am blind." He took the bird's eyes out, put them into his own sockets, and threw the bird away. "Get buffalo-berry seed and make eyes for yourself therefrom, I'll have your eyes." Now Coyote saw as well as before and felt very well. After the bird made berry-seed eyes for itself, its eyes were very red. It is a little gray bird with red eyes.

7. THE SEASONS.¹

Tori'gwa (Nighthawk :) and Coyote once held a council with other animals to decide the number of months in a year. Coyote was to have the first say about it. So he counted his fingers and toes, found there were twenty of them, and said, "A good rustler can make a living in twenty months." He bade the others wait because he had forgotten his smoke. "We'll have a smoke before talking it over." He went away, and the rest thought he had made the year too long. So one of them said, "Let someone else think of a shorter year." Tori'gwa said, "There shall be twelve months, three in spring, three in summer, three

1. Told by Humboldt Joe at Lovelocks.

in autumn, and three in winter." They quickly agreed upon that and went off before Coyote got back. Tori'gwa uttered his characteristic whistle and flew away. Coyote came back and made a big fire. He noticed that all were gone. "Come back, I have got the tobacco, let us decide about the months."

7a. THE SEASONS.

Coyote had a large crowd come together to decide about the number of months in the seasons. He said, "Every year there shall be ten spring months, ten summer months, ten autumn months, and ten winter months. I am strong. I shall be able to get along in the winter." The others did not say anything. Coyote said, "We ought to have a smoke." He had his pipe and tobacco at home and went to get them. "I'll go after them, we must smoke." The other people did not like Coyote's speech. When he was outside, they said, "Let us hurry and decide about the moons before he gets back." One bird (called *toriuk*) living on the mountains rose and said, "There shall be three spring months, three summer months, three autumn months, and three winter months." They did not like Coyote's plan, he made the seasons too long. When Coyote got back, no one was inside any more. He said, "Where is everybody? Come on, we'll speak about it." — "We have talked about it already, we are all through." Coyote stood there, he went back home.

8. COYOTE AND OWL. ¹

A man was looking for pine-nuts. He took a great many to show to his people at home. On the way he met Coyote and gave him some. Coyote said, "Go right along, you may meet somebody on the road." Soon he met another man to whom he gave lots of nuts. This was Coyote again. When Coyote had thus got all the man's nuts, he no longer met him.

Coyote went on and saw Owl (Pai'dzo'ö) coming with a big rock (*pa'ha*) for crushing seeds. Owl wanted to catch someone and pound him in a mortar. He made a noise. Coyote made a willow shade; he was sick in there and lean. Owl entered, put the *pa'ha* close to Coyote's head, and asked, "What kind of game are we going to play?" He wanted to play at hitting each other over the head with the rock. He was going to strike first. Coyote lay down. Somebody told him, "You had better put your body but not your head there." Coyote did so and shut his eyes a little. Owl struck him with the rock, but could not hurt him. Coyote shouted and jumped out. Owl said, "We must have two trials." — "No, we never do it twice, only once." Owl yielded and lay down.

1. Told by Jim Jones, Pyramid Lake.

Coyote took the rock. He said, " I don't know whether I can do it, my arm is weak, I am pretty weak. You had better shut your eyes. " Owl shut his eyes, then Coyote killed him and mashed him all up. " You killed all my best friends, I have killed you. "

9. COYOTE AND THE EARTH. ¹

Coyote was going along a road. He said to the Earth, " Nephew, how do I look ? Do I look very handsome while running ? " — " No, you are not handsome, your nose is too long and your tail too bushy. " Coyote was furious and ploughed up the earth with all his might. He started traveling again. " Nephew, " he asked the Earth, " How do I look ? Does my plume look very pretty ? " — " You don't look very pretty and your plume looks fuzzy. " He went on, then he asked again, " Nephew, how do my tracks look, — round and pretty ? " — " Your tracks do not look very pretty, they are too long and spread out too far. " He set out again. Then he stopped once more. " Nephew, how do my eyes look ? Pretty and bright ? " — " Your eyes do not look very pretty but squint. " He was angry and ploughed up the earth again. He left that trail and went in another direction, then he lay down in the shade of a tree to rest. He lay there till spring. The grass began to grow all through him. When he saw this, he thought it was time to get up. He rose, pulling up all the grass with him.

10. COTTONTAIL AND THE SUN. ²

Cottontail was once like an Indian and hunted cottontail rabbits. The days were pretty short then. Cottontail said, " I go after cottontails but can't get any ; the sun goes down too soon. " He got angry at the sun : " I'll go after him, he ought to make the day longer. " Cottontail went to his maternal grandmother. He said to her : " I am angry at the Sun, I wish you'd put up a lunch for me. I do not care what persons are on my road, I'll kill them, until I get there. " His grandmother prepared food, and he took it along, as well as all of his arrows.

The first one he saw was a squirrel who lived with all his family on a mountain. As cottontail was coming along, the squirrel said, " What is coming along the road there ? It does not look like a man. I don't know what it is. " Cottontail got angry. He took an arrow and shot it over the squirrels. The squirrel family went into their house. Cottontail ran after them. He said, " When you said that you made me angry, I will kill you. " So he killed every one of them.

The North Wind used to be a person. Cottontail went on and got to

1. Told by Humboldt Joe, Lovelocks.

2. Told by Tom Austin, Fallon, Nevada.

his house. They were all away hunting cottontails. Cottontail went in and lay down. When he heard someone coming, he reddened his eyelids and the face around the eyes. Then he picked up some rocks and hung them up inside the door. Next he went to the rear and lay down watching the entrance. He thought to himself ; " When the first one comes in, I'll see what I can do. Perhaps the rock will strike his forehead. " The North Wind and his family had twisted cottontail-rabbit skins and stretched them about the house. When the first one came in, Cottontail was lying down without looking at him. At last he glanced up with his reddened eyes. This scared the one coming in, and he ran without noticing the rocks which struck and nearly broke his head. A second man came and asked, " What is inside ? I'll look. " He peeped in, but also got frightened at Cottontail's appearance, ran out, and bumped his head against the rocks. One after another member of the party struck his head this way. At last North Wind himself said, " I don't know what is inside, we ought to find out. " Then one of them said, " Perhaps it is Cottontail. " Then one of them addressed Cottontail : " My grandson Cottontail, I have some cottontail skins already prepared inside there, you may have them. " Another one said, " I also have some, you may have them, too. " Others also gave him their skins. Cottontail rejoiced at these gifts. He rose, took down all the stretched skins and put them down by his seat. Then he took down the rocks from the door and threw them away. Now everyone in the North Wind's party came in. One sat by the door, and the rest passed him and took seats one after another. There were so many people coming in that Cottontail was obliged to shift his place from the rear to the door. The hunters skinned the game and began to bake it in a pit covered with dirt, with a fire on the top. One of them asked, " What is the matter ? Aren't you going to give any to your grandchild ? " They cooked only one for Cottontail and when they took the food out of the pit they gave him the poorest one. North Wind and the rest had the fat ones. They began to eat, but when they opened their rabbits there was no fat in them. Cottontail, at last, opened his and began to smack his lips. They looked and saw that his rabbit was all fat inside. One of them said, " Let us take it away from him. " So all went and seized him, but he evaded them, jumping underneath them over to the opposite side. They were piled on top of one another, and he laughed at them from the opposite side. Then he got angry. " I had better kill you, " he said. So he killed them all except one young one, whom he could not find. He looked for him all over, but could not find him. At last he gave up the search and said, " Well, you are the youngest, you will be the North Wind. " He took the arrows belonging to the people he had slain, and went on.

Cottontail got to a lodge where Raven (?) and his son were living. Cottontail remained standing outside. Raven was making a noise inside ; he was sharpening his claws. Cottontail overheard him speaking as

follows, "Cottontail has come from the west, and I hear he has killed everything on his road. When he comes here, I'll do this way with my claws and kill him." Cottontail entered his house. "I heard you talking, Raven. What were you saying? Tell me." — "No, I was only sharpening my nails. I was not saying anything." — "Well, I heard you say something, tell me." — "No, I was not saying anything." Still Cottontail continued asking, and at last Raven said: "Well, since you keep on asking I shall have to tell you. I was saying, 'I hear someone is coming from the west, and he has killed everything on his road. When he gets here, I'll sharpen my claws and stick them in his head.'" Cottontail said, "I thought you were saying that, I heard you." Raven arranged the beds. "You may sleep on the other side of my boy's bed." — "No, I should like to sleep between you two." — "Very well, you may sleep between us." After the three had gone to bed, Cottontail began to snore as though sound asleep. Soon old Raven was sound asleep. Cottontail got up and exchanged places with Raven's son; he did not fall asleep at all, but watched Raven. He had seen him stretching out his claws, that is why he changed his bed. Now the old Raven stretched out his claws and killed his own son. Then Cottontail laughed. Raven was soon sound asleep again. In the morning Cottontail got up first and built a fire. Old Raven got up and saw that his son was still asleep. He said, "Don't sleep all day, my son, get up. Well, sometimes the boy sleeps longer than usual." Cottontail said, "Let us play a game before breakfast." He suggested all kinds of games, but Raven would have none of them. At last he suggested an arrow game. Cottontail said, "You shoot first, and I'll go there." He went off to a tree, climbed up, and sat in a crotch. But he put only his skin on the crotch, keeping his real body behind. Raven began shooting at him, but the arrows only pierced the skin, and left Cottontail unhurt. Thus Raven discharged all of his arrows. Then Cottontail put on his skin again and jumped down. He took his arrows, and now Raven sat down on the crotch, looming up big. Cottontail said, "You are a better shot than I, I think I'll not be able to hit you. I'll miss every time, I have never used an arrow before." He began to shoot and missed Raven. He missed him again and again. He kept on saying all the time, "I don't think I'll shoot you." At last he had only one arrow left. Cottontail raised it, straightened it, and said, "Well, here is only one more, I suppose I shall not hit you." He discharged it. Raven fell crying from his limb, for he was shot through the heart, and died.

Cottontail went on to a gap in the mountains. He heard some one playing on the other side and saw some one running back and forth. It was Louse. He had arrows and was shouting as follows, "I hear someone is coming from the west, and I can kill him this way when he comes." Cottontail went up and sat down beside him. He said, "I heard you shouting. What were you saying?" — "I was not saying anything." But Cottontail kept on asking the same question, and at last Louse

answered : " I was saying, 'Someone is coming from the west, I'll kill him' ". Louse had a big belly. Cottontail picked up some sagebrush bark, broke it and crumpled it into a ball while talking. Then he threw it at Louse's belly, and it burst. He went on a little ways and listened. He heard Louse saying, " Well, Cottontail, you thought you'd kill me, but you can never kill me by splitting my belly. If you mashed my legs and head and the whole of my body, then you'd be able to kill me." Cottontail went back and mashed him all to pieces, but he could not find one of his toes. At last he said, " You do not amount to anything, you will be a louse, I'll let you go. " Cottontail took all Louse's arrows and other property and went on. This was the last person he met on his way to the Sun.

He went on all night. By daybreak he got there. He went a little closer. He sat down on a mountain. The Sun came up the mountain. When he got nearer, Cottontail shot at him, but the arrow was burnt up and fell down. He discharged one arrow after another, but as soon as it got close to the sun it was burnt up and fell on the ground. At last he had only his fire-drill left. This he discharged, and half of it was burnt up. But the rest hit the Sun, so that he fell down on the ground. Cottontail ran up to him, cut open his body, took out the gall-bladder and threw it straight up into the air. The Sun used to go round close to the ground. Now Cottontail said, " Go straight up, and the Sun will shine a little longer. Then when I hunt rabbits, I'll have a longer day. Now, I have not time enough to hunt, the days are too short. " Then he went back home.

After he had gone a short distance, everything was burning behind him. The fire nearly overtook him. He went into a badger hole and stayed there for a little while. The ground was burning, and the fire got to the top of the hole, so that ashes fell on the back of Cottontail's neck, where patches may now be seen on cottontails. He got out of the hole and ran a short distance. Then he found another hole between rocks. The fire was again catching up to him; some of it caught him on the sides where the body of cottontails is red. He got out of the hole, and the fire was right behind him. He got into the hollow of an old tree stump. He got in. The fire got there, and ashes fell on the back of his neck, where he had been burnt before. He got under some cactus. There the fire did not bother him much. The spines burnt, but the rest of the cactuses did not burn, and the fire ceased there.

Cottontail came home to his grandmother. He hunted cottontails again, and the day was longer than before. He was glad of it. Once his grandmother said, " *iguma* " (my husband). He overheard her, and asked, " What are you saying ? " She said, " I was not saying anything, I was only coughing. " — " No, you were saying something. " He persisted in asking the question, and at length she answered, " I said you were my husband. " Then the boy seized her and had his will of her. While exercising marital rights he had all the rabbitskins on that he

had got, and they moved as he moved. Thereafter he regarded his grandmother as his wife.

5. THE THEFT OF FIRE.¹

Long ago the whole world was under water except one mountain south of Walker River. The sage-hens at that time spoke Paviotso. They had fire on that mountain, then the only dry place in the world. When waves came, they would touch the tails of the birds. Sun (*Taba'*) said, "I don't like to see water around here, I want it to dry up. When it dries up, all kinds of animals shall come to the world and use the Indian language." One can see where the water once touched the mountain. Sun said, "I'll send something down to this mountain (Job's Peak)". He sent a messenger, saying, "Go to the mountain and stay there. Anything that comes to the world after the drying up of the water shall be your relative." He said he would send the antelope with his messenger to serve as his food.

Until then neither birds nor beasts had used fire. Two different kinds of birds saw someone very far off using fire. "Someone there is using fire." All then talked about it and wanted to get fire. "We must get it somehow." — "I wonder who is going to get it." They asked different ones. Soon Wolf asked everyone who wished to do it. He found Wildcat and Jack-rabbit and sent them out at night. They started towards the fire-user. Smoke was passing out of his wikiup. Rabbit and Wildcat both got on the roof; the wildcat's stripes are due to that fire. Soon some live embers came up from the fire. Wildcat caught them and put them under Jack-rabbit's tail. They caused a cold snowstorm to come from the north and they started to run. They got some sagebrush bark and put the spark inside. Thus they got fire from the other people for everyone of their own to use.

The fire-owners saw their fire going down. "I wonder what is the matter, perhaps someone has stolen the fire." It continued going down until it finally went out. One of them said, "Someone has stolen it. I have heard that some people toward the north never use fire, perhaps some of them came here and got it. Try to track them." Then all got out to search for tracks but owing to the snowstorm they could not find them. "I have heard that those northern people now use fire, I think they got our fire. We can get along without fire, we'll stay, we can't find a better place." So they stayed there.

After getting fire the man from Job's Peak came and raised his four children. Before that all the wild animals, rocks, greasewood, and so on, were like persons and spoke the Indian language. After the Indians had been made, these birds and beasts got wild, while the Indians used lan-

1. Told by Tom Austin, Fallon.

guage and killed wild animals. They got their language from the animals. The Indians began to hunt game to live on. Rabbits, antelope, and other game of that sort belonged to men ; ducks, swans, and geese belonged to the woman with vaginal teeth.

Wolf was chief. He said, " When someone from elsewhere comes and kills you, I am going to make you alive again, you are all mine. "

II. CENTIPEDE.

(a) ¹

Centipede (A'qonidza 'ba) was a great gambler who played the hand-game and football. A large tribe was living in the valley. Men and women would go thence to play with Centipede, but none came back. The members of the tribe went till all were gone except two girls and a baby boy. These cried for their relatives to come back ; they climbed a tree, but could see nothing of their people. They nearly starved. The boy grew up so he was big enough to kill small game, so the girls made him a bow and arrows and told him what animals he should kill. He went out, stayed away for a whole day and came with a lizard. " Well, brother, this is not good to eat. " — " All right, grind me some seed tomorrow and I'll go again. " The next day he went off and came back with a snake. The sisters told him that was not good to eat either. " Very well, grind me some seed, I'll hunt again. " But every time he brought either a snake or a lizard. One night, at last, he brought a little bird. The girls thought this was fine. " Oh, that's good, we shall cook it and divide it. " So the boy thought he had done a great thing. He said, " Get up earlier tomorrow, so that I can get another bird. "

So the next day he started early and caught sight of a little bird on a bush. It did not try to get away, but when he aimed, it flew to the other side of the bush. At last it spoke to the boy, " Little boy, why do you want to kill me ? You should not kill me, I'll tell you something great. Do you know where all your people have gone to ? " Still the boy was going to shoot, but the bird spoke again, " No, don't shoot me, I'll make a great man of you. " Then the boy stopped and listened, " Little boy, far across the mountain there lives a very bad man. He has killed all your people, cut out their hearts and dried them in his lodge. He has hung up their hands, all together, and the rest of their bodies he has burnt up. You can bring all your people back to life if you listen and do as I tell you. " The boy went on his knees and said, " Little bird, I'll listen. " — " I am going to tell you ; get up before sunrise and come here to my nest. " With this he flew to his two eggs. " Come here before sunrise. These are my eggs. Just as you see the rays of the sun, my

1. Told by Annie Lowry, Lovelocks, Nevada.

eggs will begin to wabble. Then hit my eggs, and then there will be little birds under you which will take you through the sky above Centipede, and he won't see you. Every morning, when the sun gets high, he's always practising. When you get above him, spit on his forehead. Then tomorrow morning, come again, I'll tell you more. I wish to tell you what his place looks like. He always spreads a big red robe, but don't sit on it."

The boy came home without any game. His sisters asked, "Where is your game?"—"I haven't any."—"What shall we eat?"—"Never mind, we'll soon have our fill." He was asked, when they should get something for him to eat the next day, but he said, "Never mind about food, I'll leave very early." He went to the nest again. When he got up that day he was a handsome man. The bird said, "When you cross the mountain, you'll be able to see him. If he sees you, he will shake his red robe and spread it, but do not sit on it, sit on the ground. Don't let him touch you, he will try to get his arms under yours. Choose the game you want to play, you'll beat him in the end. Don't play the hand-game, but choose football. You will have to go through a dark place, where it is always night. That is where the Indians lost their ball and thus lost the game, after which he burnt them up. Those two eggs of mine shall go with you, but Centipede will not see them. One will be the Gopher, the other Owl. Owl will sit on the right side in the dark place and blink his eyes, so it will be light for you. Gopher will be on the other side and dig a hole, so that Centipede will lose his ball in it. When you have beaten him, he'll be very apt to want to pay you in hearts and hands, but don't take them. Take him by the arm and burn him up. There is just one of your people left, but he is so burnt that he has turned into the crow."

The boy struck the eggs and went flying through the air. He landed on top of a mountain. He saw Centipede shaking his red blanket. Gopher and Owl were with the boy, but the boy could not see them though he heard them talking. Centipede washed and brushed himself and said, "What a handsome man is coming." When the boy arrived, Centipede asked him to sit down on the blanket, but he would not do so sitting on the ground instead. Centipede asked, "Why is it you do not want to sit on my blanket but want to soil your clothes?" He went inside his wikiup and got his hand-game sticks, but the boy said, "No, I came to play football."—"All right, whatever you say." He got ready, went into his lodge and brought two balls. "Choose your ball." The boy chose the right one, and they went to the starting-place. Both began to run. When he got to the dark place the boy did not know where he was, but Owl blinked his eyes, so that he saw his ball, got out, carried it to the goal and was bringing it back while Centipede was still in the dark place, for Gopher had dug a hole and his ball had rolled into it. The boy returned to the starting place, and when Centipede saw he had lost he went no farther but returned and said, "My boy, you have won,

come to my lodge and choose whatever you want for your prize." — "No, I don't want to go in there, I want you for my prize." — "Oh, no. I'll give you anything I have." — "No, I want you." The boy took hold of him and seized him, so he could not get away although Centipede was much bigger. Centipede always had a big fire burning. The boy pulled him toward the fire. Centipede could not get away. Crow recognized the boy, hopped up to him, and said, "I'll help you throw him in, that is what he did to all our people." They threw him in and held him down with the fire-tongs he had used on other people until he was burnt up.

Crow took him to Centipede's lodge, which was full of hearts and hands. The boy did not touch the hands, but he and Crow carried out the hearts, which were so dried up and shrunken that they two could carry them all. As the boy traveled homeward, he buried the hearts in a damp place every night. The third night he was not far away. He went to his sisters. They asked, "Where have you been?" — "I have been hunting." — "We are nearly starved and famished." — "Never mind, you'll forget that when all our people come back." On the third morning, before sunrise, the sisters woke up, while their brother pretended to be asleep. They heard laughter and conversation. "Wake up brother, hear all the people coming." They were afraid and were going to run away, but he said, "Those are our parents and relatives." Thus he got them back.

The crow now hops because his legs were burnt in Centipede's fire.

(b) ¹

Centipede was living south in a valley. He was a good ball player. He would play with two balls and those who lost were thrown into the fire. Chickenhawk (Tū'kiwī'na) was his opponent. He had a wife, two daughters and a child just old enough to walk. ² He played against Centipede, lost and was killed. The little boy at home tried to get out of his cradle. His sisters stopped all the holes in the house and took him out of his basket. He wished to follow his parents, but his sisters would not let him. When he was old enough to hunt, they made a bow and arrows for him and he went out and killed birds and fetched them home. Once he was hunting and tried to get close to a bird which began to speak to him as follows, "Boy, you had better not shoot me, let me alone, and I'll tell you something." Your father and mother went to a certain place and never returned. Do you remember that? I'll tell you about that. Boy, lay an egg. ² He laid an egg ², and the bird told him to use it for a ball. He was going to kick it with his foot but when he did it broke

1. Told by Railroad Tom, Fallon.

2. Cf. the first version.

into pieces. Then he laid another egg ; when he kicked this he could not break it, it was like a ball. The boy kicked it to the top of a mountain and thence to another mountain. Thus he trained himself.

Woodpecker said he would help the boy. " My sister's son (*inana'khu**), I will help you. " Another person promised to dig where they were going to play. Big Owl said he too would help. " When they go along at night, I'll open my eyes and make it light for them. " In the night it was dark for playing ball, that was why he said this.

The boy trained, then he went over to Centipede. He spat on him. Centipede looked at the sky but did not see anything. It was like rain. " I don't know where the rain comes from. " There were no clouds. Centipede had killed and beaten many people in the game. He made a fire where the game was played, threw in his defeated opponents and took off their hair. He scattered this all over and when visitors came he told them to sit down on the hair. When the boy arrived, he bade him sit down, but the boy merely stepped on it, then went some distance away and sat down there. He had three comrades who did likewise. Centipede was keeping Crow as a prisoner ; Centipede had cut Crow's knees and allowed his children to urinate on Crow.

There were four men to play ball for each side. They started at the same time. They got into a dark place, but Owl opened his eyes and it was like daylight for the boy while Centipede was in the dark. Until they got to this place Centipede had been in the lead, but now the boy overtook and passed him. Woodpecker made a hole for the ball to go into. The boy got out of the cave while Centipede was still in there, then he kicked the ball once and got back to the starting-point and goal. Centipede's sons thought it was their father, but it was his opponents. When Crow saw who had won, he said, " Get something to cure my leg, so I can help you. " The boy got a stick and put it in place of the old leg making it well again.

Long after this Centipede arrived. He had a big forehead. After sitting down he said, " I'll give you beads to ransom myself from the fire. " — " No, I will not accept this pay, you have killed many people and I'll do the same to you. " Centipede cried when he was thrown into the fire. As leader of his party he was thrown in first, then all his family. This is what he had done to other people. He had taken out people's eyeballs and hung them up on ropes. The boy took all of these home. In the evening he placed them into wet earth over-night, then took them out again. Thus he restored to life the people whose eyeballs had been strung up.

12. THE STARS. ¹

There were two stars who were brothers ; the elder one was married.

1. Told by Tom Austin, Fallon. Cf. Lowie, *The Northern Shoshoni*, p. 288 et seq.

They hunted antelope tracking and running them down without guns. Once they found one and tracked it. The woman went behind the man and thought she would fool them. She hid. She saw an antelope. The two men were far behind. The woman saw the antelope pass her and followed it. The man said, " We never catch it as we used to. " One of them said, " Perhaps our wife is fooling us. " She would always use sinew while the brothers were eating, thus he had grown suspicious.

The next day they went hunting again and found an antelope track. They were going to follow it differently. One of them said, " Stay here and I'll follow it. I think the antelope will go far off and come back here again. " So one of them stayed there while the other kept on tracking the animal. " I'll stay here to see what it is, whether an antelope or my wife. " Soon he saw the antelope come back and watched it closely. He recognized his wife. She wore a hide with a horn on which she put her baby and with her vulva she was making tracks in imitation of the antelope's hoof marks. The tracker got there and joined his brother, who said to him, " It is my wife, that is why we didn't catch it. " The men got home first. The woman returned about sunset with some seeds carrying the baby on her back. When she entered she wore neither hide nor horns and looked just like any woman. She said, " Give me the best sinews again ; children play with them and never cry while I am at work. " Her husband replied, " I think we'll stay home and not go out. The child will stay with us, you may go for some seeds by yourself. "

In the morning the woman left and the men thought they would fool her now. They took a log, put moccasins on it, dressed it up man-fashion, and covered it with a blanket. Before the woman returned the men went to the water and changed themselves and the baby into antelope to fool her. When she got back, she thought she would get some water since there was none at home. She went to the spring and before getting any water she caught sight of the antelope. She went home to tell her men, but when she took off the robe she saw nothing but a log. Then she thought she would go after the game herself and went back to the spring. The antelope began to run away and she pursued them. Soon she recognized them. " There is my husband and my boy. " They kept going. She tried to overtake them but could not do so. She called out, " You had better come back, I am your wife, " but they kept on. Soon she got angry, took off her vulva and hit her husband in the neck with it.

Fly and Coyote's son saw the antelope coming and thought they would kill them, so they hid. Fly shot off an arrow first and hit the baby. Coyote's son tried to shoot but missed. The boy was only shot, not killed. Soon Coyote himself arrived. Fly said, " I shot that one. " Coyote said, " No, my son shot him, I know that is his arrow. Here is *your* arrow, I know it. "

The three stars now seen with one behind are these four : the husband in front, the boy in the middle, the brother next, and behind them all

the woman. The three stars are called Wu 'yu'a'r⁵ and are seen in the winter.

The Kusi'tawā'qari (Pleiades ?) are sisters of the two brothers in the last story. Two female stars behind the Pleiades were jealous on account of a man and fought over him. Plenty of people were around there. The man's mother said, " My boy's knife is under there, you people might break it. Cease fighting, I want to get the knife. " All the stars were there around the fighters. The two jealous women were the two little stars which are seen approaching and receding from each other. This is how people learned to be jealous.

My grandfather thought there was a frog in the moon.

13. PAMA''WAZU. ¹

On this side of Mason Valley there was a mountain called U'wai'its¹ or Towo''^o which could speak and had plenty of sons and daughters. Pama''wazu married one daughter ; his home was above Mason Valley. His younger brother was living there with his grandmother ; he came to the Mountain with whom Pama''wazu was living. In the evening it began snowing. In the morning Pama''wazu's brother-in-law thought they would get some rabbits. Pama''wazu's younger brother went with them and killed one of his companions. Rabbits are easily tracked in the snow ; the brothers-in-law killed some and brought them home in the evening. The younger brother had killed many and left some in the valley ; his elder brother helped him bring them in where his numerous sisters-in-law were. The man killed was never missed by his relatives. They were eating rabbits.

After a while the younger man went outdoors. He thought he would dress up and might marry one of the girls. He went back inside to them, sat among them and went to bed there. Soon the women all fell sound asleep and were snoring. He touched the first woman's breast, thus killing her by breaking her heart. He killed one after another. Then he went home to his grandmother. The next day the brothers-in-law found out and went after him. They got there and sat down. He had made plenty of arrow-heads. Now he picked them up and threw them away thus killing every one of the boys. Then he danced and it felt as if he were going through the ground. Soon he said to his grandmother, " I wish you to shout, I feel like going up into the air. " She would not do it, therefore he went up into the air and did not return. His elder brother was sorry for him and said, " I'll follow him. " So he began to dance, shaking the ground. Then he said, " I want some of you to shout, I feel like going up into the air. " So one of them shouted and then he did *not* go up.

1. Told by Railroad Tom, Fallon.

14. CRANE.¹

Frog (Pamo'gu) and Crane (Wassa') were two chiefs. They were going to have a fight. Different tribes were all going to fight. Some marks are left on the rocks there. They set out and the first night they camped at Pō'gwaha'bin, where there is a big canyon. They sent Tsana'nagi'¹ (crested bird) ahead to get fish for the people. There were several bends in the river. Tsana'nagi'¹ went into the first bend and got something he was going to use and he did the same in each bend. He tried to make a net for himself. He finished one and put a rock there. He thought he should get some fish for the people who had sent him. But when he came to a lake, there were already plenty of fishermen there. He asked them to help him get some fish, but they refused and went away. Everyone left except the messenger. He said, "I think they don't wish to help me." He waded into the water up to his thighs and fixed his net. The next day the other fishermen returned. The messenger was seated outside. These other men fished in the deeper water and never got much, he did not put the net so deep and caught more fish. The others got none and he got plenty. When he put out his catch on dry ground, the others went for him, held him down and nearly crushed his head. He went under them and escaped. He made a fire and thought he would cook some of the fish he had saved for his own party. He made a big shade and after cooking he divided the fish into sets of five, each to form one portion for his friends.

The people were coming. They made two balls with which to run up to their messenger. Coyote wore a belt of wolf hide and looked handsome. While the boys were all running and kicking the balls, Coyote looked on, then ran but got exhausted half-way. Magpie (Kwi'dawo'wo'o) was the strongest of all; he and the other birds arrived with both balls at the same time. Tsana'nadi'¹ told them, "I got abundance of fish but those fellows took them away and nearly killed me. I have only a few left. I have cooked for you and you may begin to eat." Crane said to his party, "Well, when you have done eating, we will go to see those fellows who nearly killed him." Crane had a brother, somewhat smaller, and white, — Shitepoke, also several other brothers who lived on a river somewhere.

They set out, led by Crane, and went far above the enemy. They were going to have a battle. Crane said, "O'a'! O'a'! O'a'!" An old woman caught sight of Crane going about and said to the fishermen, "Well, you people see him, we'll have a fight now. Why did you not let that fellow alone who got the fish?" Crane was tall. He kicked the house of the enemy once and knocked it over. He found fish within and put them

1. Told at Fallon by Railroad Tom who, however, came from south of Walker River.

on his feet. He did not kill the enemy but kicked them away. Thus they recovered the fish. Then Crane's people started towards this valley from the south. They camped this side of Walker River by Allen's Spring (Örú'törü-Ba¹, Warm Water). From the spring there extends a line of rocks. Crane drew a line from the spring where water was to come forth and where it still flows. From the other side of Sinclair Lake came Shitepoke and Little Shitepoke. The little fellow got back to Crane's party with his brothers, crying.¹ Crane fell back from sorrow for Shitepoke. Coyote came up and said, "I am sorry myself." Crane kicked him so that he fell down. Coyote said, "I don't know why you do this, I am sorry myself and thought I should help you crying."

Crane and his party set out from Allen's Spring and got to where their boys were captured by another tribe. There were plenty of people there. Crane went over; he and Frog fought on the same side as leaders. The enemy shot arrows in abundance, like rain. Crane and Frog sang about arrows. Frog wore just one eagle feather at the top of his head. Many were shooting at Crane. His legs were made a little weak by the arrows hitting them. He got back his captured Shitepoke brothers and went back with all his people.

15. THE TWICE-BORN BOY².

Long ago all kinds of birds were dancing west of Hawthorn. In the evening a singer began to sing and they made a fire to light up the site of the dance. One woman who had a baby began to comb and dress her hair which was very long. Her mother was one-eyed and there was another one-eyed woman there who thought she would fool the young woman. The baby's mother, before going to the dance, gave the infant to the one-eyed woman who swallowed it and transformed herself so that she had two eyes again. Then she went away on a high mountain. When she had nearly reached the top, she thought she would give birth to the swallowed baby. When a baby is born water is kept warm all night. When the dance was over the longhaired woman asked her mother, "What have you done with the child I gave you?" Her mother went about, asking all the spectators, but could not find it.

The grandfather (a kind of green horsefly) of the child looked for it all over the mountains but failed to find it. The boy grew up and got to be old enough to hunt. Then his grandfather found him killing a deer. He asked the boy, "Where do you come from? Where do you belong? Are you Pu'itcici's son?" — "Yes, I am Pu'itcici's son, I don't know how I got here." When a relative dies, these Indians still cut their hair; the long-haired woman had clipped all of hers. The old man

1. The nature of his troubles is obscurely told here; the sequel shows that some of his brothers had been captured.

2. Told by Railroad Tom, Fallon.

had been away for a long time, now he brought his grandson home carrying him on the deer meat. The dogs got home first. The daughter saw them and recognized them, she also saw someone coming with a big load. She recognized her son. She greased and combed her hair and it grew as before. She removed the dirt from her face, which she had not washed on account of her mourning. All the other relatives did likewise.

I have seen the place of the boy's second birth.

16. FLINT AND DEER. ¹

Deer once dreamt that Flint got inside him and killed him. He told his dream. Rock had a dream and told about it : he had dreamt of falling on Coyote around the bend of a road and crushing him. Coyote had no dream, but he got angry at Rock's having a dream about him. So he said, " I must lie down and have a dream myself. " He lay down and got up after a while. " I dreamt I did this to the Rock, " said he, breaking it up into little pieces. This is why flint always kills deer when shot into them and why a deadfall with a rock set in the bend of a road always kills coyotes.

17. THE EAGLE AND THE WEASEL. ²

An eagle and a weasel were going to race. Weasel said, " If I beat you, I'll live on the Paviotso. " Eagle said, " If I beat you, I'll live on the mountain-hog and gopher. " They began to run. Eagle jumped and flew away. Weasel jumped two or three times, then went into the ground. Whoever flew away first was to win the race, so Eagle won and lives on mountain-hogs and gophers.

18. EAGLE'S SON-IN-LAW. ³

An old woman was living with her grandson. Eagle had two good-looking daughters and announced to everybody. " The young man who kills a silver fox shall marry my girls ! " The boys all tried to kill one but failed. The old woman's grandson said to her, " Cut off some buckskin from your basket. " She answered, " You can't catch it with a cord. " Still he cut it off and set out. He made a snare. He was gone for a night. The next morning he had caught a silver fox. He went to the old woman saying, " I have caught it. " — " Is that so ? " She fixed a stick and killed it, then took it home to her camp. She packed it up and gave it to Eagle.

1. Told by Humboldt Joe, Lovelocks.

2. Told by Tom Austin, Fallon.

3. Told by Jim Jones, Pyramid Lake.

The boy sat down and asked, "At what time shall I go to marry that girl?" — "Towards sundown." He went over before sundown, sat down there playing and began marital intercourse at once. The girls began to make the bed. He slept with one of them and after a while he urinated on her. She did not like it because her dress was all wet and threw him outdoors. He cried without ceasing. His grandmother heard it and carried him home. He never ceased crying, no one could make him cease. At last he went straight up a steep mountain, very high up. He wanted to get up on the top. Somebody gave him the best horse he had and fixed him up with plenty of beads and other fine things. The boy kept on singing a song and jumped down on his horse.

In the meantime the girl who had thrown him outside had become thin. Eagle bade her return to the boy, but she would not do it. The boy told Eagle, "You had better rub silver fox fat all over her body, then she will get well." Her father did so and she recovered.

19. THE BLIND MAN. ³

The stars once talked Paviotso and hunted rabbits like the Paviotso. There were two blind men among the stars. They would sit on one side of a netted rabbit snare, with strings tied to their ears, and when rabbits ran into the snare they could feel it. The stars spread out in a line and went toward the net as they do today. The two blind men went along the net to their house, on the other side of the net. When eating they were in the habit of feeding each other. In the evening after the hunt they went to bed. They got up in the morning and cooked some rabbits for breakfast and fed each other. Soon Eagle came in between the two. One of them was handing some food to this comrade, but Eagle took it, continued to take all the food thus passed and ate it up. When all had been eaten, one of the blind men asked his comrade, "Did you give me some food while you were eating?" — "Why, I gave you some rabbits and you got them." — "No, I did not get them." — "Perhaps somebody came between us and got them." — "Well, go and stand by the door. I'll get up and sweep the house with a stick, I may find some one." So he went through the house with a stick and came upon Eagle whom he grabbed, and felt from foot to head. Through the nose he recognized Eagle. "It feels like my paternal aunt," he said, "yes, it is she, her nose is crooked." Eagle said nothing. The man at the door went back to his bed. They left Eagle alone.

One of them said, "My paternal aunt, we are both blind and we don't like it, I wish you would doctor our eyes, if you do it, I don't care how you do it." Eagle answered: "If you want me to doctor your eyes, I shall have to doctor them. She took off one of her feathers, and said

1. Told by Tom Austin, Fallon, Nevada.

"After I shall have treated you, when you look up at the sky and see a star, don't say a word about it. If you look round and see a mountain, don't say a word about it." She brushed the eyes of both her patients once with her feather, then she went back home. This happened in the daytime. The blind men went to sleep that night, and in the morning they looked up through the smoke-hole, and one of them said, "I see that star up there plainly." The other one said, "I see it too." They got up and looked around. "I see that mountain there plainly," said one. The other said, "I see it too." Soon after that they became blind again, just as they had been before.

20. SPIDER.

Tokcaoi was living with his younger brother. They were roasting a groundhog. Tokcaoi said, "I am very sleepy. When that thing we are roasting throws up ashes, don't touch it, but leave it alone." His brother disobeyed, and when the ashes were thrown up, he asked, "What is it?" He stuck a stick into the ashes. When he pulled it out, he had made a big hole, and out of it came a large spider, which seized him and pulled him into the hole.

When Tokcaoi woke up he wondered where his brother could be. He could not find him. A bunch of wild tobacco was there, and he asked it, "Where is my younger brother? I am looking for him, but I can't find him." "I'll tell you where he is; he is in a hole under your fire. I'll give you some of my tobacco, take some and smoke him with it." He went back, took a stick and scraped all the ashes away. He found the mouth of the hole, put tobacco into it and ignited it. It began to smoke. When it smoked, he heard moaning inside. Out came the mother spider who said, "Well, I have other places where I can hide, I have a great many hiding-places." Tobacco talked to the elder brother, "When they smother to death, look between their teeth, and even if you find only a little speck, take it out and bring it to me." The mother spider suffocated, and Tokcaoi looked all over its teeth without finding anything. He searched the baby spiders, and the smallest one had a tiny speck of flesh between its teeth. This he took out and brought it to the Tobacco, and the Tobacco restored his brother to life therefrom. Then both went back to their lodge.

21. SKUNK AND WEASEL.¹

Skunk and Weasel were brothers in-law. They were living in the Pine-nut Range. There is a place there that runs like a road from foot to summit, and this is supposed to be the Weasel's road. Weasel had a wife and

1. Told at Lovelocks, Nevada, by Humboldt Joe.

family ; he was always busy getting game for his people. Skunk stayed home all the time. He would threaten the little ones to eject his filth unless they gave him their food, so the little Weasels were getting lean. Weasel and his wife decided that Skunk was the cause of their little ones getting lean, so one night they got up a scheme how to get rid of him. The woman said, " You had better take him to the summit when hunting and throw him down into the canyon. " — " No, I'll tell him to get some arrows tomorrow and have him fix the arrows for himself. " Skunk got some cane and put arrowheads on them ; he had about a dozen arrows and put them in a quiver. When they were all ready, his sister stealthily pulled one out and put it into her husband's quiver.

The next day Skunk and Weasel went out. They traveled a great distance and caught sight of some deer. Weasel said, " Stay here, and I'll round them up. " Weasel set out alone, took the arrow his wife had put in from Skunk's sheaf and shot a deer with it. The rest of the deer got near Skunk, and he shot all his arrows away without hitting any. Weasel came and asked, " How many have you killed ? " — " I don't think I have got any of them. " — " How many arrows did you have ? " Skunk counted the arrows and saw that one was missing. Weasel said, " Sometimes you shoot and don't remember the number of your shots. " They began to track the deer shot by Weasel and after going some distance came upon it. Weasel had turned it over so that Skunk might see his arrow in it. When Skunk saw it he kicked the deer, saying, " I knew that I had shot you. I am sure I shot this, for my arrow is still in the deer. " He began to skin it. There was a lot of fat in it, and while he was skinning it, Weasel said, " I'll tell you a scheme. When I kill anything like this, I always have a bite before I take it home. Build a fire, find a small round stone big enough to hold it in your mouth and heat it red hot. " Skunk built a fire and made a stone red-hot. He took some fat and rolled it round the hot stone. " Now, " said Weasel, " by doing this you will always be a hustler like myself. My grandparents did this to me, that's how I became industrious and came to be able to support a family. You are a big man, yet you cannot even support yourself. Now, swallow it while it is hot. " When Skunk swallowed it he began to moan. Weasel said, " That's all right, you'll be well pretty soon. I'll go and get a doctor ; stay here. " Instead of going for a doctor, however, he looked for a steep and rocky mountain side. When he had found one, he returned and told Skunk the doctor would not come, but that he would take him there on his back. So Weasel took him on his back and set out. He went toward the place selected. Skunk had his arms round Weasel's neck, so Weasel said, " Don't hold me so tight, and put your knees up higher on my back. " When he got to the steep place he shook Skunk off. Down went Skunk into the canyon, crying. " Soft dirt ! Soft dirt ! " Weasel cried from the top, " Nothing but rocks ! Nothing but rocks ! " Skunk landed safe at the bottom of the canyon.

Looking up he cried, " You big red-eared Weasel ! " Weasel shot all his arrows into him and left him.

Skunk had an uncle called Tōkwī'p'. After a long period of time this uncle began to miss him. He went to the Weasels and asked the young ones where their uncle was. They told him they did not know, that he had gone to Tōkwī'p'. " No, he is not there. " He grew suspicious and looked all over for his nephew until at last he came to the canyon ; but he saw nothing except Skunk's skin there. Then he knew that Weasel had killed him. Tōkwī'p' said, " I'll get even with Weasel. " Weasel was a great hunter, he was always hunting. Sometimes he was close to Weasel, but Weasel always left a short time before he got to any place. One day, however, he overtook him. Weasel had killed a deer and was preparing to take it home. Tōkwī'p' said, " Don't go yet, let us sit down and talk for a while. " Then Tōkwī'p' asked, " What do you say at home in asking for water ? " Weasel said, " I say, ' Give me water and the baby. ' " Then Tōkwī'p' got up and tried to catch Weasel, but Weasel was too quick and ran away. Tōkwī'p' pursued him. When he was overtaking him, Weasel ran into a little hole. Tōkwī'p' took his little finger and tore up the earth with it. Thus he caught Weasel, killed him, took out his entrails and scattered them here and there.

Tōkwī'p' skinned Weasel, wrapped himself in the skin and went to the place where Weasel had killed a deer. This he took on his back. The women in Weasel's family were worrying about him, because he was coming home so late. Tōkwī'p' carried his load to the Weasel home. There was a road Weasel always traveled and the women could see him coming. They were watching, and one of them said, " There he comes. " Another said, " No, it is not he, for he does not carry his load that way. " So they did not stay within the wikiup but went outside as he drew near. Tōkwī'p' threw the load off his back and went into the house trying to play Weasel's part. Inside he called for water, saying, " Give me water and the baby ! " But the women were too wise for him and had already run away as soon as he had come in. He repeated his words. At last he got angry, took his arrows and shot them off through the interstices between the tules. But a big water jug was hanging there, and all the arrows entered its mouth. When he went outside to see where his shots had landed, not a soul was to be seen.

22. THE GIANT. ¹

An old giant from Pitt River used to come along here to Nevada. If he saw a good-looking woman he would fight to get her. The Indians fought him. Tsā'voŋ'jōk^{hwi} was his name. One time he took one woman, but the Indians took her back. He hit and kicked the Indians. The woman had just had a baby, and he kicked the baby. Once the Indians all got together and shot him.

1. Pyramid Lake.

23. TALES OF WAR.

(1)

In the early days some warriors took little boys north of Pyramid Lake and told them to drink. The enemy made slaves of the boys, but one of them lay down in the deep water where he could not be seen. When the others went off, he returned to see how the Paviotso were getting along. There were many of them catching fish and playing games ; the young women were playing ball. The Indians saw the enemy come, but went on playing for they did not think there were many of them. At last they separated to fight them. There were many different tribes. There would be plenty of Paviotso if so many had not been killed off. " Look, go to that cave," said the Indians. All the enemy tried to get to the cave. They had to creep through a hole for a distance of about twenty-five feet to get to the cave. All were killed except those in the cave. The blood of the enemy flowed down from the cave to the Lake. The enemy got wood to smoke out the Paviotso and set it afire in front of the cave. Many Indians were suffocated, only a few escaped. One Indian escaped by hiding in a hollow stone. I heard this story from my great-grandfather.

(2)

The Soho Indians came against the Paviotso. Scouts were watching the Paviotso on the other side of the Willows, imitating the call of eagles and hawks. The Paviotso discovered them and went north around the lakes to catch the Pitt River Indians. Two Paviotso scouts went over a gap, the Pitt River people got ready to shoot them, but the scouts saw them from the summit and ran back. The enemy pursued them, but could not catch them. Then the Paviotso came over the hill in great numbers and spread out on both sides ready to fight. One tribe wearing eagle feathers on their heads would not fight the Paviotso seeing how many there were, and left.

The Paviotso lined up and shot at the enemy. The Pitt River headman wore armor, but the Paviotso killed him. They gave the enemy an opening just to see what they could do, for the enemy had no chance to escape. Then the Paviotso speared and shot them. It sounded like plenty of stones striking the lake. They killed all except two whom they sent home to tell the story. The Paviotso put a pile of earth over the Pitt River chief's grave and placed the other men beside him.

THIRTY-FIFTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

The annual meeting of the American Folk-Lore Society was held on December 27th, 1923 at the Explorers' Club, New York City, with Vice-President Tozzer in the chair.

A meeting of the Council of the Society took place in the morning at 9:45 o'clock.

The regular meeting was held at 2:30 P. M. and was called to order by Vice-President Tozzer. The report of the Secretary was read, as follows : —

SECRETARY'S REPORT.

The membership of the Society is as follows : —

	1922	1923
Honorary members.....	6	6
Life members.....	12	11
Annual members.....	394	342
Subscribing libraries.....	190	200
Total.....	602	559

Nine members have died during the year ; — Archbishop Bruchesi, Henry E. Clews, Mrs. Otto B. Cole, Miss Alice C. Fletcher, Professor William Fenwick Harris, Henry E. Krehbiel, Ernest Myrand, Mrs. Frederic Ward Putnam, and Hon. L.-A. Taschereau.

The Secretary's report was accepted.

TREASURER'S REPORT.

General Fund.

Receipts.

Balance from 1922.....	\$ 119.58
Membership at large.....	503.10
Boston Branch.....	232.00
Cambridge Branch.....	168.00
Canadian Branches.....	377.00
G. E. Stechert, sale of Journal.....	385.17
Archer M. Huntington, April-June, 1921, Journal.....	500.00
Archer M. Huntington, Jan.-March, 1922, Journal.....	500.00
Dr. E. C. Parsons, April-June, 1922, Journal.....	568.27
Dr. E. C. Parsons, July-Sept., 1922, Journal.....	412 50
George F. Peabody.....	100.00
Interest.....	10.10
Total Receipts.....	\$3875.72

Expenditures.

Lancaster Press, manufacture of Journal.	\$511.97
" " Balance of bill from 1922.	
" " Oct.-Dec. 1921.	374.86
" " Jan.-March, 1922.	495.39
" " April-June, 1922.	512.50
" " Aug.-Sept., 1922.	568.27
" " Oct.-Dec., 1922.	430.08
Beaverson, music for Journal.	176.80
Reprints.	84.92
Miss Andrews, work on Journal.	205.60
Postage, Editor, Secretary, Boston Branch.	37.56
Rebates to Branches. ++.	90.75
Total expenditures.	\$3488.70
Balance in General Fund.	\$387.02

*Publication Fund.**Receipts.*

Balance from 1922.	\$1165.41
Subscription to Publication Fund. +.	36.00
Miss Theresa Mayer toward Memoir, v. XVI.	100.00
Dr. E. C. Parsons, balance on Memoir, v. XVI.	1179.10
Liberty Bond coupons.	85.00
G. E. Stechert, sale of Memoirs, misc.	119.35
" " vol. X.	29.40
" " XI.	34.30
" " XII.	133.00
" " XIII.	58.80
" " XVI.	68.60
Total receipts.	\$3008.96

Expenditures.

Miss Andrews, work on Memoir, v. XV.	\$152.56
" " v. XVI.	68.12
Cosmos Press, Memoir, v. XVI.	1713.18
Beckwith Memoir.	200.50
Total expenditures.	\$2134.36
Balance in Publication Fund.	874.60
Total Balance on hand.	\$1261.62

The finances of the Folk-Lore Society are in a better state than at this time last year, when we owed over \$1000.00. The present condition of our treasury is entirely due to the generous donations of Dr. Parsons who has paid for two numbers of the Journal and an entire Memoir and to the gifts of Mr. Archer M. Huntington who has contributed \$1000.00, for the Journal in addition to a promise to pay for a volume of the Memoirs. We are paid up to date for all bills contracted for with the Lancaster Press, having paid for virtually six numbers during the year.

The present income from the sale of the Journal and from membership dues is about \$1600.00. The average cost of the Journal for one year is about \$2100.00, leaving at least \$500.00 to be raised outside. This does not take

into consideration the fact that the Journal is exactly one year behind in its issues. To bring the Journal up to date by January 1, 1925 would take, at the same rate of expense for publishing, \$2600.00 more than can be raised by that date from the present membership and sale of the Journal. The situation is one that requires careful consideration.

Alfred M. TOZZER.
Treasurer.

The report of the Treasurer was accepted.

Cambridge, December 31, 1923.

We have audited the accounts of Alfred M. Tozzer, Treasurer of the American Folk-Lore Society and we find them to our knowledge and belief correct.

E. A. HOOTON.
H. J. SPINDEN.

REPORT OF THE EDITOR.

The affairs of the Journal have improved somewhat during the past year. We started 1923 more than a year behind in publication, due in part to the printer's strike in Lancaster in 1921. During 1923 five numbers were issued, so we have advanced one number, and are now starting the volume for 1923. The first number of the current year is already in type, much of it in pages, and will be ready very soon. The second number is also in type and will be issued as soon as the first number is out of the way. The Canadian branch which has been inactive for several years has just sent manuscript for another number, no. 3, with the assurance that it will be paid for. The outlook, therefore, is much better than a year ago.

I wish to make the following suggestion for your approval: I have had one memoir printed abroad and find the cost is one-fourth the cost here. I suggest therefore that the whole number for 1924 be printed abroad in four numbers for distribution as soon as the 1923 number is out, so that at the end of the year we shall have caught up. We shall have to change printers anyway, for I have received advice from the Lancaster Press that their price is to be raised again. We have so much material already in type that it would not be advisable to change at the present time, but it will be necessary to change at the end of the year. The Editor asks your approval to have the 1924 number printed abroad, in four numbers and mailed out from there, although the mailing cost will be somewhat greater, and then to continue at the end of the year with a new printer here.

During the year we have published one memoir, *Folk-Lore of the Sea Islands, South Carolina*, by Dr. Parsons. The memoir on the Cape Verde Islands is almost ready. The expense for both these volumes has been borne by Dr. Parsons, and Mr. Huntington of the Hispanic Society. The latter volume was paid in part by Dr. Parsons and in part by Mr. Huntington. We are printing another memoir, *Jamaica Folk-Lore* by Dr. Beckwith, which is nearing completion and will be ready for distribution early in the year.

During the past year Miss Andrews, who has assisted the Editor for many years, died, and I feel that in her death the Society has lost a valuable friend. Naturally the work of the Editor has been greatly increased, and I would suggest that an assistant editor be appointed to take over the technical editorial work. I should like to suggest that when you elect officers for the coming year an assistant editor be elected for this purpose.

Respectfully submitted,
Franz Boas.

The report of the Editor was accepted.
The following officers were elected for 1924: --
PRESIDENT, Aurelio M. Espinosa.
FIRST VICE-PRESIDENT, A. M. Tozzer.
SECOND VICE-PRESIDENT, J. W. Fewkes.
TREASURER, P. E. Goddard.

SECRETARY, G. A. Reichard,

EDITOR, Franz Boas.

ASSISTANT EDITOR, Ruth F. Benedict.

ASSOCIATE EDITORS, G. L. Kittredge, C. Marius Barbeau, Elsie C. Parsons.

COUNCILLORS: for three years, J. Frank Dobie, Edward Sapir, G. F. Speck ; for two years, A. L. Kroeber, P. Barry, Henry M. Belden ; for one year, J. R. Swanton, Stith Thompson, H. Addington Bruce.

Papers were presented as follows : —

"The Mythology of the Southwest." Ruth Benedict.

"Some Representative Legends of Texas and the Southwest current among the Anglo-Saxon Americans." J. Frank Dobie.

"Principles of the Wiyot Language." Gladys A. Reichard.

"Tewa Kin, Clan and Moiety." Elsie Clews Parsons.

"A Paleolithic Practice." Robert H. Lowie.

"A Preliminary Consideration of the Culture Areas of Africa." Melville J. Herskovits.

Gladys A. REICHARD, Secretary.

THE
JOURNAL OF
AMERICAN FOLK-LORE

EDITED BY
FRANZ BOAS

Associate Editors.

GEORGE LYMAN KITTREDGE

AURELIO M. ESPINOSA

C.-MARIUS BARBEAU

ELSIE CLEWS PARSONS

RUTH BENEDICT

CONTENTS.

	PAGE
1. PORTO-RICAN FOLK-LORE J. Alden Masson	247
2. TEN FOLKTALES IN MODERN NAHUATL . . Franz Boas and Herman K. Haeblerlin	345
3. MYTHOLOGY OF PUGET SOUND Herman Haeblerlin	371

NEW YORK

PUBLISHED BY THE AMERICAN FOLK-LORE SOCIETY.

G. E. STECHERT & CO., NEW YORK, AGENTS.

THE JOURNAL OF AMERICAN FOLK-LORE (Quarterly : Editor, Franz Boas), issued by the American Folk-Lore Society, is designed for the collection and publication of the folk-lore and mythology of the American continent. The subscription price is four dollars per annum.

The American Folk-Lore Society was organized January 4, 1888. The Society holds annual meetings, at which reports are received and papers read. The yearly membership fee is four dollars. Members are entitled to receive The Journal of American Folk-Lore. Subscribers to the Journal, or other persons interested in the objects of the Society, are eligible to membership, and are requested to address the Permanent Secretary to that end.

Authors alone are responsible for the contents of their papers.

Officers of the American Folk-Lore Society (1924)

President. — Aurelio M. Espinosa, Leland Stanford, Jr. University, Palo Alto, Cal.

First Vice-President. — Alfred M. Tozzer, Harvard University, Cambridge, Mass.

Second Vice-President. — J. Walter Fewkes, Bureau of Ethnology, Washington, D. C.

Councillors. — For three years: John R. Swanton, Bureau of American Ethnology, Washington, D. C.; Edward K. Putnam, Davenport, Iowa; Stith Thompson, University of Maine, Orono, Maine. For two years: J. Frank Dobie, University of Texas, Austin, Texas; Edward Sapir, Victoria Memorial Museum, Ottawa, Canada; Frank G. Speck, University of Pennsylvania, Philadelphia, Penn. For one year: Alfred L. Kroeber, University of California, Berkeley, Cal.; Phillips Barry, Cambridge, Mass.; C.-M. Barbeau, Victoria Memorial Museum, Ottawa, Can. Past Presidents: Pliny Earle Goddard, American Museum of Natural History, New York; Robert H. Lowie, University of California, Berkeley, Cal.; Elsie Clews Parsons, New York. Presidents of Local Branches: C. Peabody, C. T. Carruth, Miss M. A. Owen, William Johnston Andrews, Reed Smith, John Stone, W. H. Thomas, J. H. Cox, Edward Sapir.

Editor of Journal. — Franz Boas, Columbia University, New York, N. Y.

Associate Editors. — George Lyman Kittredge, Aurelio M. Espinosa, C.-Marius Barbeau, Elsie Clews Parsons, Ruth Benedict.

Permanent Secretary. — Gladys A. Reichard, Barnard College, New York.

Treasurer. — P. E. Goddard, American Museum of Natural History, New York.

Officers of Local and State Branches and Societies.

BOSTON. — *President*, Charles Peabody; *First Vice-President*, F. H. Putnam, Cambridge, Mass.; *Second Vice-President*, H. D. Heathfield, Boston, Mass.; *Secretary*, Miss M. Fish, 9 Prescott St., Brookline, Mass.; *Treasurer*, Samuel B. Dean, 2 B Newbury St., Boston.

CAMBRIDGE. — *President*, C. T. Carruth, Cambridge; *Vice-President*, Mrs. E. F. Williams, 8 Lowell St. Cambridge; *Treasurer*, Carleton E. Noyes, 30 Francis Ave., Cambridge; *Secretary*, Miss Penelope Noyes, Cambridge.

KENTUCKY. — *Vice-Presidents*, Mrs. Fannie C. Duncan, Miss Josephine McGill; *Secretary*, Miss Myra Sanders; *Treasurer*, John F. Smith, Berea College, Berea, Ky.

MISSOURI. — *President*, Miss Mary A. Owen, 9th and Jules Sts., St. Joseph, Mo.; *Vice-Presidents*, Mrs. Edward Schaaf (2606 South Grand Ave., St. Louis, Mo.), Mrs. Eva W. Case (2822 Troost St., Kansas City, Mo.), J. W. Rankin (311 Thilley Ave., Columbia, Mo.); *Secretary*, Archer Taylor, Washington University, St. Louis, Mo.; *Treasurer*, C. H. Williams, University of Missouri, Columbia, Mo.; *Directors*, A. E. Bostwick (Public Library, St. Louis, Mo.), Mrs. W. B. Ver Steeg (St. Louis, Mo.), Leah R. Yoffie (Soldan High School, St. Louis, Mo.).

NORTH CAROLINA. — *President*, William Johnston Andrews; *Vice-Presidents*, Mrs. William N. Reynolds, Mrs. S. Westray Battle, Miss Maude Minish; *Secretary and Treasurer*, Frank C. Brown, 301 Faculty Ave., Durham, N. C.

NORTH DAKOTA. — *Secretary*, George F. Will, Bismarck, N. D.

SOUTH CAROLINA. — *President*, Reed Smith, 1628 Pendleton St., Columbia, S. C.; *Vice-President*, Henry C. Davis, 2532 Divine St., Columbia, S. C.; *Secretary and Treasurer*, F. W. Capelmann, Law Range, Columbia, S. C.

(CONTINUED ON THIRD PAGE OF COVER.)

THE J
ise
publica
subscr
Th
hold
men
Ar
ob
P.

THE JOURNAL OF AMERICAN FOLK-LORE

VOL. 37. — JULY TO DECEMBER 1924. — No. 145-146.

PORTO RICAN FOLK-LORE FOLK-TALES

BY J. ALDEN MASON; EDITED BY AURELIO M. ESPINOSA.

(continued from Vol. 35, p. 61.)

CONTENTS.

	Pages.
1. Juan del Oso.....	249
a) Juan del Oso.....	249
b) Juan del Oso.....	252
c) Juanito el Oso.....	254
d) Juan del Oso.....	256
e) El Principe Aragón.....	256
f) Juan de Mora.....	258
g) Juanito.....	260
h) Juanito.....	261
2. Juan Catorce.....	262
a) Juan Catorce.....	262
b) Juan Catorce.....	263
c) Juan Catorce.....	264
d) Juan Catorce.....	265
3. El rico y el pobre (Dios, el rico y el pobre).....	270
4. Los dos Hermanos.....	270
a) Los dos Hermanos.....	270
b) Nicolasillo y Nicolasón.....	272
5. El hermano rico y el pobre (Sésame, ábrete).....	276
6. Los dos compadres, el rico y el pobre (El pájaro y los huevos de oro)....	277
7. El hombre pobre y el hombre rico (La mujer sin manos).....	280
8. Los dos compadres (El rico le saca los ojos a su compadre).....	281
9. El adivinador.....	282
a) Juan Grillo y el rey.....	282
b) Lauro el Grillo.....	283
c) Juan el Grillo.....	284
d) El adivinador.....	284
e) El adivinador por casualidad.....	286
f) El adivino.....	287
g) Juan sabe más que el rey.....	288
h) El adivinador.....	289
i) Don Pedro el Grillo.....	290
10. Las dos hermanas.....	292
a) La hermana rica y la pobre.....	292
b) La rica y la pobre.....	293

c) Los dos Compadres.....	294
d) Las Hermanas.....	295
e) Las dos Hermanas.....	295
f) Las dos Hermanas.....	296
11. Los tres Consejos.....	297
a) Los tres Consejos.....	297
b) Los tres Consejos.....	298
c) Los tres Consejos.....	299
d) Los tres Consejos.....	300
e) Los tres Consejos.....	301
12. La Mata de Albahaca.....	302
a) La Mata de Albahaca.....	302
b) La Mata de Albahaca.....	303
c) La Matita de Albahaca.....	303
d) La Matita de Albahaca.....	304
13. El hijo abandonado.....	304
14. El buen hijo.....	305
15. La mala esposa.....	306
16. La vieja miserable.....	307
17. El conde de los ojos verdes.....	307
18. El conejo.....	308
19. La media cabeza.....	309
20. Don Juan Turumbulo.....	310
21. Cuento del burro cambiado.....	311
22. El joven jactancioso.....	312
23. La cabra de los dos compadres.....	314
24. Los tres hermanos.....	315
25. El rey y sus tres hijos.....	316
26. Juan el Poca.....	317
27. Periquín y las tres narices.....	318
28. El hombre vago.....	318
29. El hombre y el bollo de pan.....	320
30. Los Zarcillitos.....	321
31. Juan Remiendos.....	321
32. La montaña y la culebra.....	322
33. Nada, no nada, hay y no hay.....	322
34. El violinista.....	323
Versión a.....	
Versión b.....	
35. Ahijado y Padrino.....	324
36. El Carbonero.....	325
37. La viña encantada.....	325
38. El viejo, la vieja y la puerca.....	326
39. El sombrero mágico y el pito que resucita.....	326
40. Los dos compadres (La olla que calienta el agua sin fuego ; el pito que resucita).....	327
41. Los dos compadres (Las cosas que hablan asustan a dos compadres).....	329
42. El pobre y el rico (La vela en el campo-santo).....	330
43. El hombre rico y el hombre pobre (La venganza del pobre ; el pobre marca a los bandidos).....	331
44. El compadre rico y el pobre (La vieja echada dentro de una caja).....	332
45. El hombre pobre (Los huevos cocidos no sacan pollos).....	332
46. La cabeza pelá.....	334

47. El muchacho pelado.....	334
48. Los dos compadres (El burro viejo y el burro joven).....	335
49. El rico y el pobre (El rico no puede hacer rico a un pobre).....	336
50. El pobre y el rico (El rico se muere de hambre).....	336
51. Los dos hermanos; el rico y el pobre (El nabo y el caballo).....	337
52. La leyenda de los compadres.....	337
a) Los dos compadres.....	337
b) Los dos compadres.....	338
c) Los tres perros.....	338
d) Los tres perros.....	339
53. Tú uno y yo dos.....	339
a) Tú uno y yo dos.....	339
b) Tú dos y yo tres.....	341
c) Yo me como dos y tú uno.....	342
d) Tú uno y yo dos.....	343
e) Los tres huevos.....	344
f) Los tres huevos.....	344

I. JUAN DEL OSO.

a) *Juan del Oso.*

Una vez había un príncipe que se casó con una princesa llamada Josefa, y cuando se casó hizo una casa cerca de la montaña, y un día dejó sola a Josefa, su esposa, y vino un oso y se la llevó a un subterráneo donde no se veía sol ni sombra, y se cortejaron y al poco tiempo tuvo un chiquito, hijo del oso.

— Cuando era joven le preguntó a la madre que si siempre iban a estar allí y ella le dijo que no sabía, porque ella era casada con un príncipe, y el oso padre de él la enfrascó a ella estando sola en su casa y la llevó allí. — Ahora no sé qué pensará ; pero hijo, hay cielo, sol, luna, mundo y santos muchos, que son los que nos defienden de esa fiera.

Entonces el niño se puso a pensar en todo eso y dijo a su madre : — ¿ Qué haremos ? Y ella dijo : — ¡ Qué vamos a hacer, hijo ! Entonces el joven dijo : — ¡ Ay, mamá, si yo viera todas esas cosas que usted dice !

Y dijo todo esto inclinado, mirando para arriba y le cayó un librito en las manos ; él nunca había visto eso ni sabía leer y en seguida que le cayó en la mano el libro pudo leer y el librito decía cómo podía él salir del subterráneo y él dijo : — Mamá, el librito dice que yo puedo levantar la puerta del subterráneo.

Pero esa puerta era tan pesada que cuando el oso la levantaba la tenía que tirar y temblaba todo el firmamento, y a él le dió tal fuerza para levantarla y tirarla, que nadie la sintió. Salió 'y se fué corriendo hasta que subió a un alto y divisó una casita ahumando, fué a verla y estaba sola. Volvió y le dijo a la madre : — Mamá, salga y me espera en una casita que está sola, que yo iré ahora. Y su madre le dijo : — No hijo, que nos matará el oso. — ¡ Qué nos va a matar ! Siga seguido.

Y ella con miedo fué, pero salió, y cuando fué él a salir tiró la puerta del subterráneo, duro, para que la sintiera el oso, el cual estaba buscando comida para todos ellos y sintió aquel estruendo y dijo : — Novedad en casa. Y marchó en seguida y cuando llegó al subterráneo no encontró a nadie, cogió por la vereda por donde habían pasado ellos y ya el joven había llegado a la casita y le dijo al dueño de ella que si tenía una daga, un machete o una espada, y el hombre le dijo : — Si, tengo una espada, pero está mohosa. — Démela.

Y se puso a amolarla, y ya que la estaba acabando vino el oso y se pusieron a guerrear, y el oso con una uña le hizo una herida al hijo, en la cabeza y en las piernas y él no se dió por sentido y le viró para atrás y lo descoyuntó, y la madre arriba decía a los ancianos : — Ahorita nos mata a nosotros. Y en seguida le dieron cuenta al rey de que un hijo había matado a su padre y el rey mandó tres vasallos a buscar a ese joven que había matado al oso.

Cuando vinieron los vasallos le dijeron : — ¿ Usted fué quien mató a su padre ? Y él les contestó : — ¡ Qué padre, ni qué padre ! Yo maté a un animal ; mírenlo allí a ver si ése puede ser mi padre.

Entonces los vasallos le dijeron que la majestad los había mandado a decirle que fuera allá, y él les dijo : — ¡ Qué majestad, ni qué majestad ! No sé qué es majestad. — Nuestro rey. — ¡ Qué rey, ni qué rey ! No sé qué es rey. — El que nos gobierna, a nosotros. — ¡ Qué gobierna, ni qué gobierna, si a mí no me gobierna nadie ! Y cogió una hojita de matojo y mató a uno de ellos, y los otros dos se fueron a ver al rey y le dijeron que el muchacho había dicho que no había matado mas que a un oso, y que cogió una mata de matojo y mató a un vasallo de los tres que fueron y dijo que tanto había de aquí allá como de allá aquí.

Entonces dijo el rey : — Será otro rey. ¡ Pero aquí rey no soy mas que yo ! ¡ Hagámosle la guerra ! Y mandó preparar a los vasallos para guerrear con el joven, quienes después que se prepararon, tiraron sobre el joven y éste al verlos se tiró de la casita para abajo y cogió al rey por una pata y lo tiró al suelo, y el rey conoció las fuerzas de él y dijo : — Paren vasallos, que ya se anunciaba que había de nacer Sansón y es éste. Y se le fué a la buena y le dijo : — Usted fué quien mató a su padre. Y él dijo : — No, yo maté a un animal. Entonces el rey le dijo : — Usted se tiene que ir conmigo para mi palacio ; usted no puede vivir así. Y el joven le dijo : — Yo no me voy con usted, porque tengo a mi madre aquí y no la puedo dejar. Y el rey le contesto : — Pues tráigasela y vénganse a casa. Y se los llevó juntos.

Entonces el rey empezó a aconsejar a Sansón, que era el joven, que fuera para otra ciudad más grande, que aquélla era pequeña para que él la habitara, que necesitaba una más grande.

Él le dijo, que si le mandaba preparar una varita de hierro que siete yuntas de bueyes no pudieran con ella, que así se iba, y el rey

en seguida se la mandó preparar a la fragua que había cerca de su casa y Sansón la cogió como bastón y se fué abastonando con ella; se fué montaña adentro y ya que estaba bien lejos halló un hombre llamado Rompe-Peñones, rompiendo piedras con el culo, y le dijo : — Parece que tienes fuerza. Y él le contestó : — Tengo, pero más tiene Sansón. Y él le dijo : — Si usted lo hallara, ¿qué hacía con él ? Y dijo : — Yo me iría con él. — Pues yo soy Sansón. — ¡ Ah, pues me voy ! Y en seguida se fueron los dos juntos.

Encontraron a un hombre soplando y le dijo Sansón : — ¿ Qué fuerza tienes en los labios que haces mover ese molino ? Y el hombre contestó : — Sí, tengo unas poquitas, pero más tiene Sansón, que lo ando buscando. Él le dijo : — Si usted lo hallara, ¿ qué hacía ? — Irme con él. — Pues yo soy Sansón.

Y se fué con él y Rompe-Peñones, y siguieron andando hasta que llegaron a una pared muy alta y bonita y dijo Sopla-Molinos : — Aquí podemos vivir todos juntos. Y le dijo Sansón a Sopla-Molinos : — Tú te quedas haciendo almuerzo y Rompe-Peñones y yo nos vamos a cazar.

Se fueron y Sopla-Molinos cuando juntó las candelas vino una bocarada de humo y los tapó, y él para refrescarse se sentó en una hamaca y de un albigue que había cerca salió una cabeza, y le dijo : — ¿ Porqué tú te has sentado en esa hamaca ? Y él respondió : — Me senté porque puedo. Y en seguida la cabeza le cayó encima y ya que lo iba a matar, hacía por soplar y ella se le iba a la espalda y por no perder la vida, tocó el pito y oyeron los dos que estaban cazando, y ellos contando que era para almorzar, se vinieron y cuando llegaron él les contó que una cabeza no lo había dejado hacer almuerzo y lo había querido matar y ellos se pusieron a hacer almuerzo para comer, y dijo Rompe-Peñones : — Mañana me quedo yo, a ver si viene esa cabeza.

Al otro día se quedó y sin juntar la candela se sentó en la hamaca y en seguida salió la cabeza. — Yo te dije ayer que no te sentaras allí, *sopiazó* de abusador. Y él le dijo : — Tú fuiste la que ibas a matar a mi compañero ayer. Y él dijo que era un vahido que le había dado y en seguida la cabeza se le vino encima a cabezazos y por mucho que él tiraba a despistarla no podía, todas las piedras que cogía las desbarataba hasta que ya se vió casi muerto por la cabeza aquella, tocó el pito a Sansón y a Sopla-Molinos y ellos oyeron y se vinieron en seguida y lo encontraron tumbado en el suelo y le preguntaron qué le pasaba.

Entonces él dijo que era cierto que a Sopla-Molinos le había dado un vahido, porque él se había querido morir de uno también, y se pusieron a aquella hora a hacer almuerzo para comer los tres y dijo Sansón : — Mañana me quedo yo.

Y se quedó y se puso a hacer el almuerzo en seguida y almorzó y puso el de los otros dos en la mesa y después que hizo todo, se sentó en la hamaca y en seguida vino la cabeza y le dijo : — ¿ No te dije

por una y quinta vez que no te sentaras en la hamaca? Y él le dijo : — ¡ Ah ! tú fuiste quien golpeaste a mis dos compañeros, y ellos decían que eran vahidos que les daban y no era tal cosa. Y en seguida la cabeza se le vino encima a Sansón y él con toda calma cogió el palito de tantos quintales y le tiró y del primero la desbarató y en seguida llamó con el pito a los dos compañeros para que vinieran a almorzar.

Muy pronto vinieron y él les dijo : — Allí vino una cabeza a perturbarme y le dí un palo y la desbaraté ; saliendo del algibe tenemos que averiguar lo que es y ustedes se tienen que ir a la montaña a cortar unos bejucos para tirarnos a él, amarrado uno por uno.

En seguida que almorzaron cortaron los bejucos y los añadieron uno por uno y amarraron a Rompe-Peñones por los encuentros y lo tiraron al algibe y se fué bien hondo y no alcanzó a ver mas que una claridad y cuando meneó el bejuco lo subieron y le preguntaron qué había visto y dijo, que había ido bien a pique y lo que veía era una claridad, y después tiraron a Sopla-Molinos, pero tampoco llegó a dar fin y después tiraron a Sansón y fué hasta que llegó a pique en donde halló a una princesa y le dijo : — A buscarte vengo. Y ella le respondió : — Si te casas conmigo, seré tu esposa. Y él le dijo : — Si me caso. Y meneó el cordel y salió fuera y dijo : — Vuelvan a tirar el cordel.

Lo tiraron, se amarró él y salió de allí, se fué a buscar un cura y lo halló y se dió las manos con ella y se casaron y se quedaron los otros dos con él viviendo como hermanos sin ofenderse. Quedaron viviendo en una casa muy buena, viviendo en paz.

b) *Juan del Oso.*

Vivía en una pequeña aldea una corta familia que se componía de una joven de diez y ocho años y sus padres. Acostumbraba la hija a ir todas las semanas a lavar la ropa de su casa al río.

Un día en que estaba muy afanosa lavando sintió pasos de alguien que se le aproximaba, volvió el rostro para cerciorarse de ello, y vió a sus espaldas y en actitud amenazadora, a un oso que al verla tan hermosa quedó prendado de ella. Postróse a su pies haciéndole juramentos de amor exigiendo de ella que todos los días a la misma hora, compareciese al mismo sitio, amenazándola con matarla si dejaba de hacerlo.

De dichos amores nació un niño medio oso y medio hombre. Cuando este niño tuvo la edad suficiente para ir a la escuela, fué puesto en ella por sus abuelos.

Cuando llegó a la edad de dieciocho años, era mortificado por sus condiscípulos, quienes le tiraban de los pelos de las piernas, hasta que un día que se encontraba de mal humor, empezó a coger de uno por

uno a sus compañeros y tirarlos a gran altura. Con este motivo tuvo que ausentarse de su pueblo huyendo de las autoridades que lo perseguían para imponerle el castigo merecido por la falta cometida.

Después de algunos días de andar errante, resolvió correr la vida de aventurero empezando para ello, por proveerse de lo necesario; con tal fin encaminó sus pasos a la ciudad más próxima del sitio en que se encontraba y llegado que hubo a ella se dirigió a una fábrica de armas, ordenando le hicieran un sable de peso y dimensiones colosales. Transcurrido el tiempo señalado por la fábrica para la construcción del arma encargada, se apersonó Juanito el Oso para recogerla. Pedido el sable por Juanito el Oso, le fué enseñado por el fabricante, quien le preguntó a qué sitio se lo mandaba. Rióse Juanito el Oso de la pregunta y echando mano al sable lo cogió debajo del brazo. El fabricante, asombrado de las hercúleas fuerzas del muchacho, se lo regaló. Provisto Juanito el Oso de su colosal arma, salió de la población resuelto a dar principio a su vida de aventurero.

Después de algunos días de andar errante se encontró con un hombre, quien al verlo con su grandioso sable, le propuso si quería ayudarle a cortar un bosque de pinos, oferta que aceptó gustoso. Dirigiéronse hacia el sitio mencionado para empezar la faena; asombróse el hombre al ver la agilidad con que Juanito el Oso tronchaba los corpulentos árboles, de un solo sablazo, terminando con tal motivo en pocas horas el trabajo.

El compañero se resolvió acompañarlo en su vida aventurera, emprendiendo ambos la marcha sin dirección fija, pues ambos eran desconocedores de los lugares que transitaban con tal motivo.

Fueron a parar a una gran finca habitada por una familia de gigantes, a quienes pidieron posada ofreciéndoles ayudarles en sus faenas agrícolas, siéndoles concedida la posada y admitida la oferta. Al amanecer del día siguiente fueron invitados por los gigantes a que les acompañaran a su trabajo. Viendo ellos la facilidad y ligereza con que Juanito el Oso efectuaba los trabajos, le cogieron miedo y resolvieron matarlo.

Llegada la noche, prepararon encima de la cama en que debía dormir Juanito el Oso, una gran piedra de molino que debían hacer caer encima de él, una vez que estuviese dormido, con el fin de aplastarlo. Al acostarse Juanito el Oso, observó el peligro que le amenazaba retirando con tal motivo la cama del sitio en que se encontraba. Una vez que los gigantes le creyeron dormido dejaron caer la piedra de molino, con el motivo indicado. Juanito el Oso rióse de la ocurrencia de los gigantes, de la que trató sacar partido, para cuyo efecto trasladó la cama al sitio donde estaba, quedando por lo tanto, debajo de aquella la piedra de molino que había sido dejada caer por los gigantes. Después del ruido que produjo la piedra al caer, le preguntaron desde la habitación inmediata qué le había ocurrido, a los que contestó que nada, que sólo era una pulga que había saltado de la cama.

Fué tal el asombro y miedo que les causó a los gigantes lo ocurrido que resolvieron conquistarlo para tenerlo por compañero, lo que consiguieron no sin algún trabajo.

Desde aquella fecha, si no han muerto, están viviendo juntos los gigantes y Juanito el Oso.

c) *Juanito el Oso.*

Éste era un hombre que tenía su mujer. Y un día la mujer dió a luz por la noche. Y el hombre tenía que mudar doscientas cabezas de ganado y le dijo a la mujer : — Márame una gallina y vete tú a mudar el ganado y yo me quedo con el niño en la cama. Y le mató la gallina y se fué ella a mudar el ganado. Cuando llegó donde estaba la última res llegó un oso y la cogió y se la llevó a una cueva.

Pasando días y viniendo días salió la mujer en cinta del oso y dió a luz un osito que se llamó Juanito el Oso. A los pocos días que tenía como dos meses de nacido salió el padre, el oso grande, a buscar la sustención. Y Juanito le dijo a la madre : — ¡ Vamonos de aquí ! Y la madre dijo : — ¿ Y si nos coge tu padre ? — Nada nos hace. — ¿ Cómo abriremos la puerta de la cueva ? — Bien. Y siguieron derecho arriba. Cuando llegaron a la puerta de la cueva cogió Juanito el Oso y la tocó con el dedo gordo. Y volvió la puerta ceniza y echaron a andar.

Al poco rato se tropezaron con el oso grande. — ¿ Para dónde vas ? — Para donde nos llevan los pies, — contestó Juanito. Y entonces se le fué encima Juanito y mató al oso grande. Y continuaron su camino hasta que llegaron a la casa.

Y entonces Juanito le dijo : — Madre, yo me voy a correr fortuna. Y cogió siete piedritas y se metió en un pozo donde tenían que venir un regimiento de soldados todos los días a buscar agua. Cuando llegó el regimiento al pozo quería matar al oso. (Juanito tenía la cara de gente pero el cuerpo de animal.) Y entonces le tiró una piedrita y los mató a todos dejando uno solo vivo. Entonces el que quedó vivo fué y dió cuenta al Rey.

En seguida el Rey emparejó su caballo y fué así al pozo. Cuando llegó donde el Oso le dijo : — ¿ Qué haces ahí ? ¡ Sal por afuera ! Seguido Juanito se montó con él y fué para el palacio. Cuando iba subiendo por la escalera del palacio se *gorrumbó* y el Rey lo más asustado le dijo : — ¿ Cuánto quieres y te vas del palacio ? — Un bastoncito que pese setecientos quintales. En seguida el Rey mandó a preparárselo. Cuando estuvo listo el Rey le dijo : — No hay con qué traerlo. — No se apure, mi Rey, que yo lo voy a buscar. Lo que yo encargo es que le pase todos los días a mi madre diez y seis pesos. Y fué a buscar el bastoncito.

Cuando llegó donde estaba el bastón lo cogió y se lo metió debajo del brazo. Y siguió andando por una montaña. Al poco andar se tropezó con un hombre que estaba con el culo para arriba y la cabeza para abajo. Juanito le dijo: — ¿Qué haces ahí? — Aguantando esta montaña. — ¿Cuánto te paga? — Un real de vellones. — Pues vente conmigo; que yo te lo pago. Y siguieron los dos por la montaña.

Y al poco andar se encontraron con un hombre apuntando con una escopeta. — ¡Mira, *compai*. ¿Qué hace Ud ahí? — Aquí matando cuantas palomas pasan. — ¿Cuánto Ud. gana? — Un real de vellones. — Pues véngase conmigo; que yo se lo pago. Y siguieron los tres andando hasta que llegaron a una capital en donde no había gente. Allí se quedó el que estaba aguantando la montaña y Juanito y el cazador se fueron a cazar al monte. Y el otro se quedó cocinando para cuando ellos vinieran. Seguido puso las ollas. Puso así el arroz, pavo relleno, gallina guisada y lechón asado. Cuando ya le faltaba un poquito al arroz, le cortó una cascarita a un palo y salió un negrito y le dijo: — ¡Jijiji! ¡Buenos días, *compai*! Me da una brasita de candela. Y le dijo: — ¡Cójala ahí! El negrito cogió la candela y le dijo: — ¡Jijiji! ¡A qué lo quemó, *compai*! — Deja ese *dechumo*. — ¡Jijiji! ¡A que lo quemé! Y le pegó el tizón de un ojo y le comió toda la comida.

Cuando llegaron los otros no encontraron que comer y dijo Juanito el Oso: — Yo voy ahora a cocinar a ver si viene el negrito ese a comerme mi comida. Seguido se puso a cocinar y cortó leña del palo. Y seguido salió el negrito — ¡Buenos días, *compai*! ¿Con qué permiso Ud. ha cortado ese palo? — Con el permiso mío. — Pues tú con el tuyo y yo con el mío. Yo te como la comida. Entonces Juanito haló por el bastón y le tumbó una oreja. Y el negrito se fué.

Después que comieron salieron andar y encontraron una cueva muy grande. Entonces dijo Juanito: — Yo voy a ver lo que hay en esta cueva. Y cogió mucho cáñamo y se amarró. Y los otros le echaron por la cueva, para abajo. Y entró a andar y anduvo hasta que llegó abajo, al fin de la cueva. Y se encontró con una dama muy hermosa. — ¡Ay, gusanillo de la tierra! ¿Quién tan mal te quiere que por aquí te envía? ¿Mi suerte o mi desgracia? No piense en la desgracia; piense en la suerte. Y entonces Juanito le dijo: — ¿Quién te cuida a tí? — A mí me cuidan las siete mil regiones de demonios. — No te apures por eso. Y se escondió detrás de la puerta. Y cuando llegaron les dejó caer el bastoncito y los mató. Cogió la dama y se amarraron los dos del cáñamo y subieron arriba. Y en seguida Juanito mandó preparar una casa. Y se casó con la dama. Se quedaron los dos amigos con él ganando su real de vellones.

Y se acabó mi cuento con ají y limón.

d) *Juan del Oso.*

Había un padre que tenía grandes rebaños de ovejas y su hija era la pastora y todos los días le faltaba una oveja. Llegó el día en que el padre la amenazó con matarla si le faltaba alguna más, y ese día la niña al reunir las ovejas para regresar por la tarde a su casa, le faltó una. Las dejó abandonadas y cogió para la montaña ella sola y encontró un oso.

Ella se atemorizó, pero el oso cariñosamente la cogió de la mano y la llevó a su gruta y la mantenía con frutas. Vivió allí cuatro años y tenía un niño de tres años de edad.

Ella tenía deseos de volver a donde estaban sus padres, pero temía que ellos no la fueran a recibir. Pero ella no sabía que sus padres noche y día rogaban a Dios, con lágrimas, que algún día les devolviera su hija. Por fin llegó ese día, pues ésta se huyó de la caverna antes que llegara el oso. Anduvo hasta llegar a la aldea donde estaba su padre.

Al llegar a su casa ella se ocultó haciendo entrar al niño. Entonces el niño les pidió la bendición a sus abuelos. Quedaron ellos sorprendidos y preguntaron al niño quién era su madre y al pronunciar el niño el nombre de su madre, salieron al encuentro de ella, y todo fué alegría en aquel lugar.

A los pocos días pusieron al niño en la escuela y al muy poco tiempo el niño adelantó mucho. Cierta día tuvo un disgusto con un condiscípulo y el maestro al ver que el niño era tan fuerte de genio lo retiró. Entonces lo pusieron a estudiar la carrera militar.

Después quiso salir del colegio para irse al regimiento, porque estaban en guerra, así lo hizo y después de haber ganado la batalla lo hicieron General, porque era muy valiente.

e) *El Príncipe Aragón.*

Una vez en una ciudad había un príncipe Aragón, que tenía muchas fuerzas y tenía una varita tan pesada que pesaba 800 quintales, y que la usaba como su bastoncito de andar, y se fué por una montaña, y encontró dos amigos llamados Herminio y Salvador; los convidó para que fueran con él.

Ellos se fueron y encontraron una pared con un algibe, del cual salían unos pajaritos que parecían perlas de oro, de tan lindos, y les dijo Aragón a sus compañeros: — Vamos a ver lo que hay en esa cueva. Y los mandó a cortar una carga de bejuco muy grande y los añadió uno por uno y después amarró a Salvador y lo tiró al algibe y después de haber andado mucho rato tocó el bejuco y ellos subieron el bejuco hasta que lo pusieron en tierra y le preguntaron: — ¿Qué

viste ? Y él dijo : — Vi una claridad, pero más nada. Y dijo Herminio : — Ahora me tiro yo.

Y se tiró amarrado y fué más hondo que Salvador y vió como una casa y cosas bonitas y no pudo ir más. Tocó el cordón y ellos lo subieron y le preguntaron : — ¿ Qué viste ? Y dijo : — Yo ví como casas y luces y un tropel de cosas bonitas, pero más nada, nada más. — Pues ahora voy yo, — dijo Aragón.

Y se fué anda, anda y se profundizó hasta que halló a una princesa muy bonita y le dijo Aragón : — A buscarte vengo. Y ella le dijo : — ¡ Ah ! no vengas, que me guarda un león y te devorará. — No lo creas. Y acababa de decirlo cuando venía la fiera y él se preparó con el bastón y cuando vino, le tiró con el bastón y lo mató, lo tiró fuera y encargó que tiraran el cordel y en seguida que los dos príncipes la vieron, echaron a pelear y ella dijo : — Nada más somos tres, tiren el cordel.

Y ya el Aragón se había ido más adentro y había encontrado una princesa que la guardaba un tigre, y al verlo ella le dijo : — No venga, que me guarda una fiera. Y él le dijo : — No le hace. Y cogió el palito y ya el tigre venía y en seguida entraron a batallar y él mató al tigre y se trajo a la princesa y la amarró en el cordel y meneó y en seguida subió arriba ella y los príncipes echaron a pelear por ella, y mandó que tiraran que quedaba otra, y tiraron el cordel y Aragón se fué y encontró otra princesa y le dijo : — A buscarte vengo. — Mira que me guarda una fiera bravía. Y él como valiente le dijo : — No hay miedo. Y en seguida vino la fiera y la mató. Y después ella le dijo : — Guíndate tú primero que tu amigo te va a hacer traición. Y él le dijo : — No, tú vas primero. Y dijo : — Sí, pero ofrezco mi amistad y tú guinda el palo primero y verás.

Bueno, fué ella, se amarró y subió y en seguida, guerrearon por ella y tiraron el cordel para que Aragón subiera, y ya que estaba un poco arriba le soltaron el palo, que fué al que él amarró y él se quedó muy triste.

Después llegaron ellos con las tres muchachas y se fueron para la ciudad a una casa, y entonces Salvador y Herminio querían casarse en seguida, pero ellas dijeron : — Ahora no, en cuanto le guardemos un año de luto a Aragón, que fué quien nos sacó del encantamiento. Y así fué.

Durante ese tiempo, vió Aragón unos pichones de águila que se los iba a comer una serpiente y con el bastón le tiró y la mató, y de tan débil que estaba cayó con un accidente y los pichones revoloteaban por alrededor de él para levantarlo y no podían.

Cuando el águila, madre de aquellos pichones vino y quiso acometer contra el triste Aragón, los hijitos le dijeron : — No, contra ése no, que nos defendió de una fiera que nos iba a comer, él la mató y cayó con accidente. Déle de lo que nos trae a nosotros. Y ella le dió en seguida y muy pronto volvió a la vida.

Entonces el águila le preguntó qué le pasaba y él con mucha calma le empezó a contar desde el principio hasta el fin, y ella por el favor que le había hecho no encontraba con qué pagarle, y él le dijo : — Águila, ¿ no se atreve a sacarme de aquí ? Y ella le dijo : — A usted le saco, pero a su bastón no. Y él dijo : — Pues aquí me quedaré, yo sin mi palo soy nadie. Y ella le dijo : — El que lo sacará a usted es un viejo cenicero que hay en esta cueva y tendrá más fuerzas que yo ; sí, más, pero la tiene en la barba. Usted se va a él y él ha de estar almorzando. Usted se le va por detrás y le arranca la barba, él se la pide y usted le dice que si lo saca de aquí se la dá. Así lo hizo Aragón y el viejo cenicero le dijo : — Pues móntese que lo saco. Se montó y lo sacó y después le dijo a Aragón : — Recórtame y aféitame. Y lo recortó y le dió la barba, se despidieron de una y otra parte y el cenizoso se volvió a la cueva y él se fué con la varita de cien pies de hierro.

Llegó a la casa y desde que iba por acá lo conocieron los dos, Herminio y Salvador, los cuales estaban en fiesta de casamiento todos ellos, y por consejos habían hecho a la más chiquita de las tres, que quisiera a un príncipe que vivía cerca, y ellos dos con las otras. Pero pasó que ellas al divisarle desde lejos de la casa, se tiraron a alcanzarlo y los dos amigos muertos de susto dijeron : — Él nos viene a matar y para defender nuestra vida, vamos a hacerle la guerra. Y en seguida rompieron a dispararle tiro sobre tiro y él con el bastón lo puso de frente y defendió a las muchachas y él les tapaba los tiros con él y rechazaban las balas para donde estaban ellos y los mataba, hasta que no dejó uno vivo. Después se fué a la casa y siguieron fiestas reales para él y la más chiquita y se casaron después que hubo fiestas por espacio de nueve días y las dos hermanas de ella se quedaron a hacer compañía a su hermana, y el cuñado igual que cuatro santos en la gloria, sin faltarse ninguno nunca.

f) *Juan de Mora.*

Había una vez un matrimonio muy pobre, y para su mayor desgracia o fortuna, aún ni tenían un hijo, que como se dice, ése es el capital del pobre. Así fué que hicieron una promesa, porque tuvieran aunque fuera un hijo.

Pasó que con el tiempo la mujer se puso algo mala y no sabían a qué atribuir lo que era, y por mucha medicina que le daban ninguna le acertaba y como era ya un poco vieja, no pensaban que era que estaba ya en cinta. Así fué, tuvo que mandar a buscar a una comadrona para que la asistiera, porque quería dar a luz, así es que dió a luz un niño varón que se llamó Juan de Mora.

En ese tiempo se anunciaba que debía de nacer un niño que sería el más valiente de toda la provincia y que no habría otro mayor en

sabiduría e inteligencia que él. Así fué que el muchacho cuando supo hablar le dijo al padre que le mandaran a preparar a la herrería un bastoncito que pesara un quintal, para jugar él y entretenerse. El padre se asombró con lo que le decía su hijo y no hizo caso de eso, porque pensaba que era mentira. Pero al otro día le dijo el hijo que si ya el palo estaba listo, porque lo necesitaba, y el padre no pudo más que irse a donde estaba el herrero a quien le mandaba hacer el bastón.

Así lo hizo y cuando el palo estuvo listo, mandó buscarlo y se lo trajo al niño y él se pensaba que no podría con éste, y en seguida se puso a jugar con él para ver si podía según él decía. Y pudo perfectamente bien.

Así fué que el muchacho estuvo creciendo hasta que cumplió cuatro años y entonces mandó hacer el bastón más grande, al grado que la gente le llamaba loco, pues mandó preparar uno de cien quintales. Cuando el herrero supo esta noticia, se maravilló y empezó por hacerle la vara según el muchacho la quería.

Cuando el bastón estuvo preparado y el padre por mucho que quiso hacer para traerlo, no pudo y entonces tuvo que mandar a buscar al muchacho para que fuera a buscar a su hijo para que trajera él la vara, porque no había nadie que la cargara y por tal motivo tenía que ir a buscar siendo un niño de diez años. Cuando llegó y vió la vara la gente pensó que nadie podía con ella, pues yuntas de bueyes y hombres de fuerzas no habían podido con ella, *continás* un hombre o sea un niño de diez años iba a poder con ella. Cuando el muchacho la vió la cogió en seguida y se la puso entre los dedos y jugaba con ella lo mismo que un niño puede hacerlo con una vara que no le pesa media onza ; así jugaba él con la vara.

Cuando él quería subir a su casa o a cualquier parte tenía que dejar la vara abajo, porque de tanto que pesaba iba y tumbaba la casa. Así fué que empezó a crecer muy ligero y su desarrollo era terrible, pues era muy robusto.

Pasó que cuando ya tenía quince años era ya un hombre en todo y pensó irse a correr fortuna, pero antes de irse mandó que le prepararan un bastón de mil quintales y éste sí fué terrible, pues nadie pensaba que él podría con éste, porque eran muchos miles de quintales para un hombre. Pero no podían hacer más que prepararle el bastón según él decía, porque ya le tenían miedo y si no hacían lo que él mandaba, podía entonces darles con su vara y hacerlos ceniza. Así fué que al cabo de un mes ya el bastón estaba preparado y entonces él mismo fué a buscarlo y jugaba con él lo mismo que nosotros podemos jugar con una pequeña vara.

Se fué con su bastón a correr fortuna y en su camino se encontró con una cueva ya que iba a oscurecer y como no hallaba dónde dormir pensó entrar a ella y como tenía una sola puerta, creyó que sería

algún encantado que viviría allí. Y entonces como la entrada estaba deliciosa, entró y se encontró con comida de todas clases y con una cama bien preparada donde él se acostó y durmió bien tranquilo. Y por la mañana bien temprano se levantó y fué y se escondió cerca de la cueva, pero se escondió donde no lo pudiera ver el que viniera. Al poco rato vino el dueño de la cueva y era el enemigo y al entrar a la cueva notó que había estado un ser humano en ella y se puso a observar si podía ver quien había entrado a ella.

Por la tarde se fué y encontró un aposento donde había una encantada, y era una muchacha que había sido encantada por él mismo. Entonces le dijo la muchacha que se fuera, porque podía venir el enemigo, que venía por la noche y la mataría, pero él le dijo, que dónde era donde él tenía la muerte, y ella le dijo que era en el pelo. Entonces se puso a espulgarlo ella a él, y después se puso a descansar un rato, porque estaba fatigado. Entonces el que estaba escondido sacó el palo y lo mató y cayó muerto.

Entonces sacó del encantamiento a la señorita y fué su señora y él cogió la cantidad y el tesoro que había y se hizo rico, poderoso. Pero pasó que después que arregló toda su vivienda en la cueva, se dejó ir por la cueva y se halló con un camino que iba derecho abajo y tanto fué lo que halló que se tropezó con la isla de los enanos y al verlo se sorprendieron tanto, que como no podían salir de miedo se fueron para otra parte y le dejaron la isla y él se quedó con su tesoro y fué a buscar a su mujer y se fueron a vivir allí y vivieron el resto de su vida.

g) *Juanito.*

Pues señor, en Villa Mojada vivía una vez un matrimonio que tenía un hijo que la Providencia le había concedido para aliviar sus penas en los últimos días de su fatigosa y pesada vida. Un día que el padre se quedó en casa haciendo cáñamo para vender en el pueblo, la esposa y el hijo salieron al bosque a buscar leña, cuando se encontraron de pies a mano con una cuadrilla de bandidos, que les ataron y los condujeron a una cueva, sin que pudieran hacer resistencia, pues tenían en ese caso que luchar con una cuadrilla de malhechores y ellos no podían.

Juanito fué creciendo y haciéndose un hombre robusto y fuerte, mientras su madre se envejecía por los sufrimientos, pues aquellas gentes eran tan inhumanas, que todos los días le pegaban al niño, porque no quería seguir los consejos malos que ellos le daban acerca de robos y otras veces porque no quería tomar licor, pues ellos siempre estaban ébrios de tanto licor que tomaban y a la pobre mujer la maltrataban a golpes e insultos. Un día que ellos vinieron borrachos a la casa y maltrataron a la madre de Juanito, sin motivo alguno, sino por saciar

su sed de venganza, porque no pudieron robar nada, Juanito furioso se propuso vengar a su madre. Fué al bosque y cortó un grueso garrote y se lo escondió debajo del chaquetón.

Cuando llegaron los bandidos, como de costumbre (al otro día), insultando y maltratando a la pobre mujer, Juanito se levantó de la silla en que estaba sentado y le dió tan tremendo garrotazo al capitán de los bandidos, que cayó pesadamente al suelo sin sentido. Los demás quisieron vengar a su capitán, pero Juanito, listo como una liebre, les soltó un aguacero de palos que exterminó a toda la cepa. Entonces, del dinero que tenían allí reunido los bandidos, cargó dos mulas y marchó con su madre, de aquella cueva de malhechores.

Después de muchas fatigas que pasaron en el viaje llegaron buenos y sanos a su casa, donde los recibió el pobre de su marido con mil muestras de alegría. Su esposa le contó lo sucedido a ellos en el bosque cuando fueron a buscar la leña ; lo que hizo Juanito para libertarla y por último las fatigas del viaje, pues ya no se acordaban del camino, pues estuvieron allí diez y ocho años. El viejo lloró de contento y se consideraba feliz, porque encontró a su esposa y a su hijo. Después vivieron felices el resto de sus días.

h) *Juanito.*

Se dice que una vez un pobre niño quedó huérfano a la edad de seis meses y se hicieron cargo de él dos viejos, pero ya muy viejos. Estos viejitos tenían una burra y el sostén del niño era la leche de la burra. El niño se crió tan fuerte y tan robusto que todo el mundo le decía el Hijo de la Burra.

Cuando este joven fué grande le empezó a molestar el dichoso nombre de Hijo de la Burra, y decidió marchar de su lugar a tierras donde nadie supiera sino su verdadero nombre, que era Juanito.

Una mañana, el buen joven se levantó temprano y cogió con dirección hácia el Sur, donde decía la gente que sólo podían ir los guapos, porque había muchos gigantes y apariciones de distintos cuerpos cabalísticos. Llegó a un sitio donde no podía vivir nadie a consecuencias de un gigante que estaba acabando con la gente. Cuanto se poseía en aquel lugar era quitado por el gigante. El Hijo de la Burra se hospedó en un ranchito donde parecía vivir gente, pero había sido llevada por el gigante. Como a las doce del día, cuando el joven Juanito estaba haciendo almuerzo, se le presentó de repente el hermoso gigante y le dijo : — A comida buena me huele aquí y si no me la das te llevo a ti. El Hijo de la Burra no le dió la comida y emprendió la lucha con el terrible gigante. En su lucha, el gigante perdió la cabeza.

Después de haberse muerto el gigante, entonces el joven Juanito se fué con dirección de donde había venido el gigante y encontró una gran cueva. El Hijo de la Burra buscó muchas sogas y se amarró por

la cintura y se tiró a ver qué había allí. Cuando iba llegando al fondo, oía decir : — Este me lo como yo ; éste es el mío. El Hijo de la Burra le respondía : — Me comerán si pueden.

Después de haber llegado al fondo de la cueva descubrió que había millares de personas presas y sin poder salir ; entonces él las fué sacando por la misma sogá que él bajó y las libertó a todas las que vinieron a formar una de las más importantes ciudades de Puerto Rico. Esta ciudad se llama Ponce.

2. JUAN CATORCE.

a) *Juan Catorce.*

(Juan lleva una carta al diablo.)¹

Una vez una mujer estaba sacando batatas y ésta dijo que ella quería un hijo, y al decirlo estaba orinando, cuando un niño salió de la tierra y le dijo : — Bendición, mamá. La mujer le dijo que de dónde había salido él, y entonces este niño le contestó que había salido de las batatas.

Entonces él le preguntó. — ¿ Dónde está papá ? La mujer le dijo que estaba trabajando. El niño cuando estuvo el almuerzo listo, le dijo : — Déme el almuerzo de papá para írselo a llevar. La mujer le dijo que no, porque él no sabía el camino y se iba a perder.

Cuando él llegó a donde estaba el padre, le dijo : — Bendición, papá. El hombre se quedó asombrado al ver aquel muchacho tan pequeño y lo alto y duro que hablaba. Este hombre, dudando que aquel muchacho fuese hijo suyo, regresó con él a su casa, para preguntarle a la mujer qué clase de muchacho era aquél. Entonces la mujer le refirió el caso del niño y el hombre quedó conforme con que el muchacho era hijo suyo.

El muchacho estuvo unos pocos de días con sus padres, y después al cabo de dos años quiso el niño irse a correr fortuna. Sus padres fueron complacientes y lo dejaron irse. Después de haber andado el niño mucho, supo el rey de aquella monarquía, las noticias de Juan Catorce y lo mandó llamar. Juan Catorce compareció ante el rey. Aquí, Juan Catorce estuvo varios días en la casa del rey, pero comía mucho, demasiado, y el rey quiso expulsarlo de la casa. El rey para esto lo mandó a casa del diablo, a buscarle un dinero que éste debía. Juan Catorce, por el camino a casa del diablo, se encontró con una herrería, entró a ella y les dijo a los herreros que le hicieran una tenaza y un garrote de cincuenta quintales, que cuando él regresara, se los pagaba, que él iba a casa del diablo a buscar un dinero para el rey. Aquí recibió la tenaza y el garrote y continuó su camino.

1. Véase JAFL 34, 169.

Al llegar a casa del diablo, estaba éste escribiendo y Juan Catorce tocó en la puerta y éste le preguntó quién era y Juan Catorce le contestó : — Yo, Juan Catorce. Entonces el diablo dijo para sí : — ¡ Catorce almas ! Me salvé. — Aguárdenme un momento, señores, que voy a servirles.

Cuando el diablo vino furioso a la puerta a coger sus catorce almas, vió solamente a un hombre muy pequeño en la puerta. Al abrir éste, Juan Catorce lo cogió por la nariz con la tenaza y pególe dos gazzazos con el garrote y lo apeó de la casa y empezó a caminar con el individuo para la casa del rey.

Al llegar a la herrería llamó éste a los herreros para pagarles, pero éstos al ver al diablo, le dijeron a Juan Catorce, que se fuese de allí con aquel animal tan deforme. Continuó Juan Catorce su camino para la casa del rey. Al divisar el rey, la esposa y los hijos a Juan Catorce, con aquel individuo tan deforme, empezaron a tirarse por las ventanas y puertas abajo y allí murieron todos y se quedó Juan Catorce viviendo en la casa. Más tarde, Juan Catorce se hizo rey de aquella monarquía.

b) *Juan Catorce..*

Había una vez un hombre que se casó con una mujer y tuvieron un hijo. Ese hijo, después que estuvo grande ya no comía más que cada catorce días y el padre ya no encontraba con qué mantenerse ni a sí mismo ni a su hijo y buscando a quién dárselo que lo pudiera mantener pensó dárselo al padrino y fué y habló con el padrino y el padrino le dijo que se lo llevara.

Pues bien, se fué Juan Catorce con el padrino y al otro día como a las doce, mandó el padrino llevarle almuerzo a Juan Catorce y dijo el peón que lo llevó : — Juan Catorce, toma el almuerzo. Pero Juan dijo : --- Dígale al padrino que yo no como esas porquerías, y el peón fué y le contó al padrino lo que pasaba con Juan Catorce.

Al otro día volvió a mandarle el almuerzo y volvió a hacer lo mismo. El padrino siguió mandándole el almuerzo y aumentándole todos los días la ración hasta que se cumplieron los catorce días y se le reunió el almuerzo de los catorce días y dijo Juan Catorce : — Voy a que el padrino tuvo hoy más vergüenza, y cogió todo aquello, se lo comió y siguió trabajando, y todos los días le mandaba el padrino un quintal de ración hasta que a los catorce días había reunido catorce quintales, pero le faltó a un quintal una arroba y Juan le quitó la arroba de comida que le faltó a una mula y la mandó con un *canto* de menos. El padrino quiso volverse loco con las cosas de Juan Catorce pero siguió éste trabajando y el padrino empezó a mandar desde el lunes el quintal de comida todos los días y cuando se cumplieron los catorce días el padrino le mandó con los peones catorce quintales de

comidas y los peones en el camino le sacaron a cada quintal un poquito y le faltó a Juan Catorce un quintal de comida y por el quintal que le faltó se comió una mula.

Entonces el padrino buscando la manera de matar a Juan Catorce lo mandó a cortar madera para que le hiciera un rancho y él dijo : — Bueno padrino, — y después de hecho el rancho y *cobijado* mandó el padrino a Juan Catorce que se subiera al rancho y el padrino le metió fuego cuando Juan Catorce estaba encima del rancho y Juan Catorce con orines apagó el fuego, se tiró al suelo y dijo : — Padrino, si yo no estuviera encima del rancho se hubiera quemado. — Es verdad ahijado, mañana me vas a buscar una madera con los bueyes. Y lo mandó a donde estaba una sierpe para que se lo comiera. Al otro día se fué Juan Catorce con los bueyes y llegó al sitio donde estaba la sierpe y ésta se tragó un buey y Juan Catorce cogió la sierpe y la enyugó con el buey que quedaba y le puso a la sierpe casi toda la carga y cuando el padrino vió venir a Juan Catorce con la sierpe y un buey al instante dijo : — ¡ Por Dios Juan ! Dale ese otro buey a la sierpe y llévala a donde estaba. Porque el padrino lo había mandado para que la sierpe se lo comiera, y como Juan se ganó a la sierpe, habló con el diablo el padrino y le dijo que le iba a mandar una carta con Juan Catorce para que lo matara y el diablo le dijo que sí.

Al otro día dijo a Juan : — Tienes que ir a llevármele una carta al diablo. — Bueno, padrino. Y se fué y cuando llegó, el diablo se hizo enfermo y quería que Juan subiera arriba para atraparlo y le decía : — Mira que estoy enfermo, ven. — Cógela si quieres. Hasta que Juan le tiró la carta desde lejos y como no subió, el diablo se le echó encima y Juan Catorce cogió al diablo y le quitó una pata y lo puso a cuestión de muerte y lo cogió por el cuello y cuando el padrino lo vió ahí con el diablo, dijo a su mujer : — Dejemos a Juan Catorce que ya no hay quien lo mate, porque ha matado hasta al diablo y se come catorce quintales y es guapo, no hay quien lo mantenga; le entregaremos la hacienda y que se entienda él con todo; vamos a hacerlo así.

Llegó Juan Catorce y se hizo cargo de todo y cuidaba mucho a los padrinos y entonces comía poco, porque lo de antes había sido castigo.

c) *Juan Catorce.*

Una vez había un hombre que se casó con una vieja. La vieja tenía ganas de tener un hijo para que cuidara las vacas, los caballos, e hiciera los mandados de la casa. Tuvieron un hijo y por nombre le pusieron Juan, pero como era tan maldito le decían Juan Catorce.

Una vez lo mandaron a cuidar las vacas y a darles agua y como el río quedaba siete leguas retirado de la casa se echó cuatro días en ir y

cuatro en volver. Le dió hambre y se empezó a comer las vacas y no dejó ninguna. Cuando llegó a su casa la madre le preguntó si les había dado agua a las vacas y él le dijo que sí.

Al otro día, cuando fueron a buscar las vacas para ordeñarlas lo mandaron a buscarlas y pasaban horas y horas y él sin venir. A los tres días apareció y le dijo a la madre que no las había encontrado, dijo que algún pillo se las habría robado.

Cuando lo fueron a bautizar, pusieron la mesa con carne, un cerdo asado y muchas cosas más ; le dijeron que tuviera cuidado, no viniera el perro y se comiera todo. Se fueron a buscar a los padrinos y mientras vinieron se lo comió todito y no dejó nada. Cuando vinieron los padrinos él dijo que en tanto él había ido a tomar agua, el perro se lo había comido todo. Le pegaron una fuetiza y se huyó.

Entonces se encontró tres ladrones en una cueva y se unió a ellos ; él se hizo cocinero y vivía con ellos en la cueva. Una vez, ya había hecho la comida y estaba esperando a sus compañeros, cuando pasó un hombre y le dijo : — ¿ Quieres vender esa olla ? — Sí, la vendo. — ¿ En cuánto ? — En cinco pesos. — Es muy caro. — Sí, pero hace comida sin candela. — ¿ Sí ? toma seis pesos. El hombre decía : — Me salvé. Ahora no gasto candela en hacer comida.

Juán se les fugó a los bandidos, se fué por un camino y se encontró con un diablo que le dijo : — Si no me das dinero te mato. Juan llevaba un palo y le dijo : — No tengo dinero. El diablo venía a comérsele, él haló por el palo y del golpe tan fuerte lo mató y cuando vió que lo había matado se lo comió.

Después se encontró con el padre del diablo que le dijo : — ¿ Para qué mataste a mi hijo ? Juan le contestó : — Porque me iba a comer. — ¿ Para qué no lo dejaste que te comiera ? — Yo no soy hijo de él para dejarme comer. El padre y Juan Catorce tuvieron una alegata, cogió un palo, le pegó, lo mató y se lo comió.

Después se fué por un camino y se encontró al rey cazando y le dijo : — ¡ Oiga, deje a esos tristes animales vivir ! El rey lo cogió, lo metió en un saco y lo puso en la orilla de un río y en el saco decía : — No, no, no me caso. Y cuando pasó por allí un hombre lo oyó y dijo : — Juan ¿ por qué te tienen allí ? Y él le dijo : — Porque me quieren hacer casar con la hija del rey. El hombre le dijo : — Yo te saco y tú me metes. Juan dijo : — Sí. Y lo sacó, metió él al otro y le dijo : — Una finca y unas vacas cógelas para ti. El otro decía : — Yo me caso. Y vinieron los soldados y lo empujaron en el río y Juan vive feliz.

d) *Juan Catorce.*

Era un matrimonio que hacía mucho tiempo que vivían. Y la señora e pedía a Jesucristo que le diera un hijo para compañero de ella porque

ya se encontraba sola, el padre trabajando en la montaña y ella sola en la casa. Y el marido era descubridor de montaña.

Ella estaba un día sacando las batatas para el almuerzo de ella cuando estaba ella *pinchando* en e' batatero y le dieron ganas de orinar. Y cuando acabó de orinar voló una *costillita* allá diciéndole : ¡ Bendición, mamá ! Yo soy tu hijo. Y ella le decía : — No. ¡ Quitate ! Y él le decía : — Sí, yo soy tu hijo que tú me pariste orinando.

Y ella con un temblor que tenía al ver una cosa tan admirable no se podía sostener, hasta que por fin le entró la conformidad y él le cogió el mocho con que ella estaba sacando las batatas. Y ella todavía no había encontrado ni cuatro batatas. Y él cogió el *mocho* y en cinco minutos sacó medio quintal y cogió la canasta y se la puso en la cabeza y siguió andando para la casa sin ella decirle donde era. Y ella temblando detrás de él diciendo : — ¿ Será de esta vida o de la otra ? Hasta que llegaron a la casa.

Seguido él cogió y lavó las batatas y las puso a sancochar en el caldero. Y la madre con un mareo y él preparando el almuerzo para irse a llevar al padre a donde estaba trabajando. En término de media hora preparó el almuerzo y se lo fué a llevar al padre a la montaña. Y el padre que no sentía nada por aquel monte sintió un pito muy admirable que llevaba el muchacho. Cuando sintió ese pito largó el hacha con que él estaba picando y se encaramó arriba de un árbol muy alto a ver por dónde venía el pito que nunca había oído. Y el pito por encima de él y él encaramándose más arriba hasta que por fin el pito llegó a donde estaba él, diciéndole : — ¡ Bendición, papá ! Yo soy tu hijo ; no me tengas miedo. Vente a almorzar. Que mamá me parió en el batatero, orinando. Y él le decía : — No, yo no lo creo. Rézame un Padre Nuestro para ver si tú eres de esta vida o la otra. Y él se lo rezó y entonces él se apeó del árbol donde estaba con mucho susto.

Y él le dijo : — Papá, no te apures ; almuerza sin susto ; que yo soy tu hijo. Y él le decía : — No, yo no tengo susto ninguno. Pero cada vez que se iba a echar un bocado a la boca se le caía de las manos otra vez del temblor que tenía. Y él le dijo : — Papá, a lo que tú almuerzas, te voy a tumbar un palito con el hacha. Y él le dijo : — No te apures, papá ; que yo pico y no me corto. Y a lo que el padre comió dos batatas picó dos cuerdas de montaña. Y el padre más asombrado todavía en ver aquello que él había hecho.

Y ahí le dijo el hijo : — Papá a lo que tú te enjuagas la boca y prendes tu *cachimbo* yo voy a quemarte eso que está ahí para que mañana lo vengamos a sembrar. Y el padre le dijo : — ¡ Bueno, hazlo ! Y a lo que el padre se enjuagó la boca y prendió el *cachimbo* quemó él aquello.

Y él dijo : — ¡ Bueno ! Vamos para la casa ; y el hijo siguió adelante y el padre detrás cayéndose de rodillas y levantándose del

miedo que traía. Él decía que aquélla era una cosa mala. Y llegaron a la casa, y cuando llegaron le dijo el marido a la señora : — ¿ Qué es esto que Dios nos ha mandado ? Y se agarraron los dos temblando. — No sé qué te diga, marido. Que yo estaba en el batatero sacando batatas y me dieron ganas de orinar. Y cuando me puse a orinar voló esa costillita allá.

Y ahí cuando ellos estaban conversando eso le dijo Catorce : — Yo voy por aquí a buscar la comida de mañana. Y ellos le dijeron : — ¿ A dónde vas tú, hijo, tan chiquito como eres a andar por ahí ahora de noche ? Y él les dijo : — No se apuren, papá y mamá, que a mí no me pasa nada.

Y salió y llegó a la casa de unos bandidos. Y al llegar miró bien y como no lo veía nadie dijo : — La noche está buena. Y retumbaron catorce voces a un tiempo. Y se asombraron todos los bandidos y buscaron para allá y para acá y no vieron nada. Y se miraron unos a los otros y estuvieron quietos. Y cenaron los bandidos. Ya sobre la madrugada después que acabaron de cenar los bandidos, se sentó el capitán de ellos en la silla a disponer lo que tenían que hacer los dos cocineros que quedaban en la cueva donde estaban. Y los otros salieron a la campaña a robar y quedaron aquellos dos.

Y Catorce llegó y se fué a la casa de su padre otra vez, trajo un carro de bueyes y le puso a una distancia detrás del bosque. Y se fué a donde estaban los bandidos que quedaban cocinando dos lechones. Y se metió debajo de las piedras del fogón con su fute de alambre y dijo debajo de las piedras : — Ya este lechón está cocido. Y ellos se asombraron y cogió cada uno su machete y decía : — ¿ Quién será ese atrevido que habla por aquí que dice que el lechón está cocido ? Que venga a buscarlo si se atreve.

Y entonces salió Catorce de debajo de las piedras del fogón y enrolló a uno de los bandidos en el fute del cantazo que le dió. Y le sacó la lista del pellejo en limpio del cantazo que le dió al bandido. Y el otro no aguardó el cantazo de él y se fué en limpio corriendo y el otro se quedó muerto allí.

Y ahí llegó Catorce y trajo el carro y empezó a echar de todo lo que ellos tenían allí dentro de la cueva, arroz por sacos, piernas de jamón y todo por cantidad de lo que ellos tenían allí. Y los dos lechones también se los llevó. Y llegó a la casa de los padres y ellos se asombraron al ver la compra que él había llevado.

Y ahí dijo Catorce : — No se apuren, que eso es poco. Vamos ahora a sembrar el pedazo que tenemos en la montaña de trigo. Y a lo que ellos estaban sembrando el trigo llegaron los bandidos a la cueva de ellos con lo que había contado el que se fué huyendo para donde estaban ellos. Y el capitán llegó muy asombrado a la cueva de ellos. Dijo : — ¿ Qué es esto, que no me sabe dar explicación éste que quedó vivo de lo que ocurrió aquí en el hogar de nosotros ? Y ahí se

pusieron otra vez para comer y entre ellos después del capitán había un bandido tuerto que era muy guapo ; sabía jugar la espada muy bien. Y dijo : — Mañana me quedo yo ; no necesito compañero. Mis dos espadas son las que quiero, las espadas que se llamaban Retabatiña y Matoalvuelo. Mañana voy a asar tres lechones en mengua de dos para ver si viene ése que ha matado a mi compatriota, que dice que se llama Catorce ; que yo me llamo El Tuerto con Retabatiña en la mano derecha y Matoalvuelo en la izquierda.

Y se quedó y se fueron los otros, y Catorce vino aquel día con su fuete de alambre embreado, sin carreta de bueyes. Vino a buscar el dinero y los tres lechones. Bueno. Y cuando llegó Catorce ya los tres lechones estaban puestos cada uno en su palo y el arroz cocido. Y él llegó y se metió debajo de las piedras del fogón y dijo : — Ya esos lechones están cocidos. Y voló el tuerto allá con Retabatiña en una mano y Matoalvuelo en la otra y las cruzó las dos. Dijo : — ¡ Que salga ése que dice que el lechón está cocido para que se lo coma ! Y entonces salió Catorce y le dió el primer cantazo y le sacó el otro ojo. Y él todavía se quedó cruzado con sus espadas peleando y decía : — Retabatiña con Matoalvuelo, no me falten hasta vencerlo. Y ahí Catorce le estuvo dando hasta que lo desolló en la carne viva. Y después que lo desolló cogió los tres lechones y tres talegas de dinero que tenían y se los llevó para la casa de los padres. Y los padres asombrados por un lado pero contentos por otro porque ya se iban encontrando medio ricos.

Cuando vinieron los bandidos y que el capitán vió al más guapo de sus vasallos desollado dijo : — Tenemos que irnos de aquí. Y ahí llegaron y se pusieron a coger seguida. Y se pasaron la noche andando y se fueron para otra montaña. Y llegaron a la otra cueva y se pusieron a cocinar seguida y se le quedó el coco de la sal. Y el coco era un marimbito que tenía la boca redonda como para meter un dedo. Y Catorce vino y registró toda la cueva y encontró el coco de la sal, nada más. Y se metió dentro de él de pies y puso la boca abierta dentro del coco, y se quedó allí.

Y ahora ya de los bandidos ninguno quería venir a buscar el coco de la sal. Y ahora el capitán los puso en pareja de dos en dos y dijo que al que le tocara el rabón tenía que ir con su compañero a buscar el coco de la sal. Ya la pareja que le tocó, vinieron los dos y entraron a la cueva llenos de susto mirando por lado y lado y agarrados los dos por la mano. Miraron por allá y miraron por acá y no vieron nada. Y metieron el dedo en el coco de la sal y seguido Catorce apretó al que metió el dedo entre el coco y empezó a gritar : — ¡ Aquí lo llevo ! ¡ Aquí lo llevo ! ¡ Aquí lo llevo ! Y se fueron.

Cuando los otros vieron el alboroto que llevaban aquellos dos mandaron a correr todos los que estaban aguardando a los otros. Y Catorce cuando llegó al sitio donde ellos estaban, apretó y le partió el dedo

al que lo llevaba y ellos siguieron corriendo. Y él se quedó allí en el sitio. Y los otros corriendo adelante y ellos dos detrás corriendo detrás de los que iban adelante hasta que llegaron a la provincia. Y los metieron a toditos presos porque eran bandidos que se habían desertado. Y llegó Catorce y recogió lo que les quedaba a los bandidos y se lo llevó para su casa. Y ahí llegó a la casa y llevó lo que llevaba y salió.

Y ya llevaba trece años de estar en la tierra y le faltaba un año nada más. Cogieron el trigo y lo trajeron para la casa y salió otra vez en casa del Rey a pedirle empleo. El Rey le dijo que qué empleo quería y él le dijo que primer capitán del batallón. Y el Rey se lo dió.

Al otro día por la mañana se fué con las tropas al campo a hacer ejercicios. Cuando vinieron a almorzar había matado cincuenta del batallón. Y de medio día abajo en el otro ejercicio mató cien más. Y entonces el rey dijo a Catorce : — Me va a acabar con el batallón. Y pensó y dijo : — Vamos a mandar a éste a donde el enemigo para que se lo coma. Y llegó y le hizo un papelito y le dijo que le llevara ese papelito a Lucifer, que era el diablo. Y él llegó y lo cogió y lo leyó por el camino y dijo : — Él se cree que el enemigo me va comer a mí. Y yo se lo voy a traer acá. Y llegó y se fué a la herrería. Mandó hacer unas tenazas y una cachiporra de catorce quintales. Y se fué y llegó al infierno y tocó en la puerta. Estaba el enemigo escribiendo en la mesa y preguntó el centinela que tenía en la puerta : — ¿ Quién toca ahí ? Dijo Catorce : — Yo, yo ; Catorce. Y dijo el enemigo : — ¡ Catorce ! Ay, más a un tiempo no puede ser ! Y vino a la puerta y volvió a preguntar. Le contestaron lo mismo y entonces abrió la puerta.

Al abrir la puerta lo primero que sacó fué la nariz y él llegó y lo agarró con las tenazas y le metió un cachiporrazo. Y empezaron a salir diablitos y él a darles cachiporrazos hasta que los mató. Cuando vino la diablo le dió un cachiporrazo y la acostó a dormir. Y sacó al diablo del infierno. Y dondequiera que le resistía le daba cachiporrazos hasta que iba llegando al pie del palacio.

Cuando el rey oyó el balido le pidió el antejo a la reina y le dijo : — ¡ Ay, si allá viene Catorce con el diablo ! Y cogió la reina el antejo y miró también. Cuando le dijo : — ¡ Ay, verdad, marido ! ¿ Qué nos hacemos ? El marido le dijo : — ¡ Ay mi mujer, me tiro por aquí ! Y se tiró al aljibe y la señora también se tiró con él. Y todas las sirvientas y niñeras se tiraron también. Y el batallón se fué a la fuga. Y él llegó con el enemigo y registró todo el palacio con el enemigo y no encontró a nadie. Y subió al mirador y le dió tres cachiporrazos y lo saltó y se fué Catorce después a la casa del padre y los trajo al palacio y los dejó allí. Y les dijo : — Yo soy un ángel, y como ustedes pedían un hijo Jesucristo me envió a mí por catorce años a acompañarlos. Así es que se me cumplió el término y me voy para mi sitio.

¡ Adiós, mi vida, adiós ! ¡ Adiós, mi padre, adiós ! Que me voy para mi destino, que ya es el día que se me cumplió.

3. EL RICO Y EL POBRE.

(*Dios, el rico y el pobre.*)

Me contaba mi papá que una vez había un hombre muy rico, que tenía un castillo muy grande, pero era muy miserable, y en aquel entonces decía la gente antigua que Dios andaba por el mundo.

Sucedió que un día se apareció un viejo a pedirle posada, porque ya era tarde, y el señor le dijo con mal modo : — Aquí no se le da posada a nadie. El viejo se fué y llegó a una chocita que era de un hombre muy pobre y le dijo que si le daban posada aquella noche, pero el hombre le dijo : — Yo con mucho gusto le daría posada, pero aquí no hay comodidades para ello. El viejo le dijo que él se conformaba con lo que hubiera. Sucedió que al otro día, cuando amaneció, el viejo tomó café y siguió su camino. Antes de salir de la casa dijo a los dueños : — Pidan ustedes una dicha, que yo se las concederé. Pero el hombre pidió salud y buena suerte para él y toda la familia. Al otro día, cuando se levantaron, se encontraron en un hermoso castillo, mejor que el de aquel rico que había negado hospitalidad al anciano peregrino.

Cuando las gentes ricas se levantaron, que vieron aquel hermoso castillo al lado del de ellos, dijeron : — Vamos allá a ver como ha sido eso, que ayer tarde no estaba ese castillo en ese sitio y hoy amaneció ahí. Y fueron y les preguntaron a los dueños. Ellos les contestaron que había estado en su casa un viejo y les pidió posada y les dijo que le pidieran una gracia. Ellos le pidieron salud y buena suerte y al otro día amanecieron dueños de un castillo. — Yo me voy detrás de él, — dijo el rico. Y se fué. Cuando lo encontró le dijo : — ¿ Por qué ha sido eso, que usted le ha dado un castillo a aquel pobre y no me concedió otro a mí ? Y el mendigo le dijo : — Ahora no puedo. — Pues concédame una gracia. — ¿Cuál ? — Que cuando vaya a casa encuentre mi castillo hecho un palacio. El anciano siguió su camino y el rico se fué corriendo a su casa y cuando llegó la encontró convertida en ceniza.

4. LOS DOS HERMANOS.

a) *Los dos hermanos.*

Había dos hermanos que se llamaban la O grande y la O chiquita. Uno era rico y otro era pobre. El pobre era la O chiquita y tenía un caballito que cargaba veinte platanitos y un día le dijo a la O grande que si le alquilaba cuatro caballos para llevar plátanos al pueblo, porque el de él no podía cargarlos. La O grande se los alquiló y le dijo que iba con él a llevar los plátanos.

Así fué; se fueron; la O chiquita iba arriba de uno de los caballos, los arreaba y decía: — Arín, mis cuatro caballos buenos. Y la O grande le contestaba diciéndole: — Si me vuelves a decir que los caballos son tuyos te mato al caballito y te boto los plátanos y me viro del camino.

Así fué, le mató el caballito y se viró del camino y la O chiquita se puso muy triste, pero encontró una nueva manera de encontrar dinero y mandó buscar un medio almud con su hermano y éste dijo: — ¿Qué irá a medir mi hermano? Será mierda, porque él no tiene qué medir. Pero se lo mandó y él midió su dinero y en cada esquina del medio almud, le puso un peso para que supiera que había medido dinero.

El hermano, o sea la O grande, dijo: — ¡Ave María! Sí midió dinero. ¿Pues no está él muy pobre? Se dejó venir la O grande y le preguntó: — ¿Cómo conseguiste dinero tú? Y él le dijo: — Y tú me has hecho un beneficio con haberme matado el caballito, pues yo lo cogí, le saqué el cuero, me fuí y lo vendí en dos mil pesos, porque vale mucho. Y entonces la O grande le dijo: — Mañana vas tú a matarme los caballos para sacarles el cuero; hasta en el que yo ando voy a matarlo para venderlo.

Así fué; los mató y los echó en un carro y se dejó ir para el pueblo diciendo: — ¿Quién compra cuero de caballo? Pero nadie le compraba y los tuvo que botar por un río. Se llenó de coraje y se dejó ir a matar al hermano porque lo había hecho matar sus caballos. Pero la O chiquita adivinó que lo venían a matar y dejó sola a la mujer durmiendo y él se huyó, y el hermano que venía a matarlo mató a la mujer, creyendo que era la O chiquita, pero al día siguiente salió el mismo hermano, la O chiquita, a alquilarle un coche, y la O grande le dijo: — ¿No te maté anoche? Y él le contestó: — No, a quien mataste fué a mi mujer. Y se la llevó para enterrarla y entonces la O grande dijo: — Cállate la boca no me descubras, que te voy a dar dos mil pesos y el coche para que la lleves a enterrar.

Así lo hizo, pero él le puso un baluarte en donde quedaba ella sentada y parecía viva. Entró al pueblo como de paseo; fué y compró una copa de vino y le dijo a un joven: — Démele a esa señora esa copa de vino. — Pues está claro, — dijo el joven, — tenga el vino. Pero ella no lo cogía, porque estaba muerta. Y él creyó que se hacía de rogar y le reventó la copa en medio de la cara. Ella cayó a un lado y el marido vino para acá y le dijo: — ¿Qué ha hecho usted? ¡Me ha matado a mi mujer! Y entonces el joven le dijo: — Cállese la boca que le voy a dar dos mil pesos.

El marido fué y la enterró y se vino para donde estaba el hermano y le pidió prestado el medio almud. Entonces midió el oro y le puso en cada esquina, una onza de oro, y le devolvió el medio almud. Entonces el hermano dijo: — ¡Ay mujer, ven acá! Mira, mi her-

mano ha medido oro ! Entonces él fué y le preguntó : — ¿ Cómo has conseguido tanto oro, que ya estás más rico que yo ? Y él le dijo que los muertos se vendían a dos mil pesos.

Entonces la O grande le dijo : — Pues tú me vas a matar a mi mujer. Y la O chiquita fué y la mató y al otro día se fué la O grande con su mujer muerta diciendo : — ¿ Quién compra muerto ? Y le decían : — Allá arriba los compran. Se fué hasta que llegó a donde estaba el Alcalde y le dijo : — ¿ Compra muerto, a dos mil pesos ? Y el Alcalde le dijo : — ¿ Quién mató a esa mujer ? Y él le contestó : — Yo. Entonces lo cogieron y lo pusieron preso y mandaron enterrar a la muerta, y la O chiquita se quedó gobernando, en lugar del capitán, que era la O grande.

b) *Nicolasillo y Nicolasón.*

Una vez había un padre que tenía dos hijos. Uno se llamaba Nicolasillo y el otro Nicolasón, y cuando llegaron a jóvenes se casaron y por mucho que trabajaron, uno llegó a ser rico y el otro pobre y el rico pudo adquirir cuatro mulas y el pobre nada más una.

El rico viajaba semanalmente con las cuatro mulas de él y le cogía prestada la mula a su hermano y después él le daba una vieja de las de él a su hermano para que hiciera un viaje, y cuando Nicolasillo se iba por la carretera, decía con las cinco mulas : ¡ Hola, mulas mías ! Lo decía para que la gente lo oyera y para que la gente dijera que él tenía animales también ; y más detrás iba su hermano Nicolasón y decía : — No digas que son tuyas, que son mías.

Y se venían para su casa y entonces le decía Nicolasón a Nicolasillo : — Tú cuando vuelvas a viajar no digas que son tuyas, porque lo que va a pasar es que te voy a quitar la tuya y a matártela. Pero Nicolasillo no ponía cuidado a esto, porque creía que su hermano no le hacía nada, pero la semana siguiente Nicolasillo volvió a viajar y Nicolasón se le fué detrás y cuando iba por la carretera vió mucha gente y él por orgulloso dijo : ¡ Hola, muchas mías ! Y Nicolasón que estaba escondido le dijo : — ¿ No te he dicho que digas que las mulas son mías ? Ya verás por no coger mi consejo te las voy a matar.

Pero se fueron para su casa y en seguida que llegaron Nicolasón cogió la mula y se la mató, y Nicolasillo empezó a llorar al ver que su mula que era su único capital, se la mataron, y así fué que no había consuelo para él y en su mayor congoja cogió y le sacó el cuero a la mula y lo echó en un saco y se fué a correr fortuna. Y cuando ya estaba cansado de andar se quedó en una casa y pidió posada hasta el otro día, y la señora de un señor, que estaba sola, le dijo que no le daba posada porque su esposo no estaba allí ; pero fueron tantos sus ruegos, que le decía que aunque fuera en el pesebre de los caballos que lo dejara. Y la señora viendo la insistencia del pobre hombre, le

hizo una cama y él se acostó con el cuero al lado, que él decía que era un hechicero y a encomendarse a Dios.

Entonces oyó conversar en la cama de la señora y se subió por un tirante y oyó que estaban cantando, y era que la señora estaba preparando comida para un cortejo que tenía, que era un cura, y a éste le acompañaba un sacristán y la cena consistía en un lechón asado, vino, pasteles, relleno y unas cuantas cosas. Y ella que estaba en todos sus quince, comiendo y gozando cuando el marido se le presentó y ellos se turbaron y cada uno cogió para su parte. El cura se entró en una caja y el monaguillo en un barril y la mujer avanzó y pudo esconderse en parte separada cada uno de los objetos que tenía para comer.

Entonces el pobre del hechicero vió que había venido el amo de la casa y entonces se subió para arriba y lo saludó y empezaron a conversar y él le preguntó que por qué no se había subido para arriba a dormir desde el principio, pero él le decía que no, porque él respetaba que su señora estaba sola. Y entonces él pensaba volver para el pesebre a dormir, pero el amo le dijo que no, que se quedara para que durmiera arriba y para que cenara con él.

Entonces el dueño de la casa pidió la comida y cenaron juntos y él comió mucho, porque tenía hambre y no había aún ni comido todavía. Entonces se pusieron a hablar tocante a varios asuntos hasta que llegaron a tratar acerca de lo que tenía en aquel saco y él le dijo que era un hechicero y que adivinaba también. Entonces apretó el cuero y el cuero sonó y él le dijo al señor que si deseaba hacerle una pregunta. Y volvió y lo apretó y el cuero roncó y entonces le dijo que qué era lo que deseaba. Pues lo primero que adivina es que en la cocina, debajo de un caldero está un lechón asado. Y entonces fué y lo encontró y lo subió para arriba y se quedó maravillado y la mujer que estaba oyendo ya estaba temblando de miedo. Entonces le preguntó el hombre que más adivinaba, y él le dijo que fuera a la tablilla última y agarrara un frasco de vino. Y entonces fué él a buscar y en verdad se encontró con todo el vino. Y entonces le dijo que qué adivinaba más. Y él le contestó que había un platón de pasteles. Y entonces se fué y encontró lo que le decían y entonces empezaron a comerse todo lo que el adivinador había adivinado.

Entonces después de haberse comido toda la comida, el dueño de la casa le preguntó que si no le adivinaba más. Y él le dijo que sí, que podía adivinar más, pero que era peligroso, porque él sabía que él le tenía miedo al diablo y a los monaguillos y que en dos cajones había un monaguillo y un diablo, que el diablo era el cura.

Entonces él se fué acercando un poco, oyó que ellos, con la conversación que tenían y que estaban oyendo, se movían y entonces como él le tenía tanto miedo le dijo que si se lo sacaba de la casa le daba dos fanegas de dinero.

Y entonces él cogió al cura y al monaguillo y se los echó en la

cabeza y los llevaba para matarlos y ellos le dijeron que no lo hiciera, y que ellos le darían una fanega de ochavos, porque no les hiciera nada.

Entonces se vino para donde estaba el señor y con un descuido se dirigió a la señora y le dijo que si no le daba algo que la descubría y le decía al marido que ella tenía cortejo. Y ella le dió una fanega más de dinero y cuando él se fué a ir le dijo que si le quería vender al hechicero y él le dijo que no lo vendía, porque era con lo que él vivía; pero fué tanto lo que le rogó que se lo dió por cuatro fanegas de ochavos y entonces le dió unas cuantas mulas para que llevara el dinero a su casa.

Entonces se fué y cuando llegó a su casa, mandó a que su hermano Nicolás le prestara la medida de medir fruta y el hermano se quedó santiguándose, porque él creía que su hermano había muerto, pero no era tal cosa, era que andaba buscando ochavos.

Entonces le mandó la medida y le preguntó al pequeño que la fué a buscar, que qué era lo que él iba a medir y él le dijo que no sabía; pero cuando Nicolásillo hubo medido las monedas o el dinero, colocó en cada una de las esquinas del cajón unas cuantas monedas y cuando llegó a su casa la medida con las monedas en cada esquina del cajón, dijo :

— ¡ Señor ! ¿ Dónde habrá encontrado dinero Nicolásillo ? Y entonces vino en seguida a la casa y le dijo que cómo era que había encontrado un tesoro tan grande.

Entonces le dijo que él le había hecho un favor porque le había matado la mula y él había vendido el cuero en aquella gran cantidad de dinero y como el hermano era un poco ambicioso, se fué, y sin encomendarse a Dios, mató a sus mulas y no esperó nada más que unos cuantos días para que se secaran los cueros de las cuatro mulas. Y no bien estaban secos se los llevó a vender y cuando llegó al pueblo empezó a gritar : — ¿ Quién compra cuero de mula ? Y nadie le contestaba nada, y así estuvo unos cuatro días en el pueblo y sin venderlos. Entonces lleno de coraje se vino para su casa con objeto de matar a su hermano, porque lo había engañado.

Cuando llegó a su casa, el hermano en seguida supo lo que le pasaba a su hermano y que no había vendido los cueros y que lo estaba velando para matarlo, y por la noche cogió a la abuela y la acostó en su cama y a esto de media noche se le apareció Nicolás en la cama donde él dormía y por matarlo a él, mató a la abuela y se fué para su casa muy tranquilo, porque lo había matado.

Pero él por la mañana bien temprano cogió a su muerta y la vendió y la puso en un saco y se la llevó para el pueblo y al entrar él decía que la llevaba para donde estaba el doctor, pero llegó y entró a una tienda y pidió un poco de vino y le dijo al dependiente que se lo llevara mientras que él tomaba agua; y el dependiente que era de mal genio

empezó y la llamó una y dos veces, y ella como muerta al fin, no le respondió y entonces llegó y le dió con el vaso y la tiró para atrás, muerta a su parecer. Y cuando Nicolasillo la vió muerta, empezó a llorar y a dar exclamaciones y a decir que lo iba a denunciar. Y entonces el dueño del establecimiento le pidió que no lo denunciara, que él le daba una fanega de dinero, porque no lo denunciara. Y entonces él lo aprobó por bien hecho.

Cogió a la madre muerta y la llevó a la casa y la mandó a embalsamar y después cogió una mula y vino a buscar el dinero y entonces otra vez mandó a que Nicolason le prestara la medida de medir ochavos para medir la fanega de dinero, y cuando el muchacho fué y le dió la razón, se quedó santiguándose, porque a su parecer él lo había matado por la noche. Pero había sido a su suegra. Y entonces le dijo que le había hecho un favor, porque él la había vendido en una fanega de ochavos y que en el pueblo valían muchísimo los cadáveres.

Entonces Nicolason como avariento y pretencioso, se fué y sin decir nada, mató a su suegra por la noche, y bien temprano madrugó para venderla y pueblo arriba y pueblo abajo gritaba : ¿ Quién compra cadáver de viejo ? Y entonces lo cogieron y lo metieron a la cárcel, y a la muerta la enterraron y él después de tenerlo más de un mes en la cárcel, se fué y llegó a la casa, loco, a matar a Nicolasillo, pero cuando lo vió venir ya tenía algo más preparado para hacerlo volver a pasar por otra cosa más grande, y entonces por la noche, cuando Nicolasillo estaba dormido lo cogió para matarlo ; pero entonces entró dentro de un saco y por la mañana se fué con él para tirarlo por un risco y entró a una tienda a tomar licor y lo dejó solo y entonces él empezó a decir : — ¡ Ay, que quieren que yo vaya a la gloria y yo no puedo !

Y él estaba diciendo estas palabras cuando se le apareció un hombre medio tonto y le preguntó que qué era lo que le pasaba, y él le dijo que querían que él fuera a la gloria y él no quería ir. Y entonces ese hombre lo desató y se metió él dentro del saco y le dejó un tropel de ganado y entonces cuando vino Nicolason lo tiró por el risco, porque a su parecer era Nicolasillo su hermano, pero era otro a quien él había engañado. Y entonces se fué para su casa diciéndole a su mujer que había desquitado la muerte de su suegra, porque lo había tirado por un risco, pero no era así, porque él cogió el ganado y salió a su casa a los pocos días y cuando Nicolason lo vió se fué a caer muerto, porque él pensaba que lo había matado, y fué así entonces que al verlo llegar con tantas reses, le preguntó que cómo había encontrado tantas reses y no se había matado por donde él lo había tirado.

Entonces él le dijo que lo que él le había hecho era un favor, porque allá había un tropel de reses y que uno caía como en su casa y no le pasaba nada. Y entonces él le dijo que él no se atrevía a echarlo por allí a él, porque él estaba necesitado de unas cuantas reses, particu-

larmente de una vaca parida para la leche para los nenes, y él le dijo que sí podía pero que se previniera un saco. Entonces se fué en seguida y preparó uno y se echó dentro de él. Nicolasillo entonces buscó un gran cordel y lo amarró pero bien y entonces se fué y lo tiró por la cueva derecho abajo y más nunca se supo de él, pues se mató y Nicolasillo quedó rico en su casa.

Todavía quiso adquirir más ochavos y un día que andaba por el pueblo vió a donde el cura tenía el lugar y entonces como él había embalsamado a su suegra, fué y la puso al entrar de la letrina y el cura que acababa de decir la misa se levantó e iba a escape a la letrina y entonces al ver a la señora allí le dijo que se quitara para entrar él y la llamó unas cuantas veces y viendo que no se quitaba la haló y la tiró para atrás y entonces el que estaba escondido le dijo que lo iba a matar y que si no le pagaba lo hacía ir a la cárcel por criminal y el cura le dijo que no lo denunciara, que él le daba una fanega de onzas y que no lo hiciera ir a la cárcel. Entonces convinieron y el cura mandó enterrar a la muerta y él se vino con su fanega de dinero y vivió muy felizmente con su mujer y sus hijos ; y entonces pudo ser uno de los más ricos de su provincia.

5. EL HERMANO RICO Y EL POBRE.

(*Sésame, ábrete.*)

Una vez, en tiempos antiguos existían dos hermanos : uno rico y el otro pobre. El hermano rico era muy malo con el pobre. El pobre iba a casa del hermano rico a buscar trabajo para poder ganar el sustento de su familia y el hermano rico no le daba trabajo.

Un día en que el hombre pobre se encontraba sin grano de sal en su casa, le dijo a su esposa : — Yo voy a correr el mundo hasta que encuentre fortuna o desgracia. Entonces se fué anda que anda hasta que encontró un árbol muy frondoso y allí se escondió, cuando oyó unas voces muy lejanas, y se quedó callado. En el término de media hora ya estaban al pie de él unos bandidos que venían a guardar lo que se habían robado mientras andaban por el mundo. Llegaron los bandidos y descargaron. Al otro día salieron otra vez los bandidos al mundo a robar y le dijeron al árbol : — Ciérrate flor de majagua. Esas palabras se las dijeron los bandidos al árbol por tres veces y se cerró el árbol y ellos se fueron.

Como el hombre pobre estaba allí escondido hacia dos días, oyó las palabras y las aprendió. En seguida se puso el hombre a decirle al árbol las mismas palabras que le dijeron los bandidos. El árbol se abrió y él empezó a llenarse de dinero. Cuando al cabo se salió dijo las mismas palabras que había dicho antes.

Se fué en seguida para su casa; cuando llegó mandó a su hijito a casa de su hermano rico para que le prestara la medida de medir maíz.

Como el hermano rico era tan malo con el pobre, le puso sebo a la medida en cada esquina y se la dió al muchachito. En seguida el hombre se puso a medir el dinero; cuando acabó se la dió otra vez al niño para que se la llevara a su hermano a su casa.

El hermano rico como era tan ambicioso de dinero, registró la medida para ver si lo que había medido era dinero u otra cosa. En cada esquina encontró medio peso y se admiró. Fué en seguida a donde vivía su hermano pobre, que ya era rico y le preguntó que dónde había encontrado dinero, y el otro contestó que en ninguna parte. Pero tanto estuvo *majaderiando* al hermano pobre hasta que éste le dijo cómo había sido y el hermano rico como era tan ambicioso por el dinero, se puso de lo más contento; pero por ambicioso Dios lo castigó y en poco menos de un mes ya era más pobre que su hermano.

En seguida corrió a casa del hermano a pedirle que lo llevara a donde había ido él por dinero y el hermano pobre, como era tan bueno lo llevó y lo dejó allí y él regresó para su casa. El ambicioso creyendo que él iba a poder hacer lo mismo que hizo su hermano pobre, se escondió allí; entonces llegaron los bandidos y pensaron descargar hasta el otro día. Cuando uno de ellos se puso a dar vueltas en derredor del árbol, encontró aquel hombre y gritó que allí estaba un hombre, y vinieron entonces todos y lo mataron a palos y a golpes.

6. LOS DOS COMPADRES, EL RICO Y EL POBRE.

(El pájaro y los huevos de oro.)

Pues señor, estos eran dos compadres: uno pobre y otro rico. El compadre pobre mantenía a sus hijos con naranjas. Un día, la mujer del pobre tenía dos ochavos y mandó al ahijado del compadre rico a comprar dos centavos de arroz para hacer unas sopas largas.

El compadre rico le dió al muchacho una escopeta vieja para que la limpiara el hombre pobre y se dedicase a la caza con ella, llegó el compadre pobre, la preparó y se fué a cazar, con la escopeta, dentro de la montaña; vió un pájaro, le apuntó y lo mató. Siguió más para adelante y vió otro pájaro, le hizo la puntería sin dispararle, el pájaro cayó vivo al suelo, lo llevó a su casa, lo metió dentro de un barril y lo tapó con una manta.

Al otro día fueron a ver al pájaro y al destaparlo le encontraron un huevo de oro; cogió la comadre el huevo y se lo mandó a vender al compadre rico en dos ochavos y el compadre rico le mandó cuatro pesos a la comadre por el huevo y le dijo al niño que le dijera a su comadre que cuantos huevos pusiera ese pájaro se los pagaba él a cuatro pesos todos; pero el compadre rico tenía que hacer un bautismo y no encontró con qué obsequiar a los compadres y se dirigió a la casa del compadre pobre a comprarle el pájaro. Saludó a sus compadres y les dijo que si no lo sacaban de aquel apuro no haría el bau-

tismo. El compadre rico le ofreció por primera vez doscientos pesos, y el compadre pobre le dijo que no; por segunda vez le ofreció la cantidad de trescientos pesos, y el compadre pobre le dijo que no; por tercera vez le ofreció la cantidad de mil pesos, y el compadre pobre le dijo que no; por cuarta vez le ofreció dos mil pesos, y le dice la comadre a su marido: — ¿Qué vas a hacer con mi compadre? Sácalo de ese empeño; cédele el pájaro.

El compadre rico le dió la cantidad de dos mil pesos. Cogió el compadre rico el pájaro y se lo llevó a su casa, pero el ahijado se fué detrás de él y al llegar los dos a la casa, el compadre mató al pájaro, le sacó la molleja y le dijo al muchacho que se la cuidara; se fué para arriba el compadre rico a atender a los padres del niño y se le olvidó la molleja; al muchacho le dió hambre, la asó y se la comió.

El muchacho se fué luego a jugar, llegó a la casa de una pobre vieja, pidió posada, se la dieron, durmió allí y al otro día por la mañana, la vieja vino y al recoger el dormitorio, debajo de la almohada encontró diez pesos; la vieja entonces no quiso dejar ir al muchacho, así es que estuvo el muchacho acompañando a la vieja un año, y eran diez pesos que le rentaban todos los días al muchacho. Al cumplirse el año se despidió el muchacho y ya que iba lejos de la casa, la vieja lo llamó y le dijo: — Mira hijo, tú tienes tan buena suerte, que cada vez que duermes un sueño te aparecen diez pesos. El muchacho no lo quería creer, pero llegó debajo de un árbol, durmió un sueño, registró el dormitorio y encontró los diez pesos. Siguió el muchacho en dirección al pueblo, se enamoró de la hija del rey, se la pidió en matrimonio y se casó con ella.

El muchacho no tenía oficio ninguno, nada más que el de cazar. Se levantó de su cama, le dijo a su esposa que encima de la mesa, debajo de una copa le dejaba diez pesos; pero el padre de la muchacha deseando saber de qué manera la mantenía, mandó a buscar a su hija y le preguntó que con qué mantenía el marido a su esposa y ella le dijo que él dejaba todos los días diez pesos; pero el padre le encargó que le preguntara de dónde se mantenían ellos dos; así lo hizo ella y el marido le contestó que se vengaría, y ella le dijo que no creyera eso. Entonces él le contestó: — Te voy a explicar con qué te mantengo. Papá era pobre y el compadre rico le regaló una escopeta; papá se fué al monte a cazar, apuntó a un pájaro, éste cayó vivo al suelo y el compadre rico lo compró para la comida de un bautismo, pero me dejó cuidando en la cocina la molleja y yo me la comí.

Salió el marido a cazar, pero la mujer recogió todo lo de ella, se fué a la casa del padre y le contó al rey cómo era como su marido la mantenía; pero el padre le contestó que le dijera al marido, que tenía una enfermedad muy contagiosa y había que curársela, que fuera allá. Entonces el rey le dijo que era necesario atajar esa enfermedad, el marido contestó que sí, y el rey mandó preparar un vomitivo de palito

y se lo dió a tomar; él lo bebió y al momento le dió a tomar un contra vomitivo, que es el agua tibia, hizo la alquilada, devolvió la molleja que era lo que deseaba el rey. Este la cogió, la limpió y se la comió y le preguntó al muchacho que si se encontraba bien. Él le dijo que sí y se retiró el muchacho para su hogar, durmió un sueño; despertó y no encontró los diez pesos, pero se fué el muchacho a la casa de la pobre vieja, y la vieja le dijo que ya sabía a lo que iba; lo mandó al cercado a buscar un caballo muy flaco que había allí, y le dijo que lo ensillara y se subiera arriba de un palo de pera, y cogiera cien peras de la parte de abajo, y se fuera a venderlas, las vendiera a centavo la pera, y que reservara cuatro peras para el rey.

Así lo hizo el muchacho, entró a la capital, vendió las peras en poco tiempo y las gentes se las compraban a centavo; al que le compraba una, le salía un cuerno, al que le compraba dos le salían dos, pero llegó a casa del rey, le vendió cuatro y le salieron cuatro. Así fué que se llenó la capital de una enfermedad desconocida, pero se fué el muchacho a la casa de la vieja, y ella le dijo que se vistiera de médico y que cogiera cien peras del lado de arriba y entrara a la ciudad por otra parte, y las gentes de allí vieron aquel médico desconocido, lo llamaron, le preguntaron que si él conocía aquella enfermedad, y él les contestó que venía de lejos curándola.

Al que tenía un cuerno le daba una pera a comer y se le caía el cuerno, al que tenía dos le daba dos peras y se le caían los dos cuernos; así fué como curó la enfermedad aquella; pero no había curado todavía en casa del rey. Pasó, lo vió una sirviente y le dijo al rey que allí iba un médico, que si quería que lo llamara. Él le contestó que sí. El médico volvió para atrás, fué a la casa del rey, quien le dijo que si lo curaba de la enfermedad que tenía le daba la mitad de su capital. El le contestó que sí lo curaría, pero tenían que dejarlos solos a ellos dos y todos los otros médicos que estaban curando al rey y los dejaron solos.

El muchacho mondó las cuatro peras y se las dió a comer al rey, a quien se le cayeron los cuatro cuernos, pero el médico le dijo que había que sacarle la raíz de la enfermedad y mandó preparar él mismo un vomitivo, se lo dió a tomar al rey con una cantidad de agua tibia, devolvió el rey la raíz de la enfermedad y el médico se apoderó de ella, le ganó la mitad del capital del rey y volvió a conseguir sus diez pesos.

El rey cuando se vió sano de la enfermedad durmió un sueño, se levantó y registró debajo de la almohada y no encontrando nada le contó el caso a su hija, diciéndole que el médico que lo había curado era el muchacho de la molleja. En tanto la vieja le dijo al muchacho que recogiera a su esposa y estuviera tranquilo con ella un par de meses y después le diera una fuetiza y la mandara para su casa.

7. EL HOMBRE POBRE Y EL HOMBRE RICO.

(La mujer sin manos.)

Cierta vez había dos hombres que poseían un gran capital pero uno tenía más que el otro. Un día, en una visita, uno al otro se convidaron a jugar con la condición de que si el más rico le ganaba el capital al otro, se lo daría en seguida.

Se acercó el día y ambos se pusieron a jugar, pero sucedió que el más rico le ganó el capital al más pobre. Este estaba de lo más triste, porque había perdido todo su capital. De pronto se le ocurrió al más pobre una idea y le dijo al más rico : — Mira, si tú me concedes otra vez mi capital, te daré a mi hija para que te cases. El más rico, como era soltero, aceptó esta proposición y le dijo : — Pero ¿ cómo haré yo para que se venga conmigo ? Entonces el otro le contestó que él vendría y la traería consigo, la llevaría al jardín del más rico y cuando ella estuviera entretenida cogiendo flores, él saltaría por la pared y la dejaría sola, y en seguida le dijo : — Tú vas y la cojes. Hizo esto el hombre pobre, pero sucedió que cuando el hombre rico fué a cogerla, ella no quiso.

Entonces el hombre rico fué a la casa del pobre y le contó que su hija no lo quería. El hombre pobre fué a buscar a su hija y le dijo que si ella no quería al rico que le cortaba los brazos y la echaba al bosque. Pero su hija decía que no lo quería, y su padre, cogiéndola por un brazo la llevó al bosque y le cortó las manos, las cogió y se las trajo ; pero cuando iba llegando vió que su palacio estaba reducido a cenizas. No le quedaba nada más que un rancho que él había hecho para sus animales y se metió allí.

Un día mientras un trabajador pasaba por el bosque oyó unos gemidos lastimeros y dejándose guiar por ellos llegó a donde estaba ella, a quien le preguntó qué le pasaba, y ella le relató toda su historia. Luego le dijo él : — ¿ Te quieres venir conmigo ? Ella aceptó ; se la llevó a su casa y la recomendó muchísimo.

Cierto día él salió a trabajar a un pueblo cercano y la dejó muy recomendada. Como al mes de estar allá, le escribieron al trabajador que su esposa había dado a luz un muchachito lo más bonito. Esto ocurrió en aquellos tiempos en que no había correo y le dieron la carta a un muchacho para que se la llevara a aquél. Al pasar el muchacho por la casa del rico éste lo llamó y le dijo que qué llevaba en la mano. El muchacho le contestó que era una carta para un señor que estaba trabajando en un pueblo muy cercano de allí. El rico lo hizo que se quedara porque era muy tarde. Entonces el muchacho se quedó y cuando se durmió, llegó el rico, cogió la carta y la leyó. El rico aquí comprendió que se trataba de su hija. Entonces tomó papel y un sobre, escribió una carta y le puso que su esposa había dado a luz sapos y

culebras. Por la mañana salió el muchacho de allí y le dió la carta al trabajador. Éste la leyó con atención y contestó que si eso era lo que su esposa había dado a luz que se la dejaran allá.

Cuando pasó el muchacho otra vez por la casa del rico le hizo lo mismo y le puso en la carta que si esto era lo que había dado a luz su esposa que la echaran afuera. Por la mañana se levantó el muchacho y le llevó la carta a la familia del trabajador. Éstos, cuando leyeron la carta despidieron a la soquita. Ella le dijo adiós a la familia del trabajador y se fué con su hijito. No tardó en ir lejos cuando se le acercó un viejo y le dijo que le diera a él el hijito. Entonces él cogió el hijito y lo levantó. Este creció, y como a la edad de cinco años, el viejito le dijo : — Mira, vé a aquella casa, y debajo de aquel *zinc* que está allí, están los brazos de tu mamá. Vé, cógelos y tráetelos. El niño fué, cogió los brazos y se los trajo. El viejito mojó los brazos con saliva y se los puso a ella. ¡ Qué regocijo no sentiría ella al verse otra vez con sus brazos ! Entonces él la dirigió a una casa cercana y lo dejó allí. Aquél era el Divino Hacedor que todo lo puede. Ella se quedó viviendo allí.

Ya el trabajo se había concluído y el trabajador venía para su casa, pero en el camino se detuvo a tomar agua en la misma casa donde el viejito había dejado a su esposa. Ella le trajo el agua al trabajador; cuando el trabajador la vió dijo entre sí : — ¡ Qué parecida es ésta señora a mi esposa ! Pero ésta no es, porque tiene brazos y la mía no tenía. Pero después él le dijo que ella se parecía mucho a su esposa. Entonces ella le contó la historia y se quedaron viviendo allí.

8. LOS DOS COMPADRES.

(El rico le saca los ojos a su compadre.)

Una vez había dos compadres, el uno rico y el otro pobre. Un día el compadre rico invitó al compadre pobre a cazar y él aceptó. Al día siguiente el compadre rico hizo una gran comida para comer en el monte y el otro como era pobre, hizo una mala comida y se fueron los dos juntos para la montaña. Llegaron los dos compadres a la montaña. Ya era tarde y el rico le dijo al pobre que se comiera su comida y le diera, que después, cuando él tuviera hambre él le daría de la suya.

El compadre pobre era hombre de buen corazón y se sentaron los dos debajo de un árbol y se comieron la comida del pobre. Después siguieron andando; el compadre pobre empezó a sentir hambre, pero no tenía nada que comer. Entonces el compadre rico se sentó debajo del otro árbol y se puso a comer. El compadre pobre le pedía comida, pero el compadre rico no le quería dar. Entonces el compadre rico le dijo que si se dejaba sacar un ojo le daba un poquito. El compadre pobre como tenía hambre le dijo que sí, y el otro le dió comida y luego le sacó un ojo.

Después continuaron su camino y siendo muy tarde, el compadre rico se puso a comer de nuevo, y el compadre pobre empezó a pedirle comida porque tenía hambre; pero el compadre rico le dijo que si se dejaba sacar el otro ojo le daba y él dijo que sí. Después el hombre rico dejó al pobre debajo de un árbol y regresó a su casa. Debajo de aquel árbol venían todas las noches unas palomas a dormir.

A la noche, cuando llegaron las palomas, se pusieron a conversar y dijeron que en cierto pueblo había muchos enfermos de la vista, y que eso se curaba cogiendo un ramito de aquel árbol y pasándolo por la vista. Entonces él lo hizo y en seguida volvió a ver.

Después se fué a ese pueblo a curar gente. El hijo del rey estaba muy enfermo y el padre decía que al que curara a su hijo le daría todo su capital. El compadre tomó el ramito del árbol y lo pasó por los ojos del enfermo, el cual quedó bueno de la vista. Luego el rey le dió todo su capital y entonces el compadre pobre vino a ser más rico que el compadre rico.

9. EL ADIVINADOR.

a) *Juan Grillo y el rey.*

Juan Grillo era un hombre que tenía una casa a la orilla del mar, y a la hija del rey se le había perdido una sortija y el rey ofrecía una cantidad de dinero a quien le adivinara quién tenía la sortija.

Juan Grillo era un hombre que no sabía nada, pero le dijo al rey que era adivinador y entonces el rey se lo llevó. Al despedirse le dijo a su familia que le pegara fuego a la casa, y para probarle al rey que era adivinador cuando iban por mar alta le dijo al rey que se le estaba quemando la casa. Entonces él mandó a que viraran el vapor para atrás prometiéndole quitarle la vida si no era verdad. Y entonces cuando el rey vió que la casa se había quemado entonces creyó que era verdad que adivinaba, entonces siguieron su camino.

Cuando llegaron a la isla donde vivía el rey, mandó, sin que él lo supiera, asar una lechona para ponerla en la mesa bien tapadita para que él no supiera lo que era y sin que él supiera lo que había allí le dijo el rey: — Buen adivinador, adivínadme lo que hay allí. Y entonces Juan Grillo le dijo: — ¡Ahora sí que entorcha la puerquita el rabo!

Ahora, el rey tenía tres sirvientes y en el momento que desapareció la sortija puso en prisión a los tres sirvientes, y le dijo a Juan Grillo: — Ya que me has adivinado todo eso, tienes tres días de plazo para adivinarme quién tiene la sortija. Y al principiar el primer día dijo: — ¡Gracias a San Bruno que de los tres he visto uno! Y al segundo día dijo: — ¡Gracias a Dios que he visto dos! Y al tercer día dijo: — ¡Gracias a San Andrés que los he visto a todos tres!

Entonces ya ellos sabían que él estaba por adivinarles quien tenía la sortija de los tres presos y el ladrón del miedo que le tenían le dió la

sortija a Juan Grillo y entonces el preso le dijo : — ¡ Tenga V. la sortija, pero sálvenos la vida ! y entonces Juan Grillo le dijo al preso : — Bueno, haga esto : al pasar por donde está aquel pavo se la tira y el pavo se la traga pensando que es un grano de maíz.

Cuando el rey llamó a Juan Grillo para que adivinara le dijo al rey : — Señor rey, estando su hija lavándose las manos se le cayó al suelo, el pavo se la trago y ella no se fijó en ello ; mande V. matar al pavo y si no la tuviese dentro con la vida pagaré o me entregarán mi dinero al encontrarle la sortija al pavo. Le entregaron su dinero a Juan Grillo y quedó por adivinador.

b) *Lauro el Grillo.*

En cierto pueblo de España vivía un hombre que se hacía el adivino y cuyo nombre era Lauro el Grillo. Por aquel tiempo el rey tenía tres hijos y hacía días que se le había desaparecido una hermosa sortija de brillantes al rey. Esta había sido robada por sus mismos hijos sin saberlo él.

Supo el rey que había cierto adivino en el país y mandó que se presentase ante él. Llegó el adivino y el rey le dijo : — ¡ Tienes que decirme dónde se encuentra la sortija ; si no te mando matar ! Ante tan tremenda resolución el adivino pensó un momento y replicó : — Su Majestad me debe dar tres días de plazo durante los cuales me ha de mandar el almuerzo cada día con cada uno de sus hijos. Los hijos que se hallaban presentes pensaron para así : — ¡ Éste nos va a descubrir a nuestro padre el cual nos castigará severamente ! Y temblaron ante el pensamiento de ser descubiertos. El adivino fué conducido a una cueva donde había de pasar los tres días y era tanto el miedo que tenía, que todo el día se lo pasó rezando con la esperanza de que Dios le alcanzara la gracia de poder adivinar donde se encontraba la sortija.

Los tres hermanos se hablaron a solas y propusieron que cada cual al llevarle el almuerzo al adivino llevarían algo escondido en la mano para ver si el adivino les adivinaba.

El primer día se fué el mayor de los hermanos a llevarle el almuerzo y llevó en la mano un trocito de laurel. Después de que hubo acabado de almorzar el muchacho le preguntó al adivino : — Buen adivino, ¿ a que V. no me adivina lo que yo traigo aquí ? Y entonces él no hallando qué contestar dijo : — ¡ Pobre Lauro, en qué te ves ! El muchacho creyendo que había adivinado dijo : — Sí señor, usted ha adivinado ; es un trocito de laurel.

Fué a donde estaban sus hermanos y les contó lo que había pasado. Al otro día fué el segundo hermano llevando un grillo. Después de haber sido interrogado el adivino, contestó : — ¡ Pobre Grillo, en qué te ves ! El muchacho soltó el grillo que salió saltando y creyó también que él había adivinado.

Al tercer día fué el menor de los hijos del rey llevando un rabo de un puerco que habían matado en su casa. Preguntó al adivino y le contestó : — ¡ Ahora sí que el puerco entorchó el rabo ! El muchacho creyó lo mismo que sus hermanos ; fué corriendo a donde estaban ellos y les contó lo sucedido. Buscaron la sortija y fueron corriendo a la cueva donde se hallaba el adivino que creía que iba a morir dentro de pocas horas, pues no sabía donde se hallaría la sortija. Le entregaron la sortija y le dieron una cantidad de dinero para que no los descubriera. El adivino, loco de contento, llegó al palacio y viendo un pavo en el patio fué a donde estaba, le echó la sortija que se tragó el pavo y mandó que lo matasen al instante diciendo que la sortija se encontraba en el buche del pavo. Lo mataron y hallaron la sortija en el buche del pavo ; el rey quedó muy satisfecho de haber hallado la sortija y recompensó al adivino con mucho dinero.

Éste después de comer del pavo tomó el dinero y se fué muy lejos donde no le fuera a pasar otro susto como el que había pasado.

c) *Juan el Grillo.*

Juan el Grillo regó la fama entre los vecinos que él era adivino. Un día el rey lo mandó buscar para que le adivinara un sueño y mandó a sus soldados a buscar a Juan. Cuando lo supo Juan le dijo a su mujer : — Cuando yo vaya un poco lejos tú quemas la casa y todo lo que hay dentro.

En el camino Juan se echó a gritar diciendo : — ¡ No puedo ir a casa del rey, por que mi casa se está quemando ! Los soldados viraron para atrás y vieron que era verdad. Con aquel suceso Juan el Grillo adquirió más fama.

Un día la reina lo mandó buscar y cogió un grillo en la mano y le preguntó a Juan : — ¿ Qué es lo que tengo en la mano ? Y Juan que se llamaba Grillo dijo muy ligero : — ¡ Ay Grillo, en qué peligros te estás viendo ! Entonces la reina soltando el grillo premióle y le colocó de adivino del trono.

d) *El adivinador.*

Una vez había un infeliz que como mantenía a su esposa y a sus hijos era pescando. Un día salió a pescar y no encontró nada para traerles a su esposa y a sus hijos y en el camino se encontró con un príncipe que venía buscando un adivinador que pedía el rey y le preguntó que si en aquella provincia no lo encontraría y él le contestó que con él estaba hablando. Le dijo que se fuera con él para que le adivinara una adivinanza al rey y él le contestó que era un infeliz, que tenía que darle dinero para dejarle a su esposa.

Cuando fué a donde estaba su esposa le entregó la cantidad de

dinero que le dió y le dijo que así que el barco fuera un poco retirado que le prendiera fuego a la casa para mandar el parar el barco y adivinar que su casa se estaba quemando. Así lo hizo y entonces él le dijo al capitán que virara para atrás, por qué su casa se estaba quemando y tenía que volver para atrás. El capitán viró el barco para ver si era verdad que la casa se estaba quemando y cuando llegaron que la encontraron quemada dijeron : — ¡ Qué buen adivinador ! Y le dieron otra cantidad de dinero para que la esposa hiciera su casa, por que tenían prisa de seguir el viaje.

Cuando llegaron a donde estaba el rey le dió tres días de término para que le adivinara lo que estaba encerrado en un cuarto, porque la adivinanza era una sortija de diamantes que le habían robado al rey entre los tres sirvientes que tenía en la casa.

El primer día cuando le fueron a llevar el café fué un sirviente de los tres y dijo : — ¡ Gracias a Dios que de los tres he visto uno ! Quiso decir que de los tres días había visto uno. Pero el sirviente fué muy apurado a donde estaban los otros dos y les dijo que de los tres había visto uno. Entonces otro sirviente le dijo : — Pués mañana voy yo.

Al otro día fué otro de los tres sirvientes y el adivinador dijo : — ¡ Gracias a Dios que de los tres he visto dos ! Y al otro día fué el tercer siervo y dijo : — ¡ Gracias a Dios que los he visto todos tres ! Y el sirviente sacó carrera a donde estaban los otros y les dijo que era mejor darle quinientos pesos cada uno de ellos y que él buscara los medios de salvarlos.

Él les preguntó que si no había alguna gansa por allí y ellos le contestaron que había una muy vieja que estaba en el fango y él les dijo que le trajeran el dinero, la sortija y la gansa y que también le llevaran un pedazo de papa cocida. Entonces él cogió la sortija, la metió dentro del pedazo de papa y se la echó a la gansa para que se la tragara y mandó soltarla donde estaba.

Al poco tiempo mandó el rey que lo sacaran para que fuera a almorzar con él a la mesa y cuando se sentó a almorzar el rey le dijo que le adivinara donde estaba la sortija que le faltaba hacía algunos años. El mandó que fueran a buscar a la gansa que estaba en el fango, la trajeron, la abrieron y le encontraron la sortija.

El rey estaba muy contento con el buen adivinador y había de potaje un rabo de lechón e hizo una rosca, llamó al rey y le dijo que cuando pusieran en la mesa un platillo tapado que le dijera que qué potaje era aquél, y él le dijo : — Buena vida es del casado tener hijos y mujer, y al tiempo de mantener entorcha la puerca el rabo.

Cuando trajeron el chocolate venía un pocillo tapado y traía un grillo dentro. El se llamaba Grillín Grillete, y cuando el rey le dijo que le adivinara qué venía dentro de aquel pocillo y no encontrando qué decir dijo : — ¡ Ay Grillín Grillete, en los trabajos que tú te metes.

Entonces almorzó y se fué para su casa en un barco, muy contento, por que llevaba dinero.

e) *El adivinador por casualidad.*

Una vez había un hombre que era pobre y no tenía con qué mantenerse. Un día dijo que se iba a hacer adivinador y entonces regó una hoja suelta diciendo que era el gran adivinador.

El rey de aquella ciudad supo eso y lo mandó buscar para que le adivinara quién fué el que le robó la sortija que valía un millón de pesos. Al hombre le decían por mal nombre « El Grillo ». Entonces los tres soldados fueron a buscar a Grillo. Cuando llegaron a su casa le dieron la razón. El hombre le dijo a su esposa que cuando ellos se fueran quemara la casa.

Cuando iban lejos de la casa la mujer la quemó. Entonces el hombre le dijo que viraran para atrás, que había adivinado que se le estaba quemando su casa. Los soldados se admiraron de ver a aquel adivinador.

Entonces se fueron al palacio y le contaron al rey como era el adivinador. El rey le dijo que le tenía que adivinar quién le robó la sortija a su hija, y le dijo que le iba a dar tres días para que pensara y lo metió en un cuarto. Los tres soldados eran los que le habían robado la sortija.

El rey tenía tres patos : uno negro, otro lóriga y otro blanco. Pasó un día y un soldado fué a abrir la puerta y él dijo : — ¡ Gracias a Dios y a mi padre San Bruno, que de los tres he visto uno ! Entonces el soldado se fué asustado creyendo que se lo decían a él. Pasó otro día y fué otro soldado, abrió la puerta y el hombre dijo : — ¡ Gracias a Dios, que de los tres he visto dos ! Cuando el soldado oyó decir eso salió corriendo asustado creyendo que se lo decían a él y llegó a donde estaban los otros dos y les contó lo sucedido. Entonces fué el que quedaba y el hombre dijo : — Gracias a Dios y a mi padre San Andrés que los he visto a los tres ! Y de este modo ellos creyeron que él decía que ellos la tenían y se la entregaron.

Entonces los soldados le dijeron que los salvara de ese robo que habían hecho y el hombre les dijo que sí, que los salvaría y que buscaran un guineo y le metieran la sortija y se lo echaran a los tres patos y que le dijeran cuál de los tres se lo comió. Así lo hicieron y se lo comió el pato lóriga. Cuando llegó la hora de adivinar le dijo al rey que le buscaran el pato lóriga y se lo trajeran. Lo abrió y allí le encontró la sortija y el rey le dió una talega de dinero por haber adivinado muy bien aquello.

Entonces el rey enterró un rabo de un puerco y le dijo al hombre que le adivinara qué había enterrado allí. El hombre estaba apurado y dijo : — ¡ Ahora sí que entorchó la puerca el rabo ! — y como era un rabo entonces adivinó. Entonces el rey le dió otra talega de dinero.

Después el rey cogió un grillo y le dijo : — ¿ Qué es lo que yo tengo en el puño ? — y el hombre dijo : — ¡ Ah Grillo, en qué apuro te has visto ! Y adivinó por casualidad aquello y le dió otra talega de dinero. Entonces dijo : — ¡ He adivinado, que mi mujer está enferma ! — y se fué llevándose su dinero con él que casi se hizo rico.

f) *El adivino.*

Pues señores, éste era un pobre anciano que le gustaban mucho los refranes y debido a esto los muchachos no le respetaban y siempre le estaban gritando y tirando piedras. Era muy listo y por medio de sus refranes le llamaban Don Juan el Adivino. Un día los muchachos envolvieron un rabo de una puerca dentro de un papel y para cerciorarse si era verdad lo que se decía acerca de él, le preguntaron : — ¿ Don Juan, qué es esto ? Y él se llevó una mano a la cabeza y replicó : — ¡ Ahora sí fué verdad que la puerca entorchó el rabo !

Fué tanta la admiración de los muchachos que después envolvieron otra vez un grillo y cuando ellos le preguntaron, él dió un salto y dijo : — ¡ Ahora sí es verdad que el grillo está pasando trabajos ! Quedó admirado todo el pueblo y al rey que se le había desaparecido una prenda le mandó buscar y le encerró en un cuarto diciéndole que si no le decía dónde estaba le mandaría quitar la vida. Don Juan empezó a llorar amargamente y le contestó gritando : — ¡ Ay señor rey, yo no soy nada adivino ! Esto que dicen los muchachos ha sido un juego y como yo soy tan refranista adiviné sin querer.

El rey no volvió a retroceder ; le puso tres días de término o si no perdería su vida. Cuando él se quedó solitario decía para sí : — ¡ Ya Don Juan murió ; ya perderé mi vida por esos malvados muchachos !

Tenía este rey tres sirvientes que tenían que llevar la comida al pobre prisionero. El primer día cuando vino uno de ellos a traer su comida, Don Juan gritó : — ¡ Ay San Bruno, que de los tres he visto uno ! El quería decir que de los tres días había visto uno. Quedó el sirviente inmóvil sin poder ni mover los piés al oír esto, por que entre los tres se habían robado la prenda. Vino al otro día el segundo y vuelve a gritar : — ¡ Ay Santo Dios, que de los tres he visto dos ! Y se fué éste y les contó a los otros compañeros lo que le había pasado con el anciano y ellos determinaron para sí darle todo el dinero que ellos habían ganado allí y también la prenda. Al tercer día se presentó el otro y Don Juan llorando dijo : — ¡ Ay San Andrés, que de los tres he visto a los tres ! Y el sirviente al oír esto se lanzó contra Don Juan y le suplicó que no dijese nada al rey, que ellos le darian dinero y la prenda. Don Juan muy contento al saber esto le dijo que no tuvieran cuidado.

El rey tenía muchos pavos y este anciano cogió uno de ellos y le dió la sortija para que se la tragara y el pavo se la tragó al instante.

Vino el rey, lo sacó de aquel encierro y le preguntó : — ¿ Dónde está la prenda ? — Mande llamar a su gallinero, respondió Don Juan. Lo llamaron y el anciano señaló un pavo que mandó que abrieran. Dentro de éste encontraron la prenda y en seguida el rey le puso la corona al anciano y le dió suficiente dinero para que viviera todo el resto de su vida. Los sirvientes le dieron tres sacos de dinero, que casi no podía con ellos y siguieron viviendo los tres muy felices con el rey, haciendo el juramento de no volver a coger nada más al rey de ese modo.

Se terminó mi cuento y el que me está oyendo que me cuente otro.

g) Juan sabe más que el rey.

Pues señor, ésta era una vez que había un hombre muy sabio, que se llamaba Juan. Vivía cerca del palacio del rey y sus vecinos le pusieron el nombre de Juan sabe más que el Rey, porque adivinaba toditas las adivinanzas que le echaban.

Un día supo el rey que había por el palacio, o mejor dicho, alrededor del palacio un hombre que le llamaban Juan sabe más que el Rey y que sus cortesanos lo podían traicionar a él, colocar en el trono al dichoso Juan y por lo tanto matarlo : pero quiso saber si era cierto que era tan inteligente y un día lo mandó a buscar a su casa. El rey esperaba ver a un hombre cualquiera, pero cuando se le presentó Juan, quedó asombrado al ver a un hombre tan buen mozo, tan bello y tan gallardo como cualquier príncipe. Se enojó aún más con él y en realidad creyó que sus vasallos podrían volver al joven Juan en rey y quitarle la corona a él. Entonces el rey le dijo a Juan : — Quiero que me traiga hay y no hay, y si no lo hace, por mi corona real que lo mando matar.

Juan se fué en seguida, pero tan pacífico como había llegado; se fué para su casa y cogió una hoja de salvia y la mondó por un lado y por el otro le dejó la cáscara y se la llevó al rey diciéndole : — Aquí tiene mi Majestad el hay y no hay. Verá Ud. que por un lado tiene cáscara, pero por el otro no la tiene por lo tanto, esto es haber y no haber. Entonces el rey vió que en realidad se lo había traído el hay y no hay y entonces le dijo que viniera al otro día para que le hiciera un trabajito y el rey al otro día le mandó a buscar un buey, con la intención de mandarlo a que lo ordeñara.

Cuando venía vió al buey amarrado y conoció la intención para que lo habían mandado buscar y entonces se volvió para atrás y se puso a hender un árbol de *molarón* con un remolón de hacha que ni aún tenía filo. Viendo el rey que Juan se tardaba mucho en venir, mandó a un criado a buscarlo y cuando el criado llegó a donde estaba Juan y le dió la razón, Juan le mandó decir al rey que iría después de haber partido unas astillitas de leña para hacerle unas sopas de fideos a su *pay* que estaba de parto. Entonces el rey le mandó decir que cuándo era

cuando los hombres parían, y Juan le contestó que era cuando un buey se podía ordeñar. Y viendo el rey que en realidad Juan era un hombre inteligente quiso matarlo de cualquier modo y para ello mandó a hacer un hoyo muy grande y muy hondo y puso peones a trabajar en el hoyo.

Juan que lo supo se puso a hacer otro en su casa con doble cantidad de peones que los que tenía el rey y después que Juan tuvo un hoyo bien hondo se puso a hacer como un túnel en el fondo de la tierra que comunicara con él del rey. Y dió la casualidad que como hoy acabó el rey de hacer el hoyo y como mañana Juan acabó también él de él, en lo que el rey tapaba por encima el hoyo con un piso, pero muy débil y con muchas piedras con la intención de que cuando él cayera taparlo con las piedras aquellas que tenía allí reunidas. Juan estaba haciendo una escalera en el hoyo que había hecho. Bueno, así que todo estuvo arreglado el rey mandó a buscar a Juan para que lo divirtiera un poco tocando, porque Juan sabía tocar una guitarra, con la intención de ponerle una silla en el sobrado del hoyo y después que él estuviera templando la guitarra hacerle una fuercesita a la esquina del sobrado para que se hundiera Juan con guitarra, silla y todo y después darse un gustazo con las piedras tirándolas encima del pobre Juan.

Pero como Juan tenía arreglado el camino por debajo de la tierra, es claro que como Juan no era ningún tonto, cogió bien la guitarra y se cogió bien de la silla en que estaba sentado y cuando cayó al suelo, así medio aturdido y sin luz, cogió en seguida por el camino que había preparado, con la guitarra y la silla y como a los quince minutos salió a su casa. Después cogió la silla y la guitarra y se fué al palacio a cantarle al rey. Entonces el rey viendo que Juan merecía la atención como una persona prudente, quiso que fuera un amigo de mucha confianza del palacio y para ello le dijo que lo dispensara de los atentados que había hecho contra su vida y Juan le dijo que todas eran insignificancias, que él las consideraba como de hombres ignorantes y de poca capacidad.

Sucedió que el rey tenía una hija muy bonita y muy querida del rey, y viendo que Juan en realidad era un hombre sabio y de valor, quiso casarla con él. Lo hizo así y Juan llegó a ser el rey de más prudencia que volvió a haber en el mundo.

Vivieron todos felizmente y cuento acabado arroz con melado.

h) *El adivinador.*

Había en la ciudad de Madrid un pobre. Este pobre oyó decir que el Rey de Inglaterra estaba buscando un adivino que le adivinara quién le había robado una prenda que le faltaba, y el pobre se dispuso a adivinar. Lo primero que hizo su esposa fué decirle que mierda era lo que él iba a adivinar.

El caso es que el hombre antes de irse le dijo a su esposa que cuando el barco fuera a medio mar, le pegase fuego a la casa, y su esposa así lo hizo. Cuando el barco iba a medio mar, le pegó fuego a la casa y el hombre le dijo al capitán que tenía que virar hacia atrás porque su casa se estaba quemando y tenía que venir a socorrer a su esposa e hijos. El capitán viró y cuando llegó vió que en efecto la casa se había quemado. El capitán dejó allí como dos mil dólares y se fueron para Inglaterra.

Cuando llegaron encerraron al pobre por tres días en un cuarto y cada día le mandaban un asistente nuevo, y el pobre hombre asustado cada vez que veía uno, decía : — Gracias a Dios que de los tres he visto uno. Así continuó por los tres días y los hombres cogieron miedo y se fueron.

Bueno, después la princesa hija cogió una mierdita de ratón y la escondió en una cajita y llamó al hombre para que le adivinara y le preguntó qué era lo que tenía allí dentro, y el hombre dijo : — Bien me dijo mi mujer que mierda era lo que iba a adivinar.

La princesa se admiró de que era verdad, y después cogió una patita de grillo y le preguntó : — ¿ Qué es lo que tengo aquí ? Y él le dijo : — Aquí fué donde pata de grillo pagó las verdes y las maduras.

Después mataron una puerca y la enterraron en un panteón y le preguntaron si podía adivinar lo que había allí, y el hombre asustado dijo : — Aquí sí fué verdad que entorchó la puerca el rabo. Y quedó por adivino en el palacio. Ya cuando se iba le preguntaron : — ¿ Qué es lo que tengo aquí ? Y él les dijo riendo a carcajadas : — Mierda para todos ustedes. Y se fué para su casa cargado de dinero.

i) *Don Pedro el Grillo.*

Había una comadre rica y una comadre pobre. La pobre iba todos los días a casa de la rica para ayudarle a hacer el pan y después se lavaba las manos y les llevaba el agua a sus hijitos que estaban muy gorditos, y los de la rica en cambio, estaban muy flacos. Lo supo la comadre rica y le dijo : — ¿ Comadre, cómo sus hijitos que la pasan tan mal están tan gorditos y los míos que se alimentan tan bien están tan flacos ? Y la comadre pobre le dijo : — Comadre, a mis hijos lo que yo les doy todos los días, es el agua con que me lavo las manos después de ayudarle a V. a hacer el pan. — Pues comadre, desde mañana en adelante me deja el agua aquí para dársela a los míos. — Está bien, comadre.

Pues al otro día la comadre pobre no fué a casa de la comadre rica y le dijo a su pobre marido : — Te voy a matar ese pollito para que te comas la mitad y la otra mitad la dejas para que te la comas en el camino y te vas a ver si me traes algún auxilio. Pues el pobre marido hizo todo lo que la mujer le decía. Se fué a andar y ya obscureciendo

llegó debajo de un árbol y se quedó allí sin poder dormir pensando en sus hijitos. Entonces vinieron tres pájaros y dijo uno de ellos : — ¿ Sabes que el rey está enfermo ? Pero si fuera alguno y le matara tres gusanos que tiene debajo de la almohada se ponía bueno. Entonces dijo el otro : — Las aguas están salidas de su centro, pero si hubiera alguno que fuera y diera tres marrazos sobre una piedra que hay volverían a su centro. Y dijo el otro : — Y los enfermos del Hospital se están muriendo y si fuera alguno y dijera que matando de los más enfermos para curar a los más buenos, no quedaba uno en el Hospital.

Pues como el pobre había oído todo, al otro día marchó y se fué todo el camino recorriendo hospitales y cuando llegó a la ciudad preguntó dónde vivía el rey. Llegó a la puerta, le preguntaron qué quería y él dijo que iba a curar al rey, que le buscaran ropa para subir a verlo. En seguida se cambió de ropa, llegó a donde estaba el rey y dijo : — ¡ Cojan estas hojas y hagan un emplasto ! Y mientras preparaban el emplasto levantó la almohada y mató los tres gusanos. Al momento el rey se mejoró e hizo que lo cambiaran a otra cama. Al día siguiente le dijo el rey : — ¡ Tan grave que yo estaba y usted me curó ! ¿ Ahora usted no se atrevería a curar a los enfermos del Hospital ? — Y le contestó el pobre : — ¡ Si me atrevo, señor rey ! — ¿ Y V. no se atrevería a echar las aguas a su centro ? pues están fuera. — ¡ Señor rey, me atrevo también ! Pues en seguida se fué al Hospital y dijo : — ¡ Aquí hay que matar de los más gordos para curar a los más flacos ! Y al momento no quedó más remedio que todos se pusieron buenos. Se fué y dió los tres marrazos y volvieron las aguas a su centro ; volvió a donde estaba el rey y le dijo : — ¡ Señor rey, ahora yo me voy ! Y le dijo el rey : — ¡ No, usted no se va hasta que no almuerce conmigo ! En seguida pusieron la mesa, se pusieron a almorzar y ya que estaban terminando saltó un grillo : — ¡ Por mi corona real, que si no me dice lo que tengo debajo del sombrero le mando quitar la vida ! — ¡ Ay Don Pedro el Grillo, en lo que tú te viste ! — ¡ Por mi corona real, que grillo es !

Pues en seguida el rey mandó cargarle dos mulas de oro y plata y cuando llegó a su casa los muchachitos vinieron a alcanzarlo al camino. Entonces mandó a la mujer que fuera a casa de la comadre rica a pedirle prestado el medio almud para medir el dinero. En cada esquina del medio almud dejó una peseta y cuando la comadre recibió el medio almud dijo : — ¿ Qué midió la comadre ? Y contestó el ahijado : — ¡ Ella midió dinero ! En seguida la comadre rica se fué a la casa de la comadre pobre y le dijo : — ¿ Comadre, dónde consiguió el compadre tanto dinero ? — ¡ Ay comadre, yo tuve que mandarlo a buscar algún auxilio, porque usted me quitó el agua que yo traía para alimentar a mis hijos, y le regalaron ese dinero ; lo único que yo le hice para que comiera en el camino fué un pollito ! — ¡ Ah bueno, pues yo voy a mandar al mío ! Y le mató el gallo padrón. En seguida se fué y todavía lo están esperando.

10. LAS DOS HERMANAS.

a) *La hermana rica y la pobre.*

Una vez había una pobre mujer que tenía tres hijos. Esta pobre mujer iba todos los días a hacer pan a la casa de su hermana que era muy rica, para ganar el salario para sus tres hijos. La mujer tenía la costumbre de no lavarse las manos hasta que llegaba a su casa para darles el agua a sus tres hijos.

Un día le preguntó la hermana rica qué les daba ella a sus niños que estaban tan gordos, siendo ella tan pobre, y los de ella que era tan rica estaban tan flacos. La mujer le dijo que ella se lavaba las manos al llegar a su casa por la tarde y les daba a tomar el agua a sus hijos. Entonces la hermana rica le dijo que aquella tarde tenía que lavarse las manos en su casa para darles el agua a sus hijos que estaban tan flacos. La hermana pobre se lavó las manos en la casa de la rica y por la tarde cuando regresó a su casa volvió a lavarse las manos para darles el agua a sus hijos. Al día siguiente, cuando venía de su trabajo se encontró con un viejo el cual le dijo que cuando llegara a su casa que todo lo que hallara allí era de ella, que lo cogiera.

Cuando esta pobre mujer llegó a su casa se la encontró muy hermosa y además había tres cajas de dinero y la finca tenía mucho ganado. La pobre al ver todo esto quedó muy contenta e inmediatamente mandó buscar una medida a casa de su hermana, para medir el dinero. Al llegar el muchacho a pedir la medida, la rica le preguntó qué iba su hermana a medir y él le dijo que iba a medir unos granos. Ésta le preguntó dónde había encontrado su mamá aquellos granos y él le dijo que un vecino se los había mandado.

El muchacho le llevó la medida a su madre para que midiera el dinero, pero sucedió que la medida tenía una hendedura en la cual se quedó una peseta. Al llevarle la medida a la rica, después de haber medido el dinero, se encontró en la hendedura que tenía la medida una peseta. La mujer quedó atónita al verla y le dijo al muchacho que le dijera a su madre que fuera a su casa, que tenía que hablar con ella. El muchacho se lo dijo a su madre y ella al momento fué a ver para qué la quería su hermana rica. Ésta le preguntó dónde había encontrado el dinero y la pobre le dijo que había sido Dios quien se lo había dado.

Entonces le dijo la rica, que cuando Dios volviera a su casa que se lo mandara para conocerlo ella, pero sucedió que un día llegó Dios a casa de la rica y como ella creía que Dios andaba con mucho lujo y viendo que era un mendigo, mando a los esclavos que le soltaran los perros a aquel mendigo, porque ella a quien esperaba era a Dios, que no era ningún mendigo como aquél.

El pobre viejo se fué y no hacía ni media hora que había salido de la casa cuando todo su capital estaba convertido en ceniza y ella quedó

reducida a pedir limosna a la hermana que antes estaba pobre, para poder darles de comer a sus hijos. Así pasó todo el resto de su vida, pidiendo limosna para mantenerse.

b) *La rica y la pobre.*

Había una vez dos hermanas, una rica y otra pobre. La pobre, como es natural, vivía en una choza en muy malas condiciones en compañía de sus cuatro hijos. Iba todos los días a amasar pan en casa de la rica y por la tarde, cuando terminaba su tarea, se iba con las manos llenas de masa de pan, en su casa se lavaba las manos y daba el agua a sus hijos. Éste era el único alimento que ella podía darles.

Un día la rica fué a visitarla y encontró a los niños tan sanos y robustos que no pudo menos que preguntarle : — ¿ Qué les das a los muchachos tuyos que están tan sanos y gruesos ? — Únicamente les doy el agua de pan cuando vengo de tu casa y me lavo las manos.

Al otro día fué la pobre a trabajar y en la tarde la hermana le tenía agua para que se lavara las manos para dársela a los hijos. La pobre se lavó las manos y se fué muy triste.

A la mañana siguiente se fué a la iglesia y le dijo a la Virgen : — Virgen, ¿ Cuándo vas a casa ? Virgen ¿ Cuándo vas a casa ? — Mañana voy.

Se fué para su casa y cogió un solo pollito que tenía y lo mató para cuando llegara la Virgen, pero empezaron a llegar pobres : — Una limosna por amor de Dios. Ella le dió una ala del pollito. Más atrás vino otro y otro, hasta que repartió el pollo. Viendo que la Virgen ya no venía, fué otra vez a la iglesia y le preguntó a la Virgen por qué no había ido a su casa que tanto la había esperado. — Sí, yo fuí a tu casa, aquellos pobres a quienes les repartiste el pollo era yo. Ahora vete, y de lo que veas no te espantes. Se fué y encontró un gran palacio provisto de todo, de criados, sirvientes y sus hijos muy bien arreglados.

Cuando la rica supo de los bienes de su hermana, se fué y le preguntó : — ¿ De dónde has sacado toda esa riqueza ? — La Virgen me la ha dado porque yo fuí donde ella y me dijo que vendría a mi casa, entonces yo maté un pollito que era mi capital, para cuando viniera.

La rica se fué y le hizo la misma pregunta a la Virgen quien le dijo que sí, que iría a su casa. Ella empezó a matar puercos, pavos, gallinas, etc. y le preparó un gran festín a la Virgen. Seguido empezaron a llegar pobres y ella a votarlos cerrándoles las puertas y diciéndoles palabras malas. Obscureció y la Virgen no llegó. Se fué para la iglesia : — Virgen, ¿ Cómo no fuiste a casa ? — Sí fuí, pero tú me despreciaste. Aquellos pobres que fueron ayer a tu casa era yo. Ahora vete y de lo que veas no te espantes.

Se fué y encontró todo el palacio y los hijos quemados, y tuvo que ir a trabajar a la casa de la que era pobre.

c) *Las dos comadres.*

Una vez había dos comadres, una pobre y la otra rica. Fué la pobre un día al templo e implorando hacia el Hacedor le dijo : — ¡ Ah Dios ! ¿ cuándo vas a casa ? Y le contestó diciéndole : — ¡ Mañana voy ! Se fué la señora y al otro día mató un pollito e hizo dulces y al otro día se le apareció un viejo con la barba larga, todo roto y sucio que le pidió una limosna y ella le dió el pollito que tenía para Dios, no sabiendo ella que aquél era Él.

Cuando acabó de comérselo le dijo a la señora : — ¿ Me deja ir a su cuarto ? — ¡ Vaya ! — le dijo, y después cuando salió de allí le dijo a la señora : — ¡ Todo lo que encuentres en tu casa y alrededor de ella, será tuyo ! Diciendo esto desapareció el viejo.

Al otro día, cuando amaneció, la comadre a quien me he referido, vivía en una casita vieja sin setos y sin piso y era demasiado pobre, y se encontró viviendo en un palacio muy grande y cuando abrió los baules que allí se encontraban los halló llenos de monedas de oro.

La otra comadre supo la noticia de la comadre pobre y le preguntó cómo había adquirido aquella riqueza. La gratificada le contó a la comadre rica como le había sucedido aquello. La comadre rica no se encontraba bien con sus comodidades y deseaba todo lo de la comadre pobre y la riqueza de la misma.

Bueno, tanta fué la avaricia, que un día fué al templo para hacer lo mismo que la pobre había hecho. Hizo la misma pregunta y le contestó lo mismo que a la pobre. Marchó a su casa muy contenta pensando en que iba a ser más rica de lo que era.

Al otro día temprano se puso a hacer dulces y mató un pollo también para obsequiar al invitado. Se le apareció el viejito limosnero y le pidió la limosna, al cual contestó : — ¡ No tengo nada, esto es para Dios ! — y le echó los perros al viejito no sabiendo que era Él.

Pasó todo el día esperando y no vino. Al otro día fué de nuevo a la iglesia y dijo : — ¡ Ay Dios ! ¿ cuándo vas a casa ? Y le contestó : — ¡ Mujer, fuí y me echaste los perros que me mordieron todo ! — ¡ Ay ! Yo no sabía quien era, ¡ Dios mío ! Bueno, tanto lo interrogó que le dijo : — Mañana voy. Se puso a hacerle obsequios y mató otro pollo y cuando llegó el limosnero se lo entregó y todo lo que tenía.

Cuando acabó dijo el Divino Hacedor : — ¡ Déjeme ir a su cuarto ! — ¡ Ah, como no ! Fué y cuando salió del cuarto le dijo : — ¡ Todo lo que encuentre en su casa y alrededor de ella es tuyo !

Al otro día amaneció en una casita sin piso y sin setos, las sillas y sillones se habían convertido en cajones, todo más pésimo que en la actualidad cualquier pobre que no tenga que comer. Fué y abrió los baules y encontró una serpiente que la devoró en un minuto.

Por su mal corazón se encontró la trampa de la muerte y la pobre por su noble corazón, de pobre que era se hizo rica.

d) *Las hermanas.*

Existían dos hermanas ; una pobre y otra rica. Había muerto el marido de la pobre y a ésta le había quedado un niño y para sostenerlo iba a la casa de la rica que tenía panadería. Llenábase las manos de harina y con ésta hacía un atole de agua de sal y harina. Estaba el niño muy saludable con esta clase de alimento, todo lo contrario que el hijo de la rica, que teniendo distinto alimento estaba muy raquítico. Un día le preguntó la rica a su hermana que qué alimento le daba a su chiquito que tan hermoso estaba. La pobre le contó el alimento que le daba y la rica le dijo que desde aquel día saldría con sus manos limpias y ella a la vez haría lo que hacía la otra.

Pensando estaba una vez en el sustento que le daría a su hijo, presentósele el padrino del chiquito y le regaló un pollo y un centavo para su almuerzo. Compró un plátano y asó el pollo. Mientras pensaba y veía a su hijo almorzando vino un anciano a pedirle una limosna ; partió de ambas cosas y le dió. El anciano viendo su buen corazón, quiso que entrara a su aposento a apoderarse de todo lo que viera. Su choza se convirtió en un palacio.

Al siguiente día, admirada la hermana rica, vino y le preguntó de qué manera había encontrado su fortuna y ésta le contó lo que había pasado con el anciano. La rica dijo que haría lo mismo. El viejo que era Dios, llegó a sus puertas, pidió limosna y ella creyendo que no era el que protegió a su hermana, lo insultó y lo arrojó de su casa con toscas palabras. Dios quiso experimentar su corazón pero al recibir tal ofensa le dijo que todo lo que en su habitación encontrara era de ella. Entró y vió llamas, porque al instante todo había sido reducido a cenizas, pereciendo sus hijos, su marido y su capital y quedando ella en la miseria. Después, siendo la pobre rica, protegió a su hermana, la cual estaba tan pobre que iba a casa de su hermana para buscar abrigo.

e) *Las dos hermanas.*

Una vez había dos hermanas, una era rica y la otra pobre. La hermana rica tenía una panadería y la hermana pobre tenía que ir a hacer el pan, y cuando acababa de hacerlo no se lavaba las manos, pues esa agua se la llevaba a los hijitos de ella y con eso estaban muy gruesos y muy colorados.

Un día la hermana rica fué a casa de la hermana pobre y vió que sus hijos estaban más gruesos y más colorados que los de ella. La hermana rica le preguntó por qué era que los hijos de ella estaban tan gruesos y tan colorados, y la hermana pobre le dijo que cuando ella acababa de hacer el pan se lavaba las manos y esa agua se la daba a ellos. Al otro día la hermana rica le dijo a la hermana pobre que le

dejara el agua. La hermana pobre, cuando acabó de hacer el pan, se lavó las manos llorando y dejó el agua.

La hermana pobre no encontraba qué hacer y entonces mandó hacer una promesa a Jesucristo de asarle un pollito con tal de que los hijos de la hermana rica dejaran una poquita del agua, por que le era triste llegar donde sus hijos sin nada para ellos, y así se lo concedió Jesucristo. A los dos o tres días asó el pollito y lo puso sobre la mesa. Llegó un limosnero a sus puertas y ella cogió una alita del pollito y se la dió, luego llegó otro limosnero y le dió un muslito. Después fué la mujer a la iglesia a decirle a Jesucristo que se fuera a comer el pollito. Él le dijo : — Camina tú, que detrás iré yo. Cuando llegó la mujer a su casa, lo que encontró fué oro, nada más. Esto fué como un premio a su bondad.

f) *Las dos hermanas.*

Ésta era una vez que había dos hermanas, una pobre y una rica ; pero la rica despreciaba a la pobre y no le ayudaba con nada viéndola sufrir tanto, pues sus hijitas le lloraban pidiéndole que comer, y la pobre madre no hallaba qué hacer. Lo único que podía encontrar que darles era un *agüita* de harina de trigo porque todos los días tenía que ir a amasar el pan en casa de la hermana rica y se dejaba las manos impregnadas con la misma masa y se iba a su casa y se lavaba las manos y esa agua era el único alimento que daba a las hijas.

Un día las dejó solitas y se fué a buscar leña y se sentó en una piedra y llamó a Dios y le dijo : — Señor, ¿ Cuándo vas a casa ? Entonces oyó una voz que le decía : — No te apures, pobre mujer, que yo iré por allá.

Bueno, se fué la pobre mujer, y cuando llegó a su humilde casa, no la encontró, pero se encontró un palacio con todo cuanto ella pudiera necesitar.

Un día fué la hermana rica y le sorprendió muchísimo ver tanto lujo y le preguntó cómo había podido conseguir todo aquello y ella le contó cómo y de qué manera lo había conseguido. En seguida la rica se fué para su casa y le dijo que iba a hacer lo mismo.

Bueno, se fué, dejó sus niñas dormidas y fué a la misma parte que la hermana pobre y se sentó a pedirle a Dios. Cuando ella hizo su petición, oyó una voz que le decía : — Vete a tu casa y todo lo que allí encuentres, es tuyo ; cógelo, a tí te pertenece porque te lo mereces. Se fué, pero cuando iba llegando a su casa, vió una humada y dijo ya en casa están asando los lechones para esperarme ; pero por último, cuando llegó al sitio donde estaba plantada su casa, no encontró ni el encenizado, solamente encontró los carbones de la casa y sus pobres hijitas achicharradas.

Cuento *acabao* y arroz con *melao* y la señora que me cuente otro.
El que todo lo quiere todo lo pierde.

II. LOS TRES CONSEJOS.

a) *Los tres consejos.*

Había una vez un hombre que tenía un hijo y no hallaba con qué mantener a él, a su hijo y señora y le dijo a su esposa : — Pues bien, ahí te dejo ese hijo para que le des la educación necesaria y lo pongas en la escuela.

Él se fué y anduvo muchísimo tiempo. Llegó a una casa muy rica, donde lo alquilaron por tres años, ganando trescientos pesos trabajando en una finca muy grande. El dueño le dijo : — De lo que veas no te espantes ni preguntes nada, porque puede ser tu muerte.

Lo primero que vió fué a un hombre que se iba a echar una carga de leña muy grande. Cuando vió que no podía con ella, la puso en el suelo y le echó más leña, volvió a echársela y entonces podía menos, y le echó más leña aún. Así es que él era un rico avariento que mientras más tenía más quería.

Después vió que venían cuatro hombres a levantar una rueda muy grande. Ellos no podían con ella y el alquilado decía entre sí : — Si la cogieran entre los cuatro la levantarían. Él no les dijo nada. Eso representaba el mundo. Si lo levantaban se caía.

Después él vió venir a una mujer que venía a comer peras a una mata y cogía las verdes, maduras y secas, hojas y flores. Ésta era la muerte que ella nunca escoje.

Se cumplieron los tres años y el dueño del trabajo le preguntó que si quería los trescientos pesos o tres consejos, pero él le dijo que quería tres consejos buenos antes que el dinero.

Primero, No dejes caminos por veredas.

Segundo, De lo que veas no te espantes.

Tercero, No te partas con la primera nueva.

El dueño le dió tres panes y le dijo que no los partiera hasta que no recibiera una alegría. En el camino se encontró con un amigo y le dijo que se fuera por una vereda y dejara el camino, pero él le dijo que no, que se fuera él solo. Entonces su amigo se fué solo y en el camino unos ladrones lo mataron por haber cogido vereda.

Cuando ya entraba la noche llegó a un bosquécito en donde había una casita y tenían a una pobre mujer atada con cadenas y al que preguntaba por qué la tenían allí lo mataban. Pero él no preguntó y le dieron mucho dinero y por la noche se quedó allí a dormir. Al otro día por la mañana el dueño de la casita le preguntó : — Bueno, ¿ Qué dice usted de esta mujer que está ahí atada con cadenas ? El le dijo : — Qué voy yo a decir si uno en su casa puede tener todo lo que le dé gana.

Por la mañana él se fué y cuando iba llegando a su casa vió a una mujer peinando a un cura y se le figuró a su hijo, pero no quiso par-

tirse con la primera nueva. Fué a una casita que quedaba cerca de la de allí y le preguntó a una mujer acerca de la que estaba peinando al cura y que le dijera quién era él. La mujer le dijo que aquel cura era hijo del hombre que se había ido a trabajar y la mamá lo había criado y le había dado la educación y él había estudiado para cura.

Entonces el padre fué a su casa y los saludó y como recibió una alegría, partió un pan y encontró cien pesos; partió otro y encontró otros cien pesos; partió el tercero y encontró otros cien pesos.

Así fué que el dueño del trabajo le dió tres buenos consejos y los trescientos pesos también.

b) *Los tres consejos.*

Una vez había un hombre muy pobre y resolvió irse lejos de su familia en busca de fortuna. Al único hijo que tenía, antes de irse lo colocó en un colegio para que se lo educaran y que la mujer viviera como pudiera hasta su regreso. Empezó su viaje y al poco tiempo se colocó en casa de un señor muy bueno y estuvo allí unos cuantos años. Cuando ya creyó haber reunido algún dinero quiso salir para volver al lado de su familia. Le dijo al señor que le arreglara su cuenta y el señor le dijo que si quería la mitad del dinero que tenía ganado y tres consejos o todo el dinero. El le contestó que le diera la mitad del dinero y los tres consejos. Entonces el señor le dijo que los tres consejos eran : Que nunca preguntara nada de lo que viera. El segundo, que no dejara nunca camino real por veredas. Y el tercero, que no partiera nunca por la primera nueva.

En fin, le dió la mitad del dinero y se despidió el hombre.

Se fué y en el camino le cogió la noche sin llegar a su casa. Entonces pidió hospedaje en casa de un señor rico. Este le dió posada muy contento y cuando fué hora de cenar, el señor muy caritativo lo llevó a la mesa a comer con él. Cuando se sentaron se apareció una sirviente con un esqueleto amarrado con una cadena. Se comprendía que era una figura humana, y la puso debajo de la mesa. El señor le tiraba las sobras y los huesos, lo mismo que a un perro. El hombre se encontraba algo sorprendido pensando qué significaría aquello, pero seguía el consejo de no preguntar. Terminó la cena y no preguntó nada. Después, cuando fué hora de retirarse a dormir el mismo señor lo dirigió a un cuarto al que tenía que pasar por otro. En estos cuartos lo que había eran muchos embalsamados; unos de más tiempo y otros de menos tiempo de muertos. Él se admiraba de todo esto, pero calladita su boca. El pobre hombre se pasó la noche muy asustado sin poder dormir y al otro día bien temprano, ya el señor de la casa se había levantado. El pobre hombre quiso retirarse y seguir su jornada y al mismo tiempo quería salir de esa casa, pues le parecía muy imponente tanto misterio. Cuando fué a despedirse del señor le dió infinitas gracias por

el favor que le había hecho, pero el señor lo sujetó obligándolo a que le dijera qué novedad había él visto en su casa. Él le dijo que no había visto nada, sólo que iba muy contento por lo bien que se había portado con él. Entonces el señor le dijo que algo extraño había visto en su casa, que le dijera. Y el pobre hombre se empeñó en decirle que ya le había dicho que no había visto nada y que no le preguntara más. El hombre se encontraba demasiado mortificado y con deseos de irse, pero todavía el señor le dijo que hasta después de almuerzo no se iría. El sufriendo se aguantó y después, a la hora del almuerzo vió el mismo esqueleto que había visto el día antes.

Después que almorzaron se estuvo un ratito, quiso despedirse de nuevo y volvió el señor a examinarle y a preguntarle qué tenía que decirle si había visto algo de extraño en su casa. El le contestó que ya le había dicho antes, que nada. Entonces el señor le dijo que era el único hombre que había encontrado como él, que no era curioso. Que el esqueleto que había visto era su señora y por preguntona y noticiera la tenía en esa posición y que los muertos que había visto en aquellos cuartos eran los que iban a su casa a preguntar lo que veían y que ese día salía su esposa de la prisión pues se había encontrado un hombre como él lo deseaba. Le regaló una cantidad de dinero en obsequio.

El hombre siguió su camino y cuando ya estaba cerca de su casa había una vereda por donde llegaría mas pronto, pero se acordó del consejo y siguió el camino real. Cuando iba lejos supo que por la vereda habían matado a un hombre y los guardias estaban vigilando al que pasara por allí para aprehenderlo.

Cuando ya iba a llegar a su casa, vió a un joven acostado en la falda de su mujer; él los iba a matar a los dos por celos, pero se acordó del consejo y cuando llegó a su casa vió que aquel joven era su hijo que había venido de sus estudios y ya podía ejercer cualquier carrera que quisiera, y como él llevaba dinero, pudo darles a ellos y fueron felices.

c) *Los tres consejos.*

Había un hombre que se casó y no pudiendo sostener a su esposa decidió irse a correr fortuna. La mujer quedó en cinta y dió a luz un niño al cual mandó a estudiar para cura. El padre se había colocado en una hacienda en donde ya tenía economizados trescientos pesos.

Un día quiso ver a su esposa y pidió su dinero. El dueño de la hacienda le dijo que si quería tres consejos o su dinero. El pidió los tres consejos y el dueño le dió tres panes y los consejos. En cada pan le había echado cien pesos. Los consejos eran :

No te partas con la primera nueva. Lo que no te importe déjalo quieto. No dejes camino por vereda.

Cuando iba se encontró con tres pasajeros. Ellos le convidaron a almorzar pero él les contestó que no tenía qué comer y ellos le dieron de su comida. Siguieron su camino los cuatro y encontraron una vereda. Los tres le convidaron a seguir por la vereda y él les contestó que no dejaba camino por vereda y siguió su camino. Cuando iba lejos oyó tiros de unos bandidos que estaban matando a sus compañeros.

Cuando llegó la noche pidió posada en una casa y le dijeron que sí. Entró y vió un cadáver. Todo el que preguntaba qué era aquello lo mataban. Al otro día se fué y el dueño de la casa notó que no había preguntado por el cadáver y lo mandó llamar y le preguntó por qué él no había preguntado nada. El contestó que lo que no le importaba lo dejaba quieto. Entonces el hombre lo llevó a tres cuartos. El primero estaba lleno de huesos, el segundo de muertos y el último de dinero. El bandido le dió las gracias y le regaló dos pesos.

El hombre llegó a donde vivía su mujer y la encontró peinando a su hijo y besándolo. El la conoció pero estaba confuso y le preguntó a una vieja quién era aquella mujer que estaba peinando a un joven. La vieja le contestó que era una mujer a quien el marido la había dejado sola, que había quedado en cinta y había dado a luz aquel niño. Entonces él fué a donde estaba su esposa, reconoció a su hijo y se enlazaron en estrecho y amoroso abrazo. Cuando ella fué a partir los panes salió el dinero y entonces vivieron felices con su hijo cura..

d) *Los tres consejos.*

Una vez había un hombre que se casó y era tan pobre que le dijo a la esposa que se iba a trabajar. Ya la esposa tenía seis meses de embarazada cuando él salió. Echó a andar el hombre ; llegó a una casa y le dijo al amo que le diera donde trabajar. El hombre lo puso a deshierbar un huerto.

Cuando él creía que había estado tres meses, había estado ya tres años. Él le dijo al hombre que le ajustara la cuenta, que había dejado a la esposa enferma y que ya se acercaba el día en que diera a luz. El amo le arregló la cuenta y tenía trescientos pesos.

Cuando salió, que iba a una pequeña distancia el hombre lo llamó y le dijo que si le daba cien pesos le daba un consejo. El hombre le dijo que sí y se los dió.

Cuando salió, después de haber andado un poco más, lo llamó otra vez y le dijo que si le daba otros cien pesos le daba otro consejo. El hombre accedió y se los dió.

Salió, y cuando iba un poco más lejos lo llamó y le dijo que si le daba cien pesos le daba otro consejo. El hombre le dijo que sí.

El primer consejo fué : que no dejara camino por vereda. El segundo : que no preguntara lo que no le importaba, y el tercero : que no se partiera con la primera nueva.

Siguió su camino y al pasar por un monte encontró a dos hombres que le dijeron que se fuera con ellos por aquella vereda. Pero él se acordó del consejo y les dijo que no. Al poco rato oyó dos tiros. Era que habían matado a los dos hombres que lo invitaban que se fuera con ellos.

Siguió su camino, llegó a una casa ya de tarde y pidió posada. Cuando llegó la noche el dueño de la casa lo convidó a cenar. El no quería aceptar, pero después fué. Cuando él se sentó a la mesa, el hombre sacó de un cuarto a un animal, pero lo más feo del mundo. Lo puso debajo de la mesa a comer miga de pan y granos de arroz. El hombre tenía ganas de preguntar qué animal era aquél, pero se acordó del otro consejo. Cuando amaneció el hombre le dió café.

Salió, y cuando iba a una pequeña distancia el dueño de la casa lo llamó y le preguntó que por qué no le había preguntado qué animal era aquél. El le contestó que porque no le importaba. El dueño de la casa le dijo que era el único que había sacado a su esposa de la pena en que estaba. Lo llevó a un cuarto donde tenía a todos los que le habían preguntado qué animal era aquél y por ellos le había doblado la pena a su esposa. Ya se había librado de dos cosas por medio de los consejos.

Salió y cuando llegó a su rancho encontró una hermosa casa. Allí encontró a muchas personas que se habían reunido para oír al hijo que iba a decir misa. La esposa dijo : — Si mi esposo supiera que su hijo iba a decir la misa, cuánto no se alegraría. Él que estaba parado en una esquina lo oyó. El hombre con quien él había estado trabajando le había dado una caja y un pedazo de pan y le dijo que cuando más a gusto se hallara, que abriera la caja y partiera el pan.

Aquél era el día en que más a gusto se hallaba, abrió la caja y sacó un traje de cura; partió el pan y sacó trescientos pesos y además se libró de la muerte por medio de los tres consejos.

e) *Los tres consejos.*

Había una vez un joven y una joven que contrajeron matrimonio y a los pocos días de casados, el marido se puso a pensar que él no podía tener a su señora en tan buenas condiciones como la tenía su padre y pensó irse para buscar trabajo en otro país y no decirle nada a su señora. A los pocos meses la señora tuvo un niño cuyo nombre era Juan. Poco a poco el niño fué creciendo hasta que llegó a ser cura. Cuando Juan iba a decir la primera misa el padre que hacía tantos años que estaba ausente de su casa aquel día regresaba.

Cuando el padre de Juan se despidió de la casa donde estaba trabajando el dueño le dió tres consejos, que son los siguientes : Primero : que no se partiera con la primera nueva. Segundo : que no dejara el camino real por vereda. Tercero : que no preguntara cosas que no le importaran.

El hombre le quitó por estos tres consejos trescientos pesos. Cuando el padre de Juan se marchaba el dueño le regaló un gran bollo de pan, en el cual se encerraban trescientos pesos. Entonces emprendió su camino.

Cuando iba caminando encontró algunos conocidos y estos lo invitaron para que cogieran una vereda, pero a los pocos pasos de haber andado el padre de Juan se acordó de los tres consejos; de que no dejase el camino por la vereda y volvió atrás. Sucedió que a los caminantes que cogieron la vereda se encontraron con varios bandidos y les quitaron el dinero.

Cuando el padre de Juan llegó a la ciudad vió a su esposa en la casa donde él la dejó y estaba sentada en el balcón con un joven, el cual era su hijo. Y cuando el señor los vió sacó su revólver para matar a su señora y a aquel joven, pero en el momento en que iba a hacer esto, se acordó de los tres consejos y entonces resolvió ir a casa de unos antiguos amigos y enterarse de su esposa y de aquel joven. Pero muy pronto todo el vecindario le contó que aquel joven era su hijo, que ella había tenido cuando él se fué a buscar fortuna y que aquel joven al día siguiente iba a cantar la primera misa y que la señora se había portado muy bien durante los años que él estuvo ausente.

Después entró a su casa, que tantos años hacía que la había abandonado, se dió por conocido y cuando se sentaron a la mesa sacó el pan que le había regalado el dueño con que él estaba trabajando y cuando lo partió encontró los trescientos pesos que él le había dado por los tres consejos que tan útiles le habían sido.

Al siguiente día cantó el cura la primera misa y los padres recibieron la bendición de su hijo.

12. LA MATA DE ALBAHACA.

a) *La mata de albahaca.*

Había una vez un rey que tenía tres hijas. El rey ya estaba anciano y tenía que venir a gobernar otro rey joven. Las hijas del rey viejo tenían una mata de albahaca.

Un día salió la mayor a regar la mata de albahaca. El rey joven estaba en su casa; vivían frente a frente. El rey dijo a la niña: — Señorita que riega la mata de albahaca, ¿cuántas hojitas tendrá? La niña no supo qué contestar y se fué para adentro.

Al día siguiente fué la segunda y el rey le hizo la misma pregunta; ella no supo contestar tampoco y se fué para adentro.

Al otro día fué la más chiquita y el rey le hizo la misma pregunta: — Señorita que riega la mata de albahaca, ¿cuántas hojitas tendrá? Y la niña le contestó: — Jovencito, usted que sabe leer y escribir, ¿cuántas estrellas tiene el cielo?

El rey joven no supo contestar y al otro día se vistió de viejo y

fué a pedir posada en casa del rey viejo y allí le dieron posada. Este rey joven quien se había vestido de viejo tenía tres sardinas. Dijo a la mayor que le cociera una sardina y la niña se la puso a cocer. La sardina tenía un olor bueno. La niña dijo : — ¿ A que le pido sardina al viejo ? Y las hermanas le dijeron : — ¡ No, no ! Pero ella dijo : — ¡ Sí, sí ! — y le pidió. El viejo le dijo : — Si me das un beso, te doy. La niña le dió el beso y se la comió.

El viejo le dijo : — Cuéceme esa otra sardina. La niña fué a cocerla y cuando se estaba cociendo les dijo a sus hermanas : — ¿ A que se la pido también ? Y las hermanas le dijeron : — ¡ No, no ! Y ella les contestó : — ¡ Sí, sí ! Y se fué y le pidió la sardina al viejo. Éste le dijo : — Si me das otro beso, sí. La muchacha se lo dió y se comió la sardina.

El viejo le dijo : — Cuéceme esa otra. La niña se la fué a cocer y cuando se estaba cociendo fué y le pidió la sardina. El le dijo : — Si me das otro beso, sí. Entonces ella se casó con él.

b) *La mata de albahaca.*

Cierta vez había un rey que tenía tres hijas y éstas tenían una mata de albahaca. Una mañana la menor de ellas estaba regando la mata de albahaca, pasó un rey y le dijo : — Señorita de la mata de albahaca, ¿ cuántas hojas tiene la mata ? Y ella le contestó : — Galán de los ojos negros, ¿ cuántas estrellas tiene el cielo ?

El rey con bastante coraje con la niña le impuso el castigo de tener que ir ellas tres a una fiesta a su palacio acompañadas de su padre, el cual tenía que ir vestido y desnudo, descalzo y calzado, a caballo y a pie y si no cumplían con esto perdería su padre la vida. El padre fué con un lado vestido y el otro no, un zapato y otro no y fué montado en un caballo pequeño en el cual tenía que pisar la tierra y se fueron al festín.

Cuando llegaron le dijo el príncipe a la más pequeña : — Toma, haz el favor de sacar un traje de esta Peña. Y la niña como vió que era imposible, cogió una aguja fina y un hilo muy grueso y le dijo : — Haga usted el favor de ensartarme esta aguja. Y él le dijo : — Señorita, ¿ cómo quiere usted que yo ensarte esta aguja con este hilo tan grueso ? Y ella le contestó : — Señor rey, ¿ cómo quiere usted que de esta Peña yo le saque un traje ?

Y el rey al ver que la niña se las supo contestar todas, le concedió la vida a su padre y se casó con ella.

c) *La matita de albahaca.*

Una vez había un rey que tenía tres hijas. El rey tuvo que salir a una batalla y les dijo a sus hijas : — Yo me voy y no tengo nada que dejarles, lo único es esta matita de albahaca. Cuidenla bien.

El primer día, la hija mayor salió al patio a regar la matita y un príncipe que vivía al lado le dijo : — Señorita, ¿ cuántas hojas tiene la matita de albahaca ? La muchacha echó a correr y no le contestó nada. Muy abochornada y asustada llegó a donde estaban sus otras dos hermanas. Se lo contó y la hermana segunda le dijo : — Ea, tú eres muy cobarde. ¿ A que a mí no me dice nada ?

Al otro día salió la hermana segunda a regar la matita de albahaca y el príncipe le repitió las mismas palabras y ella se fué corriendo lo mismo que la primera.

La más pequeña dijo : — Yo voy a ir y si me dice algo yo le sabré contestar. Cuando la niña pequeña llegó el príncipe le dijo : — Señorita, ¿ cuántas hojitas tiene la matita de albahaca ? Y ella contestó : — Señor príncipe, ¿ cuántas estreillitas tiene el cielo ? El príncipe se fué y la niña regó su matita sin molestia ninguna.

d) *La matita de albahaca.*

Érase un pobre labrador que tenía tres hijas. Cada una de ellas tenía una matita de albahaca. Tan pronto como se levantaban por las mañanas, tenían por costumbre ir a regar sus matitas de albahaca.

Una mañana, estando la mayor regando su matita, se presentó el rey y al darle los buenos días le dijo : — Señorita, ¿ dígame cuántas hojitas tiene su matita de albahaca ? Ella se fué para adentro y no le contestó.

A la mañana siguiente volvió el rey y se encontró con la otra hija y le dijo : — Señorita, ¿ dígame cuántas hojitas tiene su matita de albahaca ? Ella no contestó y se fué corriendo.

A la otra mañana volvió el rey y se encontró con la hija más pequeña y le dijo : — Señorita, ¿ usted me hará el favor de decirme cuántas hojitas tiene su matita de albahaca ? — y ella le contestó : — Señor rey, ¿ usted me dirá cuántas estrellas hay en el cielo ? Y entonces dijo el rey. — ¡ Con ésta me caso yo !

Al otro día fué el rey a visitar a los padres de la niña y pidió la mano de la más pequeña para casarse. Los padres que eran muy pobres estaban muy contentos y pronto empezó la niña a prepararse y se celebraron las bodas y fueron muy felices.

Colorín colorao.

Este cuento está terminao.

13. EL HIJO ABANDONADO.

Había una vez una señora que tuvo un hijo y porque la sociedad no la rechazara lo mandó a echar a un río en una canastilla y ella siguió viviendo muy feliz. En la canastilla le echó una carta recomendándole a quien lo encontrara.

Un pescador lo recogió, lo crió y lo hizo un hombre. Cierta día el

joven fué a la ciudad, pasó por una casa, vió a una señora en el balcón y se enamoró de ella y la señora se enamoró de él también.

Al otro día a la misma hora pasaba el hombre otra vez y ella estaba en el balcón y dejó caer un pañuelo para que el joven lo cogiera y subiera a llevárselo. Así sucedió, entraron en conocimiento, se enamoraron y se comprometen a casarse.

A los nueve meses ella tuvo un niño, y a los seis meses de edad, estando los dos sentados en la sala y ella con el niño en los brazos sale el niño andando, va al balcón coge una rama de una mata que había y viene y le dice a la madre : — Tenga señora este ramo de las manos de este niño, es su hijo, es su nieto, hermano de su marido.¹ Cuando el niño dijo así cayó muerto.

Ellos no podían explicarse qué fenómeno era aquel pues la historia de ella estaba oculta. Entonces él le pidió explicaciones y ella se las dió; mandaron a buscar al hombre que lo crió y explicó como lo había encontrado enseñándoles la carta que estaba dentro del canasto. Entonces ellos reconocieron que se había casado una madre con su hijo y al ver el crimen que habían cometido se quitaron la vida.

Esto sirve de ejemplo para algunas mujeres.

14. EL BUEN HIJO.

Esta era una vez que el rey cogió a un hombre prisionero y ese hombre tenía un hijo bueno y el hijo le dijo al rey : — ¡ Señor rey, suélteme a mi padre ! Entonces el rey le dijo que le soltaba a su padre si le traía una adivinanza que no la adivinara nadie de su gente.

El padre de este muchacho tenía una yegua parida y el hijo la cogió, la abrió y le sacó un potro y el cuero lo cogió y lo secó y después que estaba seco el cuero lo mandó a un zapatero para que le hiciera una silla. El potro ya estaba grande y fué a la casa del zapatero y le dijo : — ¿ Ya está la silla ? Y el zapatero le dijo que ya estaba y se la dió.

Un día que el hombre se montó en su caballo y se fué a buscar fortuna llegó a una montaña donde había un árbol y había muchas frutas y el muchacho se quedó allí. En un árbol había un ave blanca que tenía tres pequeñuelos y el ave iba a buscar uval del uvar y el muchacho le iba cogiendo las uvas hasta que hizo un vaso de vino y se lo llevó al palacio del rey y le dijo el muchacho : — ¡ Señor rey, aquí traigo este vaso de vino que un ave blanca lo trajo a su nido; vengo montado sobre el que no ha nacido; tengo las manos puestas sobre su madre; advíneme buen rey y si no suélteme a mi padre !²

Y como el rey no pudo adivinar dió libre al padre.

1. Véase JAFL, 29 : 499 ; adivinanza 762.

2. Véase JAFL, 29 : 499 ; adivinanza 754.

15. LA MALA ESPOSA.

En cierta época había un matrimonio, el cual vivía en el campo ; el marido era hombre trabajador y bueno, pero la mujer era una egoísta y una coqueta ; esto es : una mujer que todo lo quería para sí. Por las mañanas, todos los días el buen hombre cogía un hacha o su azada y se iba a labrar la tierra, de la cual sacaba el alimento para él y su egoísta mujer.

Tenían ellos una gallinita y una vaquita ; cuando él venía a almorzar, la cruel mujer preparaba para ella una buena tortilla con huevos, mataba gallinas y las preparaba para ella y se las comía antes de que llegara el marido y a él le preparaba una cazuela de coles y le hacía una ensalada. Llegaba el hombre a almorzar y la mujer le presentaba el plato de coles.

Todos los días la mujer hacía lo mismo hasta que un día él le dijo a la mujer : — ¿ Mujer, por qué es que todos los días tú me pones para comer coles sancochadas ? — y ella le contestó : — ¡ Ay marido, si es que el diario que tú me das no me alcanza para nada ! — Y el pobre hombre le dijo : — ¡ Bueno, está bien ! Pero el marido se quedó con cuidado y al otro día no fué a trabajar, pero no le dijo nada a su mujer.

Detrás de la casa había un árbol en dirección a la estufa, en el seto de la cocina había un agujero, por el cual subiéndose al árbol se veía la cocina en el interior. El hombre se subió al árbol y esperó algún tiempo. Como a las diez, vino la mujer con un cacharro de leche y una pasta de chocolate ; preparó el chocolate y se lo tomó. El hombre lleno de coraje pensó en apearse, pero no lo hizo ; esperó que la mujer hiciera el almuerzo. Poco rato después llegó la mujer a la cocina con un par de huevos, un paquete de guineos, un pollo ya preparado para cocerlo. Hizo ella una buena tortilla y unas buenas sopas de arroz en el pollo y se las comió.

El hombre, no bien había ella acabado de comerse aquel sabroso almuerzo se apeó del árbol y llegó a la casa. La mujer dijo : — Hay que ir a coger las coles para comer. El hombre ya se estaba preparando para lo que le iba a decir. Poco tiempo después lo llamó ella para que fuese a almorzar. El le dijo : — ¡ Ay mujer, yo hoy no quiero coles, yo estoy medio malo ; me cayeron unas lloviznas tan finas y tan finas como las sopas que te comiste, y si no me meto en una peña tan grande como la tortilla que te comiste, hubiera caído saltando como el pollo que te almorzaste, y cayó un aguacero tan espeso como el chocolate que te tomaste. — ¡ Ay marido, quién te dijo eso, eso no puede ser !

Entonces todos los otros días de lo que ella preparaba le daba también al marido.

16. LA VIEJA MISERABLE.

Una vez había una vieja que era muy miserable. Un día se trepó a un palo de china y se fué por un camino comiéndose las chinas. Quería las pepas para semillas y las cáscaras para hacer guarapos. Se encontró con una muchacha ; la muchacha tenía hambre y le pidió una china, pero no se la dió ; le pidió una pepa, pero tampoco se la dió ; entonces le pidió una cáscara, pero no le hizo caso. La vieja se fué y la muchacha se quedó parada mirándola. Dió la casualidad que se le cayó una pepita a la vieja ; la muchacha la vió y se fué calladita y la cogió y la sembró en un barranco.

La muchacha tenía una gran virtud y le dijo : — ¡ Perolar, perolar, crecer, crecer ! — y el palo creció. Después dijo : — ¡ Perolar, perolar, echar chinas ! — y echó chinas y dijo : — ¡ Perolar, perolar, madurar, madurar, ! — y maduraron las chinas.

La muchacha se escondió detrás del palo de chinas, vino la vieja y dijo : — ¡ Mira mi palo de chinas ! Se trepó para coger todas las chinas y no darle a la muchacha. Entonces la muchacha dijo : — ¡ Perolar, perolar, caer, caer ! — y cayó el palo. La vieja se estropeó muchísimo.

La vieja quiso pagarle con la misma y dijo que viniera al otro día al mismo sitio. La muchacha fué y la vieja le dijo que le tumbara una guanábana. La vieja quería avanzar tanto que se cayó del palo y se mató.

Esto quiere decir que el que todo lo quiere, todo lo pierde.

17. EL CONDE DE LOS OJOS VERDES.

Había una vez un rey que tenía una hija. El rey quería casarla y hacía grandes fiestas en su palacio para ver si su hija elegía alguno de aquellos príncipes que se presentaban. A ella no le gustaban, pues quería a uno que tenía los ojos verdes.

Un día salió el conde con su señora y en cuanto ella lo vió corrió a donde estaba su padre. — ¡ Papá, ya encontré novio ! — ¿ Cuál hija ? — ¡ Uno que paró en un coche ahora mismo ! — ¡ Hija, pero ése es casado ! — ¡ No importa, ése tiene que ser mi esposo !.

El rey mandó buscar al conde y le contó lo que pasaba ; el conde le contestó que él tenía su señora y su hijo. — No importa, hoy mismo puede usted repartir tarjetas notificando su muerte. El conde se fué llorando y se puso a llenar las tarjetas para avisar la muerte de su esposa.

Ella pidió que la dejaran despedirse de todas sus cosas y de su hijo. Después de haberse despedido de todas sus cositas, llamó a su hijo y le dijo : — ¡ Ven hijo mío a tomar las amarguras, que mañana a estas horas estará tu madre en la sepultura ! En el momento en que el niño

tomaba el pecho, se oyeron repicar las campanas en Belén. Entonces dijo el verdugo : — ¿ Qué habrá que repican en Belén las campanas ? Soltó el niño el pecho y dijo : — ¡ Que la hija del rey murió de una traición que intentó, descasar los bien casados y esto el Señor no quería !

Al momento que habló el niño esto se presentó un hombre con una carta donde le decían que suspendiera la muerte de la señora, pues su hija había muerto.

18. EL CONEJO.

Cuando Nuestro Señor andaba por el mundo se encontró con un hombre llamado Francisco. El Señor le preguntó que en qué andaba y el hombre le dijo que andaba buscando donde alquilarse para ganar dinero. No conociendo Francisco a Nuestro Señor Jesucristo, le dijo : — ¡ Vamos a buscar un alquiler y el dinero que ganemos lo partiremos para los dos !

Anduvieron los dos hasta que encontraron una casa muy grande y el Señor dijo : — ¡ Vamos a hacer posada en esa casa ! — y subieron a la casa y estaba sola. Ellos andaban sin comer y sin dinero y se encontraron un conejo y el Señor le dijo a Francisco : — ¡ Vamos a matar ese conejo para comer ! ¡ Uno va a buscar agua y leña y el otro arregla el conejo ! Y al Señor le tocó ir a traer el agua y la leña y le dijo a Francisco que le dejara la asadura del conejo y Francisco antes de que el Señor llegara, cogió la asadura y se la comió. Llegó el Señor y le dijo que le diera su asadura y Francisco le dijo que no tenía asadura.

Al día siguiente se fueron a buscar el alquiler y en el camino se encontraron dos piedras chocándose una con otra y el Señor pasó muy bien y Francisco no pudo pasar. Él le dijo al Señor que lo pasara y le dijo :

— Si me dices quién se comió la asadura del conejo, te paso Francisco. — ¡ No sea imprudente, que el conejo no tenía asadura !

El Señor volvió para atrás y lo pasó. Siguieron andando hasta que encontraron una casa donde había un anciano que lo tenían que sacar al sol ; entonces él les dijo que si le pagaban bien él lo rejuvenecía. Los hijos del anciano le dijeron que le daban todo el dinero que pudiera cargar. Entonces el Señor mandó a los hijos del anciano a buscar leña e hizo una hoguera de candela y cogió al anciano y lo echó dentro de la hoguera y después que se hizo ceniza cogió la ceniza, la amasó y lo hizo un jovencito. Entonces los hijos del anciano le dieron mucho dinero.

Siguieron andando y encontraron dos caminos y Francisco le dijo al Señor que ese trabajo lo sabía hacer. El Señor le contestó : — ¡ Tú no sabes hacer ese trabajo ! Pero Francisco se fué solo hasta que encontró una casa donde había otro anciano. Francisco les dijo a los

hijos del anciano que si le daban mucho dinero él se lo rejuvenecía. Francisco mandó a buscar leña para hacer una hoguera, cogió al anciano y lo echó en la hoguera ; después que se hizo ceniza lo fué a hacer nuevamente y no podía hacerlo y los hijos del anciano iban a matarlo. Entonces se le apareció el Señor y le dijo : — Francisco, ¿ qué has hecho tú ? Francisco le dijo : — ¡ No me preguntes y ven a hacer este hombre que me matan ! Entonces el Señor le dijo : — ¡ Si me dices quién se comió la asadura del conejo te lo hago, Francisco ! y él dijo : — ¡ No seas necio, que el conejo no tenía asadura !

Entonces el Señor cogió la ceniza e hizo al anciano un jovencito. Les dieron todo el dinero que pudieron cargar.

Luego se fueron caminando hasta que encontraron una casita sola. Francisco le dijo al Señor : — ¡ Vamos a partir el dinero ! El Señor cogió el dinero y puso tres montones de dinero. Francisco le dijo : — ¿ Para qué pones tres montones si no somos más que dos ? Y el Señor dijo : — Éste es tuyo y éste es mío y éste es para el que se comió la asadura. Entonces Francisco dijo : — ¡ Yo fuí el que me comí la asadura. Dame ese dinero a mí entonces ! Francisco cogió todo el dinero y se fué para su casa.

19. LA MEDIA CABEZA.

Había una vez un hombre que era muy mezquino y casi no comía por no gastar. Un día un íntimo amigo le regaló un buey para que él comiera ; cuando lo fué a matar no quería que en ese sitio hubiera ni una mosca, ni nada porque le bebían la sangre y ni eso quería perder. Se fué por esta causa muy lejos a matarlo y ya cuando regresaba a su casa con la carne, se encontró una media cabeza. Él, del miedo no encontraba qué hacer. La media cabeza le fué pidiendo pedazo a pedazo el buey y éste del terror que le tenía, se la iba dando. Cuando ya no le quedaba nada, el hombre se iba a montar en su caballo para irse y la media cabeza le dijo : — ¿ Cómo te piensas ir y dejarme ? ¡ Llévame contigo ! El hombre no tuvo otro remedio que hacerlo así.

La señora estaba esperando a su marido con todo preparado para cocer la carne y cuando ya lo veía empezó a gritarle : — ¡ Marido, avanza ! Y él lo que hacía era hacerle señas con la mano que se fijara en lo que traía atrás. Cuando éste llegó a su casa se bajó y pensaba dejar a la media cabeza en el caballo, pero ésta le dijo : — ¿ Cómo piensas bajarte y dejarme ? Y no tuvo otro remedio que entrarla a su casa.

La señora llamó a escondidas a su marido para darle un poco de café, porque ya se iba a morir de hambre y éste al tomarlo se le cayó el coco, que era en lo que acostumbraba tomarlo. La media cabeza saltó y le dijo : — ¿ Cómo te piensas tomar el café y no darme ? Y entonces en vez de tomárselo tuvo que dárselo a ella. Según iba a comer algo, saltaba la media cabeza y se lo quitaba.

Ya esa familia no encontraba qué hacer y el hombre fué a donde estaba el cura y le aconsejó que cogiera al niño más pequeño que tuviera y la llevara al sitio donde la había encontrado, que no dejara de llevar al chiquito, porque la podía matar. Así lo hizo él y al llegar al sitio le dijo que si no fuera por esa criatura no sabría lo que haría de él.

Y entonces le dió un consejo y le dijo que eso lo había hecho para que no fuera tan mezquino. Entonces le devolvió el buey y él le prometió no ser más así, y al llegar al pueblo repartió más de la mitad del buey a sus vecinos.

20. DON JUAN TURUMBULO.

Ése era un hombre que no se pasaba nada más que lamiendo melado. Y un día llegó a su casa con todas las manos llenas de melado y se le pararon en las manos como dos mil moscas. Y dió un azote en el suelo y mató ciento y veinte moscas. Y seguido cogió un bombo que tenía y le puso un letrero que decía : — Yo soy Don Juan Turumbulo que maté ciento y veinte de un puño.

Y cuando pasó por delante de la casa del rey lo hallaron y el rey le dijo : — ¿ Usted es Don Juan Turumbulo ? Y le dijo : — Sí, señor. Yo soy Don Juan Turumbulo que maté ciento y veinte de un puño. Y era el hombre más cobarde que había. Y el rey le dijo : — Mañana me va. V. a matar un león bravillo que hay en aquella montaña. Y él le dijo : — Sí, señor. No se apure V. mi rey. — ¿ Qué necesita V. para eso ? — Un burrito de pan y queso.

Y al otro día salió con su burro de pan y queso ; y cuando vió venir el león se tiró del mulo y se metió de cabeza dentro de una cueva. Con la misma velocidad se escogotó el león. Y entonces salió Don Juan y le decía : — ¡ Qué animal más grande ! ¿ Estará vivo o estará muerto ? Y entonces vió que era muerto y le cortó la cabeza y se fué para el palacio. Cuando llegó allá le dijo : — ¡ Mira, mi rey, que un león es un animal chiquito ! Lo cogí y lo cogoté. Entonces el rey más miedo le cogió y prometió casarle con su hija.

Al otro día el rey le dijo : — Tienes que ir a vencer una guerra muy grande que viene. Y él le dijo que sí. Y entonces el rey le dijo : — ¿ Qué necesita para vencer la guerra ? — Un burrito de pan y queso. Y salió a vencer la guerra. El burro hacía mucho tiempo que no había visto a su compañero y empezó a *asniar*, a correr y a gritar. Y cuando los enemigos vieron eso se creyeron que era el diablo y arrancaron a correr y se tiraron al mar y se ahogaron. Y entonces regresó donde el rey y le dijo : — ¡ Mire, mi rey ! Es que una guerra es un tropel de muchachitos. Los cogí y les entré a pata y los maté.

Y seguido se acostó a dormir, pero todo lo que hacía por el día de noche soñando, decía : — ¡ Ave María purísima, magnífica ! ¡ Qué

animal más grande ! Si me hubiera cogido ¿ qué sería de mí ? ¡ Ave María, purísima, magnífica ! Si no había sido por vencer la guerra ¿ dónde estuviera yo ? ¡ Un lamedor de melado tan grande como era yo !

Y seguido un centinela fué y le contó al rey y a la otra noche metieron el centinela debajo de la cama para apuntar todo lo que decía dormido. Entonces Don Juan se hizo dormir y decía : — ¡ Ave María purísima ! ¡ Cuando yo cogí ese león y saqué mi puño y le dí ! ¡ Brrrrrr ! ¡ Yo soy Don Juan Turumbulo ! Y se quedaba roncando. Y al cabo de rato volvió y dijo : — ¡ Ave María purísima ! ¡ Cuando yo cogí todos aquellos muchachitos y los escogoté ! Yo soy Don Juan Turumbulo que maté ciento y veinte de un puño y éste que está aquí debajo son ciento veinte y uno. Y le metió una patá y salió corriendo debajo de la cama y se fué. Y seguido tuvo el rey que casar a Don Juan con su hija.

Y se acabó mi cuento con ají y limón.

21. CUENTO DEL BURRO CAMBIADO.

Pues señor, ésta era una vez y dos son tres, que había un hombre que tenía un burro y viendo que se estaba poniendo viejo quería cambiarlo por otro. Un día le dijo a su mujer que se iba a hacer un trato con el señor burro. Pero la mujer como un poco discreta le dijo : — Mira marido, tú no sabes de negocios y te van a engañar, conque no te dejes embaucar si no quieres que no te dé un sopapo para que oigas lo que tu mujer te dice y cojas experiencia. Conque escucha lo que yo te digo.

El marido cogió su asno y se fué al mercado donde se encontró con tres gitanos negociantes, los cuales le hicieron un trato con el burro. El hombre pensando en lo que su mujer le había dicho se rascó la cabeza, dió una vuelta alrededor y pensó un rato a ver lo que su cabeza le decía. El burro que los comerciantes le negociaban era un burro joven más o menos tan grande como el del hombre, pero muy brioso y despabilado. El hombre quedó enamorado del burro y les preguntó sin tardanza cuánto pedían de vuelta. Los comerciantes se miraron de reojo uno al otro como estudiando la manera de engañar a aquel bribón. — Pues nosotros pedimos quince pesos de allá para acá; conque si pica está el negocio hecho. El tonto dijo : — Bueno; está bien. Y dió los quince pesos a los comerciantes. Entre tanto uno de éstos se quedó hablando con el hombre mientras que los otros habían cogido los dos burros. Habían cogido el del hombre, lo habían pelado y le habían dado una carga de palos y el burro de tan asustado que estaba se había puesto hasta brioso.

El hombre como estaba tan contento con el negocio que había hecho, cuando le trajeron el burro ni lo miró mucho, únicamente se montó

e iba el burro que no lo cogía ni un rayo. — ¡ Ave María, esto sí es burro, qué brioso es y qué buen paso tiene ! ¡ Así que mi mujer lo vea va a quedar retecontenta con este velóz animal ! — decía el hombre sin poder contener el placer que le producía el trato.

Bueno, y que pasó que el burro sin necesidad de que el dueño lo guiara cogió todo el camino por donde había venido y el hombre ciego con la alegría decía : — ¡ Caray, si hasta el camino sabe este condenado ! y seguía haciéndole magullamientos con las manos y los pies y el burro adolorido de los palos que le habían dado los comerciantes, corría sin cesar para llegar pronto al pesebre donde él comía la hierba que su amo le daba.

Pero al llegar a una cruz del camino por donde se cogía para su casa el burro cogió por su propia voluntad e iba derecho al rancho de su comedor. El hombre se apeó y no bien se había apeado cuando el burro se fué al establo, el hombre dejó al burro y se puso a hacerle el cuento a su mujer.

A la mujer como era inteligente, se le pararon los pelos al oír las palabras de su marido y le dijo : — ¡ Cuidado si a tí te han engañado esos pícaros ! Y sin pedirle más explicación se fué a donde estaba el burro y vió que era el mismo con diferencia que estaba trasquilado.

Llamó a su marido y después de hacerle reconocer que había sido engañado lo cogió por el pelo y le estuvo dando gaznates hasta que las manos le dolieron. El marido pidió perdón a su mujer y le ofreció despabilarse en otra ocasión. Desde aquella vez el hombre aprendió a negociar y no volvió de su casa sino con el consentimiento de su infame mujer. Por último, se tuvieron que conformar con el mismo burro, aunque más caro.

22. EL JOVEN JACTANCIOSO.

Una vez había un joven que se paseaba todos los días frente al palacio del rey y decía : — El que tiene dinero hace cuanto quiere. El rey lo llamó y le dijo : — Señor, haga el favor de venir acá. Usted dice que el que tiene dinero hace cuanto quiere ; pues usted me lo ha de hacer ver. Si usted no me hace en cinta a mi hija en el término de nueve meses le mandaré quitar la vida.

Él se marchó muy triste, pero pensó y dijo que iba a mandar hacer una caja de música bien cerrada que no tuviera hendeduras y que no hubiera en el pueblo otra música mejor. En cuanto tuvo hecha la caja de música se fué, alquiló una vieja y le dijo : — Usted pasa tocando esta música frente a la casa del rey y la princesa se enamorará de la música y en seguida la llamarán para comprársela. Usted no la venda pero si se la alquilan la alquila.

Así lo hizo, se fué la vieja sonando y en seguida la hija del rey se enamoró de la música y le dijo : — Papá, dígame a esa señora que le

traiga esa música. El rey la llamó : — Señora, haga el favor de venir para acá a tocar un rato.

Vino la vieja y siguió sonando la música, y el joven colocado dentro de la caja. La hija del rey le dijo : — Papá cómpreme la música para entretenerme. El rey le dijo a la señora : — Señora, véndame la caja de música. Ella le dijo : — Mi señor rey, yo no le puedo vender esta música. Entonces el rey le dijo : — Alquílemela por un mes, yo le doy cien pesos. La vieja accedió y la princesa se quedó con la caja de música la cual hizo que le llevaran a su cuarto.

Por la noche, después que se acostaron todos, abrió él la caja de música y salió fuera y la princesa salió gritando : — Papá, aquí está un hombre. El rey se levantó, y en seguida el hombre se metió dentro de la caja y cuando el rey fué, no encontró nada y buscó y no pudo ver nada, y dijo : — Hija, aquí no hay nada. Y se volvió a su cuarto. Al momento se abrió la caja y salió el joven por segunda vez y siguió gritando la princesa. Volvió él a esconderse y vino el rey y buscó, y no encontrando nada le dijo a su hija : — Aquí no hay nada; duermo tranquila, aquí no entra nadie. Se volvió el rey a su cuarto y volvió el hombre a abrir la caja de música y salió y siguió ella gritando : — Papá, aquí está un hombre.

El rey se levantó con coraje y le dijo : — Aquí no hay nada, si vuelves a gritar, te voy a quitar la vida. Se volvió a su cuarto y en seguida el joven abrió la caja y salió y entonces ella no pudo gritar. Se dió él a conocer de la princesa y durmió con ella. Al otro día por la mañana cuando vino la criada a traerle el café, le dijo : — Cuando me traigas el almuerzo me traes más que otros días, porque ya hoy tengo más apetito porque con la música estoy más distraída. La criada así lo hizo, le llevó doble almuerzo y doble comida.

A los pocos días vino la vieja a buscar la música y la princesa le dijo al padre : — Papá, vea si esa señora le alquila la música por tres meses y ofrézcale trescientos pesos. La vieja le dijo al rey que le diera su música. El rey le dijo : — Señora, espero que usted me alquilará la música por tres meses más. — ¿ Cuánto me paga usted por tres meses ? — Yo le pago trescientos pesos. — Pues cuídemela bien que no se rompa. — Está muy bien.

Se marchó la vieja y la princesa quedó muy satisfecha. Ya que iban a completarse los tres meses, una noche le dijo el joven : — Mañana viene la vieja a buscar la música, dile a tu padre que te alquile la música por cuatro meses, que le ofrezca cuatrocientos pesos a la vieja. — Al otro día vino la vieja y le dijo al rey : — Señor, vengo a buscar mi música. El rey le dijo : — Señora, espero que usted me alquilará la música cuatro meses más. La señora le dijo : — ¿ Cuánto me da usted ? — Cuatrocientos pesos — Quédese con la música, pero me la cuida mucho. — Está muy bien.

Se fué la vieja. Ya que se estaban completando los cuatro meses, le

dijo el joven a la princesa : — Mañana viene la vieja a buscar la música. Descuida, que yo no te desamparo.

Al otro día por la mañana vino la vieja a buscar la música y le dijo al rey : — Vengo a buscar la música. El rey le entregó la caja de música y se marchó la vieja.

Desde que había hecho el juramento con el joven, el rey llevaba cuenta, fecha por fecha, y el día que se cumplió el tiempo lo mandó llamar y le dijo : — Usted me dijo que con el dinero se hacía cuanto uno quería y yo le dije a usted que si no ponía en cinta a mi hija en el término de nueve meses, le mandaba quitar la vida. El joven le dijo : — Señor rey, mande llamar a su hija. El rey la mandó llamar y también mandaron llamar al doctor quien dijo que la princesa estaba en cinta.

Entonces el rey le dijo : — Me tendrás que hacer ver de qué manera te has valido para por medio del dinero poner en cinta a mi hija, y el joven le dijo : — Señor, yo me fuí y mandé hacer aquella caja de música que usted alquiló, y alquilé aquella vieja para que la tocara, colocándome yo dentro de la caja.

El rey le dijo : — Ahora estoy convencido que el que tiene dinero hace cuanto quiere.

En seguida los casó y los coronó a él rey y a ella reina y les entregó el palacio.

23. LA CABRA DE LOS DOS COMPADRES.

Pues señor, ésta era una vez y dos son tres, que había dos compadres que se apreciaban mucho. Sucede que uno de ellos tenía una cabra y no tenía nada que darle y la pobre cabra ya se estaba muriendo de hambre.

Un día vino el compadre a visitarlo y cuando vió la cabra le dijo : — ¡ Ay, compadre, si esa cabra se está muriendo ! — Sí, compadre, ¿ se la quiere llevar para que la cuide para los dos ? — Sí, compadre, yo me la llevo.

Se despidió el hombre de su compadre y se fué. A los muchos días se le presentó diciéndole : — ¡ Compadre, si usted ve la cabra no la conoce ! — ¿ Sí, compadre ? . . . me alegro mucho. — ¡ Mire compadre, si la matan y la frien da doce libras de sebo ! — ¡ Está bien, compadre, está bien !

El compadre quiso ver si su compadre decía verdad y le dijo : — Mire compadre, ¿ me quiere acompañar a hacer un viaje por estos montes ? — ¡ Como no, si usted sabe que yo lo complazco en cuanto usted quiera !

Pues bien, se fueron a viajar y el compadre amo de la cabra dijo : — ¿ Usted sabe una cosa, compadre ? — ¿ Qué ? — Nosotros tenemos que pasar por una corriente de agua y toda persona que dice embuste,

al pasar por ella se cae y se ahoga. — ¡ Sí compadre, pues yo le voy a decir la verdad ! La cabra no da más que once libras. — Está muy bien compadre. — Bueno, ¿ pero está muy lejos esa laguna ? — No, compadre, ya vamos a llegar. — Pues compadre, la cabra no da más que diez libras.

Siguieron los hombres hablando y volvió a preguntarle : — ¿ Ya vamos a llegar ? — Sí, compadre. — Mire compadre, la cabra no da más que nueve libras. — ¿ Usted ve compadre, aquello azul que se ve allá entre medio de esos árboles ? — Sí lo veo. — Pues ésa es la corriente. — ¡ Ay compadre, la cabra no da más que ocho libras !

El hombre sentía el ruido de las hojas movidas por el viento y decía : — Yo tengo miedo de ahogarme. — Pues yo no, porque nunca digo una mentira. — ¡ Compadre ! — ¡ Qué ! — La cabra no da más que siete libras. — ¡ Yo siento eso muy cerca ! — ¡ Ya lo creo que sí ! — La cabra no da más que seis libras. — Muy bien compadre, vamos a descansar un rato.

Se sentaron a descansar y el pobre hombre se creía que ya se estaba ahogando y le decía : — Compadre, el que se cae allí no aparece, ¿ verdad ? — ¡ No aparece ni sabe más de su nombre ! — ¡ Sí, compadre, la cabra no da más que cinco libras ! — Pero yo no me apuro que estés cerca, porque yo nunca digo embustes.

— La cabra no da más que cuatro libras. — Vamos, compadre, no nos detengamos más, que ya es tarde. — ¿ Verdad, compadre, que el que dice embuste y se arrepiente no se ahoga ? — ¡ No ! — La cabra no da más que tres libras. — Bueno, pues sigamos nuestro camino.

— ¡ Yo tengo miedo de ahogarme ! La cabra no da más que dos libras. — Ya vamos a llegar compadre. — ¿ Sí ? La cabra no da más que una libra. — Mire, compadre, la corriente. — ¡ Qué azul ! — Sí, compadre, mientras más cerca más azul la veremos. — ¡ Compadre ! — ¿ Qué ? — La cabra no da ni una gota de sebo. — ¿ Sí, compadre... ? — ¿ Verdad que ahora no me ahogo ? — ¡ No, señor, ahora no !

Ellos siguieron andando, pero nunca pudieron llegar a la corriente de agua.

Esto lo hizo el hombre para ver si su compadre decía verdad, pero se convenció que tenía un compadre embustero.

24. LOS TRES HERMANOS.

Una vez había tres hermanitos, dos mujeres y un varón. Las mujeres se llamaban Lucía y María ; la menor era María. El varón se llamaba José, quien se encontraba tullido. María, la hermana menor, cuidaba muchísimo al enfermito.

Una vez soñó él que con agua tibia de calavera él sanaría. María se puso muy contenta cuando él le contó el sueño y alquiló un muchacho para que se la trajera. El muchacho se dirigió al cementerio y trató de

coger media calavera que estaba a la entrada de éste ; pero la calavera le dijo : — Deja eso ahí que es mío. El muchacho cogió miedo y se fué corriendo.

Al día siguiente pasó un hombre y María le ofreció una peseta por que le trajera la calavera. El hombre se dirigió al cementerio y trató como el muchacho de traer la media calavera, pero ésta le contestó como al primero. El hombre fué y cogió otra calavera, pero le contestó muy brava, parecía ser de un viejo muy bravo. El hombre fué y cogió otra, pero ésta le dijo que dejara aquello allí, que no era de él. El contestó que fuera o no fuera de él, se la llevaría.

El hombre salió corriendo y tiró la calavera en la casa diciendo que detrás venía el muerto a buscarla. Ellos echaron a correr y el tullido corrió detrás de las hermanitas.

Cuando ellas se encontraron en un monte, María se acordó de su hermano y dijo a Lucía : — ¿ Cómo estará nuestro hermanito ? El estaba cerca de ellas y contestó : — Aquí estoy. Como ellas no lo habían visto, se figuraron que era el muerto y echaron a correr y jamás se encontraron.

25. EL REY Y SUS TRES HIJOS.

Había una vez un rey que tenía tres hijos. El más alto y de mayor edad dijo que se iba a correr fortuna y su padre le dijo que si quería bendición o dinero y él le dijo que le diera dinero, que él con bendición no hacía nada. El padre le dió una mula cargada de oro y plata, pero a los pocos meses se le escaseó el dinero y se alquiló en casa de un señor. Ese señor era Dios y lo mandó a los pocos días a llevar una carta a casa de una señora y le dijo que no se asustara de lo que viera en el camino. Lo envió a llevar la carta y le dijo que tenía que pasar por dos ríos donde chocaban dos mazos de candela y por donde el sol y la luna estaban peleando.

El muchacho siguió su camino pero al llegar a la orilla del río no se atrevió a pasar y tiró la carta en el río. Apenas había tirado la carta cuando ya había caído en las manos del Señor y cuando el muchacho vino le preguntó si había entregado la carta y el muchacho le dijo que sí la había entregado. El Señor lo mandó a hincarse y cuando se hincó murió condenado por mentiroso.

El segundo hijo dijo que se iba a correr fortuna y el padre le dijo que si quería bendición o dinero. El dijo que quería dinero, que él con bendición no hacía nada. El padre le dió una mula cargada de oro y plata y se despidió de él, pero a los pocos meses se le escaseó el dinero y se fué a alquilarse a la misma casa. El Señor lo mandó a llevar la carta a la casa de la señora y le dijo que no se espantara de lo que viera en el camino. Pero al llegar a los dos ríos tiró la carta en uno de ellos y se volvió a casa del Señor otra vez y el Señor le preguntó que

si había entregado la carta y él le dijo que sí. El Señor lo mandó a hincarse y cuando se hincó murió condenado.

El tercer hermano dijo a su padre que se iba a correr fortuna y el padre le dijo que si quería bendición o dinero y el dijo que quería bendición. Se fué muy ligero, llegó a la casa del Señor y en seguida el Señor le dió la carta para que la llevara a la casa de la señora y le dijo que no se espantara de lo que viera en el camino. Al pasar por el primer río se atemorizó mucho, pero pasó. Al pasar el segundo río se asustó pero pasó y al llegar a casa de la señora entregó la carta y se quedó dormido en la falda de ella. El muchacho despertó al poco tiempo, y siguió su camino.

Al pasar el primer río pasó, al segundo hizo lo mismo y llegó a casa del Señor. Entonces el Señor lo mandó a hincar y murió santo, por ser obediente en sus mandatos.

26. JUAN EL POCA.

Esta era una vez que en cierto pueblo había en el año un día que era el doce de mayo, en que toda la gente iba a la playa de ese pueblo a llorar. Cierta día se apareció en ese pueblo un muchacho llamado Juan el Poca (vergüenza). Este muchacho fué a la playa a ver lo que pasaba y como era tan curioso preguntó por qué lloraban; le contaron que todos los años para ese mismo día, había que entregarle a un tiburón un niño, porque decía que si no entregaban al niño haría que la mar subiera tanto, hasta que arrojara al pueblo y para evitar eso le daban un niño. El muchacho quedó asombrado al oír eso y dijo: — ¡Pues yo lo evitaré! Pidió una barra de acero y un cuchillo y dijo: — ¡No den el chico, que yo soy el que me voy a poner en la orilla para que el pez me trague!

Así fué; cuando se llegó la hora el muchacho se paró en la orilla, la mar empezó a subir y fué tan grande la ola que vino que se llevó a Juan. La gente empezó a llorar y rezar por el alma de Juan el Poca. El tiburón se lo había tragado.

Cuando el muchacho se vió pasar por la boca del pez se turbó, pero cuando fué a llegar al vientre entonces recobró las fuerzas y se sentó en una parte del vientre donde no le pudiera suceder nada y al mismo tiempo le enterró la barra en la encía; el pez empezó a nadar con rapidez hasta que llegó a su palacio donde llamó en seguida al dentista. Este cogió y le metió el dedo en la boca para examinarle la dentadura, pero muy pronto sacó el dedo y empezó a brincar; fué que Juan con el cuchillo le había cortado el dedo. Entonces el pez le dijo al muchacho: — ¡Sal de mi vientre!

Él salió y el pez quedó convertido en un rey y el dentista al lado chupándose el dedo. El rey le preguntó: — ¿Cómo te llamas? Y el muchacho dijo: Juan. Y el rey le dijo: — ¡Pues ahora serás Juan sin

Miedo ! Y le entregó los doce niños que se había tragado y le dijo que se los había tragado para que le hicieran cosquillas en el estómago.

Le dió a Juan dinero y un caballo hermosísimo para que montaran él y los niños y luego le dió con la vara por la cabeza al caballo; éste dió un salto y en dos por tres puso a Juan y a los niños en su pueblo. A Juan le hicieron la gran fiesta. Juan vivió feliz con el dinero que le dió el rey.

27. PERIQUÍN Y LAS TRES NARICES.

Una vez había un muchacho que se llamaba Periquín. Un día él se fué a buscar fortuna, pero él era un muchacho muy mentiroso.

Cuando Periquín iba por un desierto se encontró con un hada que le dijo : ¡No digas nunca una mentira y si tú tratas de desobedecerme te voy a dar un castigo muy severo ! Cuando aún no había andado un kilómetro se le apareció el hada disfrazada de un anciano y le dijo : — ¿ No has visto un caballo blanco por el camino ? Y Periquín le dijo que sí y que el caballo estaba en una loma comiendo hierbas. No bien el muchacho había dicho estas palabras, se encontró con una enorme nariz. Entonces Periquín se echó a llorar, pero luego dijo : — ¡ Eso se me tiene que quitar ! Y siguió su camino.

Entonces se encontró con una señora que le preguntó : — ¿ Cómo te llamas ? Y él le dijo : — Sinforiano. Entonces la señora se fué y al muchacho le creció otra nariz encima de la otra. Entonces Periquín se fué llorando. Luego se encontró con un pastorcillo que le dijo : — ¿ Has visto algunas ovejas en tu camino ? Pero el muchacho aún no había escarmentado y le dijo que sí, que estaban en lo alto de una montaña. Pero entonces le creció otra nariz más enorme que las otras dos juntas. Cuando el muchacho había andado algunas leguas, le cogió la noche y se quedó dormido, estaba muy cansado.

Por la mañana se le apareció el hada y le dijo : que si estaba convencido de su castigo, entonces él le dijo que lo perdonara, que él no iba a decir más mentiras. Entonces el hada le dijo que se fuera al pueblo y dijera tres verdades y entonces ella le levantaría el castigo. Entonces Periquín se fué al pueblo y dijo tres verdades ; la primera se la dijo a su profesor, la segunda a una anciana y la tercera a sus padres ; entonces se le quitaron las tres enormes narices y él se puso muy contento.

Y colorín colorao este cuento está terminao.

28. EL HOMBRE VAGO.

Una vez había un hombre que era tan vago que no comía por no mascar. Un día salió para un pueblo muy lejos y llegó a casa de un agricultor y se alquiló para trabajar por meses, pero estuvo trabajando un año día por día y siguió trabajando y estuvo cuatro años. El día

que se quiso ir de la casa llamó al dueño y él le dijo : — ¡ Señor yo pienso irme así es que deseo que usted me arregle la cuenta !

Pero si este hombre era vago, todavía era más mezquino, pues en cuatro años que había estado en la hacienda alquilado, sólo había gastado veinticinco centavos y ganaba doscientos pesos por año, pues en cuatro años ganó ochocientos pesos ; pues el dueño de la hacienda no tenía el dinero suelto para pagarle y le dió una pieza de oro que medía tres varas de largo con doce pulgadas de grueso.

Pués se fué anda y anda hasta que se cansó, cuando vió venir un hombre con un caballo le dijo : — ¡ Amigo, le cambio esta pieza de oro por ese caballo ! El hombre aceptó el trato muy bien y el vago se montó en el caballo y siguió al paso, pero el caballo tenía mucho brío y tenía que sujetarlo por las bridas.

De pronto vió venir a un hombre que traía una vaca bien flaca y le dijo : — ¡ Amigo mío, le cambio este caballo por esa vaca ! Y entonces el hombre que la traía dijo : — ¡ Sí señor, pero sin que sea devuelta ! Entonces el hombre le dijo que sí y se apeó del caballo, cogió por la sogá a la vaca y la echó por delante y empezó : — ¡ Oh, oh ! Y después de andar medio día con la vaca dijo : ¡ Vaya, este demonio me tiene el tragadero seco de tanto echarla !

Y de lejos vió a un hombre con pavos y le dijo : — ¡ Amigo mío, le doy esta vaca por ese pavo ! Pués en seguida hicieron el negocio y el hombre vago le amarró una soguita al pavo de una pata y le cogió de mano. Al empezar a andar con el pavo llegó a donde había una palizada y empezó a halar el pavo.

Fué el hombre, le dió soberbia y vió venir un hombre con un pato en la espalda ; entonces el hombre dijo : — ¡ Qué bonito iría yo con un pato blanco en la espalda, pués me serviría de brisa y en el frío me calentaré ! Le dijo al hombre : — ¡ Señor, le negocio este pavo por ese pato ! Y el hombre lo más contento le dijo que sí y el muy buen vago cogió su pato, pero parece que Dios lo castigó ; tan pronto como cogió el pato éste empezó a chapalear y le desbarató la espalda con unas espuelas que tiene el pato en la punta de la salas.

Al hombre le dió mucho coraje y vió a un hombre que venía con un amolador y le dijo : — ¡ Señor, le cambio este pato que me lleva condenado, por ese amolador ! Y entonces el hombre le dijo que sí y cambió muy pronto, y el vago cogió el amolador y siguió empujándolo. Ya que era de noche iba bastante cansado y decía que el demonio se podía llevar al amolador.

Vió venir a un hombre con dos barras en el sombrero y dijo : — ¡ Más bonito iría yo con unas barras en el sombrero ! Y le dijo : — ¡ Amigo, le cambio este amolador por esas barras ! Y el que llevaba las barras lo dió por bueno, y hizo el cambalache.

El hombre vago cogió las barras y empezó a andar ; le obscureció ; se hizo de noche ; fué en casa de un labrador ; le dieron arroz blanco,

carne en salsas y varios fritos pero el hombre le dijo : — ¡ Señor, usted me prepara la cama, pues tengo más sueño que un desvelado, pues he pasado un tropel de noches sin dormir y creo que esta noche es muy corta para dormir !

Entonces el señor le preparó la cama y el hombre se acostó a dormir pero esa noche el hombre por desgracia que tienen los vagos de comer mucha comida, un arroz con batatas, yame y yautía, y como esas comidas son pavorosas o que dan pavor, no durmió del soponcio y toda la noche se pasó de la cama a la letrina y no durmió de la harrura que se dió, pues por la madrugada llamó al hombre y le dijo : — ¡ Señor, levántese y hágame cena, pues estoy con hambre, y hágame café. Pero el hombre, que era como casi todos los trabajadores buenos en su casa, se levantó y llamó a la mujer para que le hiciera una malanga sancochada y un café pulla. En esta fagina el pobre se amaneció con el caminante y por la mañana salió de la casa y se puso las barras en hombros y empezó su camino.

Se fué anda y anda hasta que por la noche llegó a casa de un viejo viudo y se quedó allí por la noche ; comió pero comida escasa, porque era en la casa de un rico y comió poco como comen los ricos y toda la noche se la pasó bostezando y por la mañana salió de la casa del señor rico pero sin beber ni agua del pozo, pero como iba con hambre todo el camino iba sin ganas y en el camino encontró un gran paredón, hizo un viento fuerte y el gran vago se cayó por el risco y se le perdieron las burras. Entonces el hombre decía : — ¡ Ahora sí yo voy bien, pues ando a la comodidad sin carga y sin molestia ! Y esto lo decía cantando y cantando llegó a su casa.

29. EL HOMBRE Y EL BOLLO DE PAN.

Había una vez y dos son tres, un hombre que era tan vago, que de tan vago que era se estaba muriendo de hambre, así como sus hijos y su señora. Un día que estaba sentado en una hamaca mirando al raso, le dijo a su señora : — ¡ Ay mujer, si Dios fuera tan bueno y me mandara algo que comer ! Al oír la señora esta súplica vió a Dios que desde arriba del techo raso de su casa bajaba un bollo de pan. Él se apresuró a cogerlo y empezó el pan a saltar de un lado a otro de la casa, como por espacio de cinco horas. Ya que estaba obscureciendo se dejó coger el pan. Su camisa estaba completamente empapada con el sudor y después de tomar el pan en sus manos su señora le dijo : — ¡ Ves marido, como para conseguir el pan de cada día hay que trabajar !

Desde aquel día no había un hombre más trabajador que él, y trabajando adquirió un gran capital.

El que no trabaja no come.

Entro por un callejón y salgo por otro y el que lo lea que me haga otro.

30. LOS ZARCILLITOS.

Pues señora, éste era una vez que había una madre que tenía tres hijas. Y se llamaban Blanca, Blanca Flor y Blanquita. Un día se fueron a bañar y Blanca Flor se quitó los zarcillos y los puso encima de una peña. Y cuando se fueron se le olvidaron y les dijo a las hermanas que la esperaran que ella iba a buscar los zarcillos. Y cuando llegó a la peña encontró un hombre y la cogió y la metió dentro de un zurrón. Y le dijo : — ¡ Canta zurrón ! Que si tú no cantas, te rompo. La muchacha con miedo de que no la fuera a matar cantaba :

— Por mis zarcillitos madre,
Que en la peña los dejé,
Por mis zarcillitos, madre,
Que por ellos moriré

Entonces el hombre salió por el pueblo. Dondequiera que llegaba le pagaban por oír cantar el zurrón. Por fin llegó en casa de la madre de la niña. Y le dijo : — ¡ Canta zurrón ! Que si tú no cantas, canto yo. Ya la familia tenía la policía preparada para cuando cantara el zurrón. En seguida la muchacha cantó :

— Por mis zarcillitos, madre,
Que en la peña los dejé,
Por mis zarcillitos, madre,
Que por ellos moriré,

Y entonces cogieron al hombre y lo mataron. Destaparon al zurrón y sacaron a la niña.

31. JUAN REMIENDOS.

Una vez había una anciana que tenía un hijo ; ella era muy pobre y para poder mandar al hijo a la escuela se iba a recoger tiritas por el vecindario para hacerle la ropa. Todos los niños, el nombre que le daban a este niño era el de « Juan Remiendos » por lo pobre que era. Con lo que se mantenían era que la madre tenía un huerto y todos los días lo mandaba a vender cinco centavos de verduras.

Un día se juntaron los niños de la escuela para hacerle una maldad. El niño tenía buen corazón y los niños cogieron un gato como para matarlo y el niño al ver esto se compadeció y les dió los cinco centavos y él cogió el gato para que no lo mataran. Al llegar a su casa le preguntó su madre : — Niño ¿ acaso vamos a comer gato ? Y lo cogió y le dió una fuetiza que lo quiso matar y le dijo : — ¡ Si me haces lo mismo mañana, te voy a matar !

Al siguiente día se fué el niño con sus verduras y al pasar por la parte que había pasado el día anterior vió a los niños que cogían a un

perro para matarle y él los vió y les dió las verduras y cogió el perro. Al llegar a su casa la madre le dijo : — Niño ¿acaso vamos a comer perro ? Y le dió otra fueriza.

Al siguiente día salió el niño muy temprano con sus verduras y cuando pasó por la misma calle de costumbre vió a los niños que trataban de matar a una culebra y entonces el niño les dió los cinco centavos y puso la culebra dentro del plato. Al llegar a su casa su madre le dijo : — Niño ¿ iremos a comer nosotros longaniza a secas ?

Entonces la madre echó una pelea con el niño y fué a coger la culebra para darle con ella el niño ; entonces la culebra le cayó a cantazos a le pobre anciana que la iba a matar y entonces el niño se la quitó y vivieron muy felices el resto de su vida.

32. LA MONTAÑA Y LA CULEBRA.

Había una vez una montaña que se estaba quemando y en ella vivía una culebra. Una vez pasó un hombre y le dijo : — ¡ Si me sacas de aquí te doy el secreto de los animales ! — él le dijo que sí.

Entonces la culebra se subió por un brazo y se enroscó en el cuello y después que la llevó un poco más lejos, le silbó tres veces en el oído y se fué la culebra y ella le había dicho que no le dijera el secreto a nadie porque se moría.

Al otro día el hombre ensilló un caballo y una yegua y se fué con su señora a ver unas reses que tenía en una hacienda. Cuando llegaron pusieron las bestias debajo de un árbol y se fueron a ver las reses. Al poco rato el caballo le dijo a la yegua : — ¡ Qué cansado estoy yo ! Y la yegua le dijo : — ¡ Más cansada estoy yo, que mi ama es más gruesa y trae más ropa puesta ! Y el hombre se sonrió y la señora le dijo que le dijera de qué se reía y el señor no le quiso decir, y la señora tanto estuvo molestándolo por la noche que le iba a decir.

Él le había echado un pedazo de pan al perro y el perro estaba muy triste al lado del amo porque sabía que se iba a morir y el gallo le iba a quitar el pan al perro y el perro le dijo : — ¡ Ah infame ! ¿ Quién te ha dado permiso para que vengas a quitarme el pan ? ¿ Qué no le vas a guardar luto a mi amo ? Entonces le dijo el gallo : — ¡ Si mi amo es bien tonto ! Yo tengo más de veinticinco mujeres y encuentro un gusano y las llamo a todas y después me lo como y la que chiste la cascareo !

Entonces el hombre le dió una pela a la mujer y no volvió a preguntarle.

33. NADA, NO NADA, HAY Y NO HAY.

Una vez un rey tenía cinco prisioneros condenados a la pena de muerte. Un día le dió ocho centavos a cada uno de ellos para que le trajeran dos centavos de *nada*, dos de *no nada*, dos de *hay* y dos de *no*

hay y les puso el término de tres días para llegar con el encargo, y si no lo llevaban los mataría. A los dos días llegaron cuatro y le dijeron que no podían encontrar el encargo.

Al tercer día el otro iba muy desconsolado y al pasar por la orilla de un río vió un corcho que flotaba en el agua; vió que iba nadando y por lo tanto era *nada*. Lo cogió y se lo echó al bolsillo. Vió una piedra en el fondo, pensó que no nadaba y era *no nada*.

Después fué a coger una fruta que estaba en un arbolito donde crecían matas de ortigas y cuando las tocó gritó: — ¡Ay! Y se acordó que estaba buscando *hay* y cogió unas matas y las echó en una funda que llevaba. — Después que saque lo que hay en la funda no hay nada — dijo él.

El hombre llegó a donde estaba el rey y le dijo que llevaba el encargo y que mandara preparar agua en una palangana y la trajeron a donde estaba él. Cuando trajeron el agua el hombre cogió el corcho y dijo: — ¡Señor rey, ése es *nada*! Después echó la piedra y dijo: — ¡Ésa es *no nada*! Le dió la funda al rey y le dijo que sacara lo que había allí y cuando el rey metió la mano gritó: — ¡Ay! Y él le dijo que era *hay*. Sacó la ortiga de la funda y le dijo que mirara dentro de la funda. El rey miró y le dijo: — ¡No hay nada! — ¡Pues eso es *no hay*! — le dijo el prisionero.

El rey le dió la libertad y mató a los otros cuatro.

34. EL VIOLINISTA.

(Versión a.)

Una vez un muchacho fué a alquilarse a una casa y le preguntaron si sabía leer y escribir y él dijo que sí sabía. Entonces le dijeron: — Puede usted irse, que no queremos más que gente que no sepa leer ni escribir.

Este muchacho era muy pobrecito y se volvió para su casa muy triste, en el camino se lo contó a otro y este último fué a esa casa y le dijeron que si sabía leer y escribir y él dijo que no y lo alquilaron.

Estuvo trabajando como cuatro años sin tomar ochavos de los que ganaba, hasta que un día le dijo al principal que le arreglara la cuenta, que se iba. Y el dueño le contestó: — ¡Yo a usted no le debo nada!

Entonces este muchacho se fué triste a su casa; en el camino se encontró a un anciano el cual le pidió una limosna y el muchacho no llevando más que una peseta en los bolsillos, se la dió a este pobre anciano, el cual le dió un violín que después que lo tocara hacía bailar a todo el mundo que se encontrara presente. Este muchacho cogió el violín y se viró hácia atrás.

El señor que no le había pagado los ochavos estaba cogiendo una paloma que había matado con su escopeta; cuando el muchacho tocó su violín empezó a bailar alrededor de la paloma. Viéndose de esta

manera le ofreció mil pesos porque parara de tocar; él lo hizo y el dueño de la finca le dió el dinero.

El hacendado se fué y denunció al muchacho porque le había robado los ochavos; el juez llamó al muchacho a la Corte y lo sentenció a muerte. Lo subieron por una escalera a la guillotina para matarlo y él pidió unos minutos de alegría. En este tiempo trajo su violín y cuando fué a entrar a la horca tocó su violín y todos empezaron a bailar.

Estos viendo como estaba la cosa, le ofrecieron la libertad y dinero, siempre que se estuviera quieto.

(*Versión b.*)

Había una vez un hombre que se ocupaba en hacer ollas y jarros de barro; tenía también un burro para ir a vender las ollas y los jarros. Sucedió que un día iba para el pueblo a vender ollas y jarros y había un muchacho que se había inventado un instrumento que hacía bailar a todo el mundo. El muchacho le dijo al hombre que si le daba un jarro de barro le tocaba una danza en su instrumento y le dijo el hombre que tocara un poco.

El muchacho empezó a tocar y tocar y el hombre y el burro empezaron a bailar y el burro le rompió todas las ollas y los jarros. Entonces el hombre lo fué a denunciar y lo denunciaron para celebrar el juicio al otro día. Fueron al juicio y le preguntaron qué le había hecho al hombre y él les dijo que le había tocado un instrumento y habían empezado a bailar él y el burro y se le rompieron las ollas y los jarros. El alcalde le dijo que tocara un poquito y él le dijo: — ¡ Señor Alcalde, mándeme amarrar con una sogá de ese palo! Y entonces empezó a tocar; el Alcalde cogió al jefe; un oficial cogió una silla y todos bailando. El Alcalde le decía: — ¡ Pare, no toque más! Y entonces lo dejaron absuelto.

35. AHIJADO Y PADRINO.

Una vez había un padrino que tenía un ahijado que comía muchísimo. El tenía varias cuerdas de terreno y fué a casa de su padrino para decirle que le diera una fanega de arroz que la sembraría a mitad de beneficios. Regresó a su casa y piló la fanega de arroz y se la comió. Al día siguiente volvió otra vez a casa del padrino y le dijo que le diera una novilla para cuidarla por los dos; el padrino se la dió y cuando llegó a su casa mató la novilla y se la comió. A los pocos días vino el padrino a ver la siembra de arroz y la novilla y vió que su ahijado había concluido con todo.

El para vengarse de su ahijado le dijo que fuera a su casa para que le cuidara una ceiba que tenía en el huerto. En esa ceiba había un reptil y él mandó a cortar la ceiba para que el reptil le quitara la vida. El padrino le dió dos bueyes para que condujera el árbol.

El ahijado se llevó mucho tabaco y cada vez que el reptil quería salir de la cueva éste lo escupía y así lo emborrachó, pero siempre le comió un buey. Entonces le dijo que le había comido un buey, pero que le tenía que llevar la ceiba con el otro a la casa y acabó de cortar la ceiba y enyugó al reptil con el otro buey y se la llevó y su padrino cuando lo vió ir de lejos le gritó que no llegara a su casa y que cogiera los bueyes para él y además él le daría más dinero después que se comió los bueyes.

Volvió a ir a casa de su padrino y entonces el padrino lo mandó a que se condujera en un hoyo muy hondo y allí todos los días le mandaba un burro cargado de leche, con un peón. Un día que ya estaba molestando de andar con el burro llegó a la orilla del hoyo y empujó el burro y el burro se cayó dentro del hoyo. Él que estaba dentro del hoyo, que comía tanto, se tragó al burro con todos los aparatos y le dijo al hombre que esa leche tenía unas pajitas y era el burro que se lo había tragado.

Más tarde el padrino le mandó a su casa y siguió viviendo con él.

36. EL CARBONERO.

Había una vez un hombre muy pobre ; este hombre era carbonero. Pedía a Dios que hubiese un día que le sobraran cincuenta centavos para comprar una gallina para comérsela él solo. Llegó el día en que le sobraron los cincuenta centavos y compró la gallina.

En seguida se puso a guisarla y cuando estaba guisándola llegó un hombre muy bien vestido y le pidió comida. El carbonero le dijo : — ¿ Quién es usted ? El hombre le contestó : — ¡ Yo soy la suerte, que vengo a ayudarte a comer tu gallina ! El carbonero le dijo : — ¡ No señor, váyase usted que yo no le doy mi gallina, porque la suerte protege solamente al rico !

Él se fué y al momento llegó otro hombre mal puesto y el carbonero le dijo : — ¿ Quién es usted ? Y él le dijo : — ¡ Yo soy la muerte, que vengo a ayudarte a comer tu gallina ! Entonces el carbonero le dijo : — ¡ Suba usted para que nos la comamos, que a usted le doy de mi gallina, porque la muerte no escoge, porque cuando viene lo mismo se lleva al rico que se lleva al pobre y la suerte no ; porque la suerte no es perro que sigue a su amo !

37. LA VIÑA ENCANTADA.

En cierto tiempo había un padre que tenía tres hijos. Sucedió que el padre de esos tres muchachos lloraba por el ojo derecho y reía por el ojo izquierdo. Cierta día fué el hijo mayor a preguntarle por qué su ojo derecho lloraba y su ojo izquierdo reía ; cuando le hizo esta pregunta el padre cogió un cuchillo y el hijo salió corriendo.

Entonces fué el hijo de en medio y el padre le hizo lo mismo que al primero.

Al otro día fué el hijo menor y el padre le hizo lo mismo que a los dos primeros ; pero el muchacho no se fué, porque sabía que no tenía porqué temerle a su buen padre.

Entonces el padre le contestó que su ojo derecho lloraba, porque le habían robado una viña que le producía un tonel de vino diario y que su ojo izquierdo reía porque se enorgullecía de tener un hijo tan valiente.

38. EL VIEJO, LA VIEJA Y LA PUERCA.

Esta era una vez que había una vieja y un viejo, que eran tan pobres que no tenían nada más que una puerquita, un gato y una paloma y un día no tenían que comer y entonces decidieron matar a la puerquita. El marido consultó a la vieja y ella le dijo que hiciera lo que quisiera él. Pues mandó a la paloma al monte a buscar leña y se fué volando y cantando : — ¡ Palomín, palomón, al monte voy !

Y después se fué la puerca a buscar la sal y el gato que era el que quedaba en la casa, se acostó en la ceniza a dormir detrás de las piedras del fogón para que no lo vieran, y entonces llegó la paloma con la leña y la puerquita con la sal y el gato detrás de las piedras del fogón esperando que mataran a la puerquita y que engancharan la carne para él coger su buen pedazo. Y cuando llegaron la paloma y la puerca pusieron el agua a calentar y el gato esperando que echaran la carne para él coger y comer. En ésas y en otras, vino una fogonada de fuego y lo asó y entonces en vez de comer de la puerquita comieron del gato que fué asado por no querer trabajar.

Salgo por un callejon y entro por otro y mis compañeros que me cuenten otro.

39. EL SOMBRERO MÁGICO Y EL PITO QUE RESUCITA ¹.

Había una vez un hombre que era muy rico y tenía un sombrero muy viejo. Un día salió por la ciudad guardando cuarto en todas las tiendas y después se encontró un hombre y le dijo : — ¡ Véngase conmigo ! Y lo llevó a una tienda a donde él había guardado cuarto y le dice al dependiente : — Póngase dos botellas de vino dulce. Y se las pusieron y después dijo : — ¿ Cuánto se debe ? Y se cuadró el sombrero. — Nada, — dijo el dependiente y volvió y se lo cuadró ; volvió y dijo : — ¿ Cuánto se debe ? — Nada, — respondió el dependiente. Y así siguieron pidiendo en todas las tiendas y le decían lo mismo y

1. Véase J A F L 34 : 176, 178.

al compañero le extrañó aquello y le dijo : — ¿ Me quiere vender ese sombrero ? Y el otro le dijo : — ¡ Mire ! Ni por nada. Y volvió y le dice : — ¡ Sí, véndamelo que yo le doy tres mil pesos por él ! — Bueno, cójalo. Y el hombre se fué y llegó y convidó a un amigo de él y fué a una tienda y mandó a despachar todo lo que él quisiera y después que acabaron de comer el amo del sombrero dijo : — ¿ Cuánto se debe ? Y el dependiente dijo : ¡ Tres pesos ! Y él se cuadró el sombrero y volvió a preguntar : — ¿ Cuánto se debe ? Y el dependiente volvió y dijo : — Le he dicho que tres pesos se debe.

Y él los pagó y se fué, en busca del que le había vendido el sombrero y lo vió aún lejos y él sabía lo que era y cogió y le puso una bolsa de sangre a la mujer y le dijo : — Mira, mujer, ahora cuando ese hombre venga yo armo una pelea contigo y te corto esa bolsa de sangre y tú te caes muerta y yo con mi guitarra te revivo. Y así lo hizo la mujer. Cuando llegó el hombre él armó la pelea y le pegó el cuchillo en la bolsa y la mujer cayó muerta y cuando el hombre llegó que le dijo : — ¡ Mire compadre, deme mis cuartos ! Y él le dice : — Mire compadre no me diga nada que esta mujer me tiene sofocado y cogió su guitarra y empezó a tocar y le decía : — ¡ Mujer, menea una pata ! Y la meneaba y volvía a tocar y volvía a decirle — : Menea la cabeza. Y la meneó, y después le dijo : — Menéate toda. Y se meneó y le dijo al compadre : — ¡ Ve usted compadre, como la reviví ! Y el compadre le dijo : — ¡ Se lo compro ! Y le dijo : — No se lo vendo. Y tanto estuvo hasta que se lo vendió y se fué. Armó una pelea con la mujer y la mató y entonces los vecinos dieron cuenta a la policía y vino y le dijeron al hombre : — ¡ Vamos para la cárcel ! Y él dijo : — ¡ No, espérese que yo la revivo ! Y empezó a tocar y decía : — ¡ Mujer, menea un brazo ! Y no lo meneaba, y el hombre volvió y le decía : — ¡ Menéate toda ! Y no se meneaba y el hombre se echó a llorar y le decía : — ¡ Mujer, menea un brazo ! Y no lo meneó y la policía se lo llevó preso.

40. LOS DOS COMPADRES.

(*La olla que calienta el agua sin fuego ; el pito que resucita.*¹)

Una vez un hombre muy pobre tenía un compadre rico. Un día le dijo a su mujer — : Tú verás si yo hago dinero a costa de mi compadre. Se fué y compró una vaca ; al otro día se la fué a ofrecer a su compadre, le dijo que dicha vaca daba una canoa de leche de una sola ordeñada. Convino el compadre en ir a ver ordeñar la vaca por la mañana ; el dueño de la vaca fué a una lechería y compró una gran cantidad de leche, cuando fué el compadre a ver ordeñar la vaca, el otro tenía una canoa llena de leche debajo de las patas de la vaca y

1. Véase J A F L 34 : 176, 178.

estaba chuí, chuá, chuí, chuá, ordeñando la vaca con las dos manos. Al llegar el compadre le dijo que estaba cansado de tanto ordeñar ; en seguida el compadre se llevó la vaca dándole al dueño la suma pedida por ella.

Al día siguiente cuando él fué a ordeñar la vaca, no le dió ni un solo cuartillo de leche ; se puso muy encolerizado y salió en busca de su compadre. Entre tanto él se había preparado una paila muy grande, preparó en distintos calderos variadas comidas de todas clases, luego los fué colocando en la paila muy bien colocados y los puso al calor con el fin de que cuando viniera su compadre estuvieran calientes y al llegar se entusiasmara con la paila maravillosa, que cocinaba sin candela todos los manjares juntos y no se dañaban ; como en efecto, al llegar le ofreció la paila ; se le olvidó al otro la parada que le hizo con la vaca y le compró la paila.

Al otro día el compadre tenía el gran convite de todos sus amigos a comer de la paila maravillosa. Bien : por la mañana principió el hombre a echarle a su paila de cuantas clases de ingredientes hay para comidas, cuando él hubo echado todo cuanto pudo en la paila, la tapó y la dejó sola ; a la hora de comer se puso la mesa, después de haber llegado los convidados ; al ir a ver la comida, lo que encontró fué un revoltillo de todos los ingredientes crudos ; pasó el hombre la vergüenza de despachar a la gente sin comer nada. — Ahora sí que yo mato a mi compadre, — dijo, y se fué en busca de él.

En esto, el buen vividor se preparó una flor y dijo a su mujer : — Ponte una bolsa de sangre en el estómago, a fin de que al llegar el compadre, yo salga peleando contigo y te tire un machetazo y tú caigas al suelo hecha la muerta ; con esto él se olvida de la paila y me compra la flor, al ver que yo te revivo con ella. Así pasó ; cuando la mujer cayó al suelo, su marido principió con la flor : — Mujer, huele ; huele, mujer, hasta que revivió. El otro al ver esto le ofreció mil pesos por la flor que revivía a los muertos y por fin se la compró.

Cuando fué a su casa le contó a su mujer lo que sucedía con la flor. — ¿ Ya vienes con otra poca vergüenza de las de tu compadre ? Y al decir esto, él le dijo a ella que ya vería si era verdad lo que le decía, y le dió un tajo cayendo la mujer al suelo muerta. En esto vinieron sus hijos a llorar a su madre y él mató a su esposa e hijos, con el fin de revivirlos con la flor, pero al momento de revivirlos principió con la flor : — Mujer, huele ; huele mi hijo, mi hijo huele. Al ver que no revivían se fué detrás de su compadre para matarlo. Entre tanto aquél se puso un estómago de chivo en el suyo, y al venir su compadre echó a correr ; al pasar por un río en que lavaban unas mujeres, les dijo que le dijeran a su compadre que si lo quería alcanzar que hiciera como él, y se dió un tajo en el estómago dejando el postizo en el río. Como él lo quería alcanzar lo hizo lo mismo, pero éste cayó al suelo muerto. Se hizo feliz el buen vividor a costa de su compadre, después de quitarle la vida a aquella familia.

41. LOS DOS COMPADRES.

(*Las cosas que hablan asustan a dos compadres.*)

Una vez había dos compadres : uno se llamaba Juan y el otro Pedro. Un día, el compadre Juan convidó al compadre Pedro para ir a buscar que comer. Esta gente no le tenía mucho amor al trabajo y como consecuencia de eso, se estaban muriendo de hambre. Se fueron hácia una montaña y encontraron unas semillas de ñame. Cuando se venían de regreso, el compadre Pedro se encontró una cabecita de ñame, la cogió y la sembró. Ambos continuaron su camino y trajeron las otras semillas de ñame a sus señoras.

Ya había transcurrido algún tiempo, cuando un día el compadre Pedro le dijo al compadre Juan : — *Compay* Juan, *usté* se acuerda de aquella cabecita de ñame que yo sembré en la montaña ? *Vamo*, allá, a ver si la hallamos. Entonces el compadre Juan le dijo : — *Compay*, yo quisiera complacerlo, pero hoy no puedo porque tengo que ir en casa de mi primo Ezequiel a buscar unos bejucos de batata que él me va a dar. Así mismo es que, si *usté* lo deja *pa* mañana yo voy con *usté*. Entonces el compadre Pedro le dijo : — *Compay*, yo no puedo aguardarlo, porque mi señora se está muriendo de hambre y si aguardo a mañana cuando venga, la *jayaré* tiesa.

Pues bien, se fué el compadre Pedro. Después de una larga caminata llegó a la montaña ; encontró la mata de ñame tan alta que parecía un hombre. El hombre empezó a cavar la tierra, y cava, y cava, y ya que lo llevaba por mitad le dijo el ñame : — Tanto tiempo que me sembraste aquí y no te ocupaste más de venir a cuidarme y ahora, como te puedo ser útil, vienes a sacarme para comerme. Él llevó consigno un perro, un espadín y un palo. Miró nuestro hombre hacia el perro y éste le dijo : — Habla con quien te habla. Cogió el hombre el palo para darle al perro y éste le dijo : — No me des, que me rompes. Entonces cogió el espadín para partir el palo y éste le dijo : — No me des, que me partes. Entonces se fué corriendo, corriendo y cuando iba muy apurado en su carrera la tierra le dijo : — No corras, que me lastimas.

En su carrera se encontró al compadre Juan que regresaba con las semillas de batatas, el cual al verlo tan asustado le preguntó : — ¿ *Compay*, qué le pasa que viene tan asustado ? — Pues nada *compay* Juan. ¿ *Usté* se acuerda de aquella vez que nosotros fuimos a aquella montaña y sembramos la cabecita de ñame ? Pues ésta es la hora que todavía está allí. Y le refirió la historia tal como le había sucedido.

Entonces el compadre Juan le dijo : — *Compay* *Peiro* ¿ Pero por eso está *usté* tan asustado ? No había terminado de decirle esto el compadre Juan a su compadre Pedro, cuando las semillas que llevaba en la cabeza le dijeron : — Maestro, hasta usted mismo corre, y ésta es la hora que están corriendo.

42. EL POBRE Y EL RICO.
(*La vela en el campo-santo.*)

Una vez había dos hombres llamados Rafael y Carlos. Don Carlos era un hombre riquísimo y Don Rafael era muy pobre.

Un día se fué Don Rafael a donde estaba Don Carlos y le dijo que si lo alquilaba por unos días para trabajar, y éste le dijo que no lo alquilaba por trabajo, pero que le daba cuatro mil pesos si el día que se muriera lo velaba en el campo-santo por tres noches.

Don Rafael fué a donde estaba su mujer, se lo contó y ella le dijo que sí, que fuera a buscar los cuatro mil pesos, y él se fué y los recogió con ese trato. Bueno, de allí en adelante fueron muy felices y después de mucho tiempo cayó Don Carlos enfermo hasta que murió y le tocó a Don Rafael ir a velarlo.

Fué el primer día por la noche, rezando, pero cumplió. A la siguiente noche volvió de nuevo y rompió a rezar hasta que se fué en la ropa, y cuando amaneció regresó para su casa y se cambió de ropa. Y por la noche volvió y ya que era la media noche se le apareció un poeta, al que contó el miedo que tenía. El poeta le dijo: — No tengas miedo, que estoy a tu lado. Al poco rato entró un hombre echando candela por la boca y todas las partes del cuerpo. Era el diablo que venía a llevarse el alma de Don Carlos y cuando el poeta lo vió le dijo: — Si te quieres llevar el alma de éste, me tienes que llenar una bota de campaña, de oro y plata. El diablo le dijo que sí, y cuando éste se fué, antes que viniera, ya el poeta había hecho un hoyo en la tierra y lo había tapado con hojas de guineo y luego puso la bota con un agujero en la planta y encima hojas, de modo que cuando el diablo vino con miles de mulas cargadas de oro, se las echó y quedó vacía la bota y todo el dinero había caído al hoyo, y le dijo al poeta: — Ya está. Y el poeta vió que no tenía ni una moneda y el diablo se volvió a buscar más y trajo doble cantidad, tanta como la que había traído, y la echó y quedó la bota casi llena y dijo: — ¿ Ya ? — ¿ Cómo no ? Así que la llene, — le contestó el poeta.

El diablo se volvió y en ese intermedio vino un ángel y se llevó el alma de Don Carlos para el cielo. Cuando venía el diablo con la diablo, las burras y unos cuantos animales más, cargados de oro y plata y vió al ángel con el alma de Don Carlos, reventó él y los que con él venían. Entonces el poeta le dijo a Don Rafael que partiera el dinero que el diablo había dejado y él le dijo que no, que lo partiera él. Y entonces lo partieron y Don Rafael con su parte fué rico, poderoso, algo más que Don Carlos, su amigo; y por medio del capital que le dejó el poeta, fué gobernador de la provincia y no volvió a hacer contratos con nadie, ni volvió a sufrir decadencia.

43. EL HOMBRE RICO Y EL HOMBRE POBRE.

(*La venganza del pobre ; el pobre marca a los bandidos.*)

Había una vez un pobre muchacho que tenía a su pobre madre enferma. Esta era tan pobre que apenas podía comprar el pan con que mantenerse. Un día el hijo cogió lo único que tenían, una gallina, y la llevó a vender, pero cuando iba con ella un hombre se asomó a una ventana y le dijo que quería comprarle la gallina. El muchacho deseoso de volver a su casa con pan para su madre que se moría de hambre, entró en la casa, pero al entrar el hombre le arrebató la gallina, no se la pagó y le dijo que si no se iba lo iba a meter en el torno y darle una fuetiza. El muchacho le suplicó tanto que el hombre se molestó, lo metió en el torno y le dió una fuetiza tan grande, que el muchacho se fué prometiendo vengarse.

Resultó que el hombre rico se enfermó y pedía un cura para confesarse y el muchacho pobre se vistió de cura con el propósito de vengarse. Llegó y el hombre rico pidió su confesión, pero la confesión que recibió fué que lo metió en el torno y le empezó a dar vueltas, y como el hombre ya se encontraba estropeado le ofreció un saco de oro por su libertad ; pero el hombre pobre no lo soltó hasta que le dió cinco burros llenos de dinero.

El muchacho y la madre se fueron a vivir al pueblo en una casa muy buena que hicieron con el dinero que recibieron, pero siempre inquietos porque el hombre rico había formado una cuadrilla de bandidos para vengarse.

El muchacho para destruir a los bandidos le dijo a la madre : — Yo me fingiré muerto y tú empieza a gritar. Los bandidos oirán los gritos y vendrán a vengarse, pero cuando vengan me calientas un hierro y me lo das. Así lo hizo la madre y todos los bandidos vinieron con sed de venganza a escupirle la cara, cada vez que uno se bajaba para escupirle la cara, él los tocaba con el hierro caliente por la cara y les dejaba una marca. Así les fué haciendo a uno por uno hasta que los marcó a todos. Entonces los bandidos se fueron y el muchacho se levantó tranquilo ya, porque sabía que no lo molestarían más, pues lo creían muerto.

Hacía ya tiempo de esto, cuando el muchacho vió en una taberna cercana a los bandidos. Llamó a la policía y le dijo que aquellos eran sus esclavos, que se le habían huido. La policía les buscó las marcas y en efecto eran sus esclavos y los metieron a todos en la cárcel, donde estarán expiando sus culpas. Mientras tanto el muchacho siguió viviendo con su madre y fueron muy felices.

44. EL COMPADRE RICO Y EL POBRE.

(La vieja echada dentro de una caja.)

Había una vez un compadre rico y uno pobre. Un día la esposa del pobre le dijo : — Vamos a hurtarle un novillo al compadre rico, para estos hijos que se están muriendo de hambre. El marido le dijo que no, porque él era tímido, pero la esposa insistió hasta que fué y lo cogió.

Esta vez los ricos no se dieron cuenta, porque eran muchos los novillos que tenían. Entonces volvieron y cogieron otro, y en esta vez sí se dieron cuenta, y la esposa del rico dijo : — Tú ves eso. Vamos a echar a mamá dentro de una caja de mercancía y vamos a decirle que ha venido la carga y no cabe. Así lo hicieron. Al cabo de tres días, la esposa del pobre dijo : — Yo voy a ver lo que hay aquí dentro, que yo no quiero aquí gato dentro de saco. Y cogió un martillo y cuando vió que era la madre de su comadre, le metió un martillazo y la dejó allí *apilada*.

Cuando fueron a buscar la caja, la comadre pobre decía : — Compadre, aunque sea una pieza de calicó para estos desnudos. Cuando destaparon la caja, que vieron que estaba muerta la vieja, gritaban. Y la esposa del pobre dijo : — Tú ves, marido. ¿ No te dije que la había matado ? Después fué allá y dijo : — ¿ Qué pasa ? ¿ qué pasa ? Y ellos le contestaron : — Que mamá se ha muerto de repente. Y mandaron al compadre pobre a enterrarla y la señora le dijo : — No la entierres muy hondo. Y al otro día el compadre pobre fué y la montó en su caballo, que era medio viejo y se fué a casa del compadre rico. La vieron y le dijeron al compadre pobre, que de favor se la enterrara más hondo, y él fué y la puso lo mismo, y al otro día hizo la misma acción, hasta que aquella familia se embarcó y le dejaron todo a la familia del pobre y los pobres quedaron ricos. Se acabó mi cuento, con ajo y pimienta.

45. EL HOMBRE POBRE.

(Los huevos cocidos no sacan pollos.)

Había un hombre pobre que fué un día a casa de un señor y le dijo que si le vendía una comida, y le pusieron tres huevos, y para *mesturar* unos plátanos y él le dijo que a la vuelta él pagaría ; y llegó a casa de otro hacendado y le dijo que si lo alquilaba y él le dijo que sí ; que si le trabajaba cuatro años él se obligaba a darle trabajo.

Había otro hombre al que le daba todas las noches un pedacito de vela para que se alumbrara y el resto que sobraba lo botaba por una ventana y le decía : — Allí le tiro ese cabito de vela al enemigo. Después que cumpla los cuatro años, usted me arreglará mi cuenta, porque

me pienso ir a donde está mi familia, porque ya tendrá cuidado, pues hace cuatro años que estoy fuera de mi casa y no sé cómo seguirán. — Para arreglar su cuenta, — dijo el rico, — iremos a ver el libro mayor. Entraron, arreglaron la cuenta y le sobraron cuatrocientos pesos.

Se fué a donde había comido los tres huevos y le dijo el pobre al dueño : — Vengo a pagarle un almuerzo que yo le debo. Y entró el señor entonces a buscarla en el libro mayor y halló que sí, que debía tres huevos y un plátano y fué a ver de qué tiempo le debía esa cuenta y entonces averiguó que esa cuenta era desde hacía cuatro años y le dijo : — ¿ Usted piensa pagarla ? Y el pobre dijo : — Si, véase a ver cuánto vale. Y el dueño entonces le dijo : — Vamos a ver los productos que hubieran dado esos tres huevos. Pues si salían dos gallinas hembras y el otro que quedaba fuera el *padrón* y de esas gallinas una hubiera sacado diez pollancas y la otra cinco hembras y cinco machos, sacaremos los productos de las quince gallinas y dejaremos los seis gallos, y sacaremos la cuenta de esas gallinas en los cuatro años que hace que usted se fué y que debía esos huevos. Vea usted en cuatro años la utilidad que dan esas gallinas.

Entraron para arreglar por ochocientos pesos y entonces el pobre viró pies atrás, pero llorando ; y llegó a donde mismo estaba alquilado y le dijo el dueño : — Amigo mío ¿ qué le pasa ? — Que yo debía un almuerzo de tres huevos y un plátano. ¿ Y qué le cobran por ese almuerzo ? — Amigo mío, me cobran ochocientos pesos y he vuelto a ver si me da trabajo. — Denúncielo usted, denúncielo usted, por el almuerzo de los tres huevos y los plátanos y cuénteme usted como ha pasado lo de ese almuerzo. — Pues bien, yo le dije a ese señor que me hiciera un almuerzo, que le pagaría hasta la vuelta mía y él ha puesto tres huevos y un plátano.

Entonces el amigo dijo : — Al hombre de los tres huevos dígame que yo le defiende el juicio. Y se fueron a celebrar el juicio. El hombre de los tres huevos pidió su defensor y después el juez entró para llamar al defensor porque ya era hora del juicio y le dijo al pobre : — Vaya usted a buscar su defensor que ya es hora. El fué y le dijo a su defensor : — A buscarlo vengo. — Dígamele usted al juez que estoy ocupado ahora, que estoy haciendo un trabajo de empeño. Y el otro fué y le dijo al juez que su defensor estaba haciendo un trabajo de empeño. — Vaya búsquelo, porque le fallo el juicio.

Fué, lo trajo y el juez le preguntó : — ¿ Por qué usted no vino a mi llamado ? Ya le iba a fallar el juicio. El señor le contestó : — Porque estaba ocupado ; estaba haciendo un oficio de empeño. ¿ Y qué era lo que usted hacía ? — Yo estaba cocinando unos frijoles para sembrarlos. — No sea usted tan bruto, ¿ Dónde usted ha visto que los frijoles se cocinen para después sembrarlos ? ¿ Y dónde usted ha visto que los huevos cocidos saquen pollos ?

Entonces le fallaron el juicio a ese señor y el pobre se fué para su casa.

46. LA CABEZA PELÁ.

Había una vez un muchachito que tenía la cabeza *pelá*. Un día él estaba en la orilla de un río y pasó un hombre y le dijo : — Muchachito pelao, ¿ de dónde eres tú ? — ¡ Yo, de la cabeza ! — ¿ Muchachito, aquí está hondo ? — ¡ No, qué va a estar hondo ; mire ahora mismo pasó el *ganao* de casa por allí y no se mojó ni el lomo ! — ¿ Muchachito, con quién te juegas tú ? — ¿ Yo ? Pues con la cabeza de un hombre las *quijás* de un caballo.

Después el hombre le dijo — ¿ Te quieres ir conmigo ? — ¡ Si usted me sirve de padre yo le sirvo de hijo ! — ¡ Pues vente ! Y se fueron.

Cuando llegaron al pueblo fueron a una fonda y pidieron una cena, pero en la fonda no había nada que comer, solo ocho huevos ; el hombre dijo al amo de la fonda que los sirviera, pero los huevos no estaban cocidos y el amo de la fonda frió los huevos y los puso en la mesa. Cuando el hombre y el muchachito se comieron los huevos los pagaron y cuando ya iban por el camino el amo de la fonda se puso a pensar : — ¡ Si yo hubiera dejado esos huevos se los hubiera echado a mi gallina y ésta hubiera sacado ocho pollos y los hubiera vendido después que fueran gallos y gallinas y tendría más dinero. Lo voy a denunciar.

Al día siguiente fué el juicio, el pobre hombre quedó en la cárcel, pero el muchachito que sabía mucho dijo : — ¡ Yo me vengo y he de sacar a mi padre en libertad !

Cuando estaba el cocinero haciendo el guisado vino el muchachito y le dijo : — ¡ Deme un garbancito para sembrarlo ! — Pero muchacho, ¿ cómo tú quieres sembrar el garbanzo después de guisado ? Y tanto estuvo el muchachito *pelao* molestando al cocinero, que éste le dió un palo en la cabeza y el muchacho salió gritando.

Entonces vino el rey a ver qué le pasaba al muchachito y le preguntó al cocinero y él le contó lo que el muchachito le había hecho. Entonces el rey le dijo : — Pero muchacho, ¿ cómo tu quieres sembrar un garbanzo después de guisado ! — ¡ Ah mi rey. ¿ Cómo usted quiere que huevos después de fritos den pollos ? Su padre salió en libertad y siguieron caminando.

47. EL MUCHACHO PELAO.

Había una vez un muchacho en la orilla de un río y pasó un jíbaro y le preguntó. — Muchacho pelao, ¿ de dónde eres tú ? Y él le contestó : — De la cabeza.

Entonces el jíbaro le dijo : — ¡ Qué parejero eres tú, muchacho ! Yo lo que te pregunto es : Muchacho pelao, ¿ de dónde eres tú ? El volvió y le contestó : — De la cabeza.

El jíbaro le preguntó : — ¿ Cómo están tus hermanas ? El muchacho le contestó que estaban llorando los gustos pasados.

El jíbaro le preguntó : — ¿ Dónde está tu padre ? El muchacho le contestó que estaba tapando un portillo para abrir otro.

El jíbaro le preguntó que si el río estaba hondo. El muchacho le dijo que el ganado de su casa pasaba y no se mojaba el lomo.

Entonces el jíbaro se puso a cruzar el río y estaba hondísimo y por poco se ahoga. Entonces salió el jíbaro y le dijo al muchacho que iba a denunciarlo ; se fué y lo denunció.

Entonces el Juez mandó buscar al muchacho y le dijo que por qué se había propasado con aquel señor, que se tiró al río y por poco se ahoga, porque él le dijo que el ganado de su casa pasaba y no se mojaba el lomo y que le preguntó el jíbaro al muchacho que si de dónde era. Y entonces el muchacho le dijo que de la cabeza. Y él le contestó al Juez que sí, que él se lo había dicho.

Entonces el muchacho se quitó el sombrero y le enseñó al Juez diciéndole : — ¡ Mire, yo soy pelao de la cabeza !

Entonces el jíbaro le preguntó al muchacho : — ¿ Qué hacen tus hermanas ? El le contestó que estaban llorando los gustos pasados, porque cuando eran jóvenes bailaban y se divertían mucho, porque ahora ya están viejas y no se podían divertir.

Entonces el jíbaro le preguntó : — ¿ Dónde está tu padre ? El le contestó que estaba abriendo un portillo para tapar otro, porque estaba pagando una cuenta para abrir otra más adelante.

Entonces el Juez le dijo que el muchacho tenía razón.

48. LOS DOS COMPADRES.

(*El burro viejo y el burro joven.*)

Ésta era una vez y dos son tres en que había dos compadres vecinos, y cada uno tenía su mujer. Uno de ellos se llamaba Juan y el otro Pedro. Tanto la mujer del uno como la del otro, eran charlatanas, y tanto un compadre como el otro eran envidiosos.

Una vez hubo una feria y el *compai* Pedro tenía un burro viejo y le dijo a su mujer : — Hay una feria y están pidiendo burros viejos, porque allí hay uno que los vende jóvenes ; pero no se lo digas a la otra mujer. Como después tanto estuvo insistiendo la mujer de Pedro, hasta que le dijo a la otra mujer : — Yo te voy a decir una cosa, pero ¡ ay !, no me atrevo. Que Pedro vá a vender su burro y como lo quieren viejo va a sacar un dineral.

Por la noche cuando vino su *mario* se lo dijo. — Juan, el *compai* Pedro va a vender su burro y va a sacar un dineral.

Pero resultó que Juan tenía un burro joven y se lo cambió a Pedro y cogió el burro viejo y se fué. Pedro que lo estaba velando, cogió el burro y se fué para la feria. A los pocos momentos fué Juan y se

encontraron los dos *compais* y le dice Pedro al *compai* Juan : — ¿ Qué tal va ? Y le dice Juan : — Que voy a sacar un dineral. Llegaron a la feria y el *compai* Pedro vendió su burro y el *compai* Juan se quedó esperando que se lo compraran.

Y se acabó el cuento con ajo y pimienta.

49. EL RICO Y EL POBRE.

(El rico no puede hacer rico a un pobre.)

Había en una ciudad un hombre rico que tenía un compadre pobre. El compadre pudiente quiso hacer a su camarada igual a él y buscó todos los medios posibles de hacerlo un hombre feliz.

Un día puso en una bolsa cincuenta duros en el camino por donde el compadre iba a pasar, quien se dirigía con un azadón al hombro a un trabajo muy penoso en que se había ajustado con el dueño de una hacienda. Al pasar por donde estaba el dinero, se imaginó y dijo para sí : — Voy a andar como andan los ciegos. Y pasó por encima de la bolsa y no pudo verla. Y su compadre que le estaba vigilando recogió el dinero y al regresar su compadre del trabajo lo llamó y le entregó los cincuenta duros diciéndole que él le ayudaba con aquella cantidad para que trabajara y se hiciera rico.

Entonces, al bajar la escalera, el pobre lleno de satisfacción y alegría por tan precioso bien, cayó muerto y en su frente se vió un letrero como escrito con letras de oro, que decía : « Yo lo hago pobre, tú lo haces rico ; yo lo hago muerto, hazlo tu vivo. » El compadre se llenó de horror.

50. EL POBRE Y EL RICO.

(El rico se muere de hambre.)

Una vez había un rico que vivía muy orgulloso por el mucho dinero que poseía. Como tenía medios buenos de vivir no sabía lo que era una necesidad.

Un día vino un pobre y le rogó que le diera un poco de dinero para remediar las necesidades que estaban pasando los pobres del lugar donde él vivía. El hombre se asombró muchísimo porque no sabía qué era una necesidad y le dijo al pobre : — Si tú me enseñas lo que es necesidad te doy dinero para que vivas el resto de tus días.

Convinieron en el trato y al día siguiente salieron ambos en busca de la necesidad, pero sucedió que el rico cargó un asno de dinero para pasar el camino.

Salieron en busca de la necesidad y anduvieron todo, todo el día. Rendidos de cansancio porque no habían encontrado nada, le dijo el rico al pobre que si les faltaba mucho para llegar y entonces le respondió el pobre : — Todavía nos faltan algunas horas de camino.

Así llegaron al otro día, y como el pobre estaba impuesto a pasar necesidades no se apuraba. El rico como no estaba impuesto, estaba muerto de hambre, pero como no podía comer dinero tenía que tener calma. Más tarde, cuando ya no pudo soportar el hambre que tenía, le dijo al pobre : — ¡ Oye ! ¿ Cuándo vamos a llegar ? Y el pobre le respondió : — ¿ Cómo que cuándo vamos a llegar ? Si estamos en ella. Pero como no tenían nada para comer sucedió que el rico se murió de hambre a pesar de andar cargado de dinero.

51. LOS DOS HERMANOS : EL RICO Y EL POBRE.

(*El nabo y el caballo.*)

Estos eran dos hermanos, uno rico y el otro pobre. El rico tenía muchos caballos. El pobre vivía de su hortaliza y en ella tenía muchos nabos.

Un día le dijo a su esposa que le iba a regalar el nabo más grande al rey. Se fué a la hortaliza, cortó el nabo más grande y se lo llevó al rey. El rey mirando su regalo mandó a un criado que le regalara el caballo más bonito al hortelano. El hortelano se llevó el caballo que luego le servía para ir a vender sus verduras al mercado y traer sus alimentos. El hermano rico codiciando el caballo crió un hermoso potro para regalárselo al rey, y dijo : — Si a mi hermano le regaló un caballo por un nabo, ¿ qué me regalará a mí por un caballo ? Y una mañana le mandó el potro al rey y el rey le mandó un nabo en pago del caballo.

52. LA LEYENDA DE LOS COMPADRES.

a) *Los dos compadres.*

Cuentan que dos amigos, queriendo hacer más sólida su amistad, se ligaron por medio del bautismo del hijo de uno de ellos, y desde entonces se conceptuaron unidos por los lazos más sagrados : el de amigos y compadres. Pero he ahí, que por asuntos que no se refieren, de tan queridos como eran, declaráronse enemigos encarnizados.

Sus rencillas y disgustos eran vistos por el ahijado con indescriptible pena, y a menudo intercedía, aunque inútilmente, por hacer la paz entre ellos, cuando su soberbia desmedida los llevaba a las manos. El odio negro que mutuamente se profesaban, los acompañó hasta los últimos momentos de su vida, y dióse el triste caso de que, a la hora de su muerte, cuando el desdichado ahijadito creía arrancar de ambos una nota de indulgencia o una palabra de perdón, obtuviera, en recompensa a sus nobles deseos, la imprecación del uno ; la maldición del otro.

Y Dios que todo lo observa y que todo lo puede, los castigó y condenó a aparecer en el mundo, bajo la figura de dos perros, que en lucha

constante, sólo aminoraban su pelea, con la intervención del ahijado que los seguía, profiriendo terribles aullidos, por el sendero que recorrian. Y aseguran los ancianos haber visto encarnizadas luchas de los caninos y que solamente terminaban cuando el ahijado se interponía entre ellos.

Agregan además, que los viajeros nada tenían que temer de esos malditos de Dios, siempre que les dejaran expedito el camino. Hubo quien dudara de la veracidad de estos hechos y que desafiara la cólera de los soberbios enemigos. Muchos de éstos vieron sus sembrados destruídos al día siguiente del reto, y por las noches temblaban al oír la furibunda pelea de los perros enemigos y encontraban en las puertas de las casas tremendos arañazos, como señal de que estuvieron buscándoles.

b) *Los dos compadres.*

Cuentan, que en uno de los campos de San Germán había dos hermanos que se querían con delirio. El más viejo tenía un hijo tan lindo como un rayo de sol; ellos vivían juntos, pero la desgracia quiso que un día tuvieran un pequeño disgusto. Al sentarse a la mesa, el más viejo dijo algo a su hermano que no debiera haber dicho nunca. Su hijo tenía la mala costumbre de contar todo lo que oía. Así fué que cuando vino su tío le contó lo que había dicho su padre; y así sucesivamente, fué contando lo que decía uno del otro hasta que acabaron por tener una grave disputa y el hermano más pequeño hirió al más viejo y después se quitó la vida con la misma arma. El pobre niño al verse solo murió de tristeza; y desde entonces se ven vagar por los campos de San Germán, dos perros grandes y uno chiquito. Dicen que salen de noche como a las doce, y también cuentan que el perrito ladra de un lado a otro y ellos riñen constantemente.

c) *Los tres perros.*

Luengos años ha, había en un barrio, cuyo nombre no recuerdo, una familia compuesta de padre e hijo. Este señor era compadre de una mujer que vivía en una choza cercana a la suya. Existía entre ellos una gran amistad, y hubiese durado mucho, si el diablo, que en todas partes hace mal, no se hubiera interpuesto en el camino de aquella paz que llevaban. Un día, el hijo fué a casa de la vecina y contóle que su papá pensaba casarse con la hija de un honrado labrador que tenía un mediano caudal. A la vecina, que pensaba que su compadre se casaría con ella, le dieron terribles celos y desde aquel momento no pensó más que en vengarse de la labradora que le robaba su felicidad. Desde aquel día no existió dicha entre ellos. Aquella maléfica mujer, que según decían los vecinos, tenía pacto hecho con el diablo, turbó la amistad que tenía

su compadre con la labradora, la cual de sentimiento murió a los pocos días.

Realizáronse sus ensueños, casóse con su compadre, pero constantemente vivían peleando esposos e hijo. Una noche, al dar las doce el reloj de la vecina aldea, oyóse un terrible ruido y los vecinos veían, por las hendeduras de sus casas, tres terribles perros, que echaban fuego por los ojos.

Al otro día no aparecieron los compadres, y desde entonces existe la creencia, de que los tres perros andan por los montes y que por cierto período de tiempo, salen a las ciudades infundiendo pavor a los chiquillos.

d) *Los tres perros.*

Una vez, un señor le bautizó un hijo a otro y desde este momento se trataban con mucho respeto. Se dice que un día éstos tuvieron un pleito muy grande y quedaron enojados. Algún tiempo después murieron ambos y también el ahijado, y que los tres, padre, padrino y ahijado se volvieron tres perros ; pero el ahijado era un perrito lanudo, blanco, mientras que el padre y el padrino eran dos hermosos animales.

En los tiempos que no llueve salen estos tres perros, que quieren acabar con todo lo que encuentran en su camino. El compadre y el padre pelean mientras que el ahijado pone la paz entre ellos.

Una vez en un barrio cerca de Maricao, encontraron estos tres perros a un niño, y tanto lo mordieron, que lo mataron. El infeliz gritaba : — ¡ Pobre de mí ! ¡ Pobre de mí ! — pero nadie le oía para correr a socorrerlo. Sus padres, a las trece o catorce horas de ver que no llegaba su hijo, lo buscaron y lo encontraron muerto en el camino del barrio que os digo.

53. TÚ UNO Y YO DOS.

a) *Tú uno y yo dos.*

Una vez había un matrimonio egoísta y la prueba es que ellos desde que se casaron, todas las tardes iban al río del barrio donde vivían, a pasear, y una tarde fueron teniendo la suerte de encontrar en la orilla del río, en medio de unos matojos, un nido con tres huevos de garza. Pero quien los vió primero o los encontró fué la señora y ella quería la mayor parte, porque le dijo a su esposo : — ¡ Ahora tú coges uno y yo cojo dos !

Desde el momento que su esposo le dijo que ella cogía uno y él dos, a ella no le gustó y de allí emprendieron una discusión diciéndole uno al otro : — ¡ Tú te comes uno y yo dos ! Y ella le contestaba que no, que como ella habiéndolos encontrado se iba a comer dos y él uno.

Siguieron su lucha los dos esposos desde que encontraron los huevos hasta que regresaron a su casa, pues el marido tuvo que amenazar a su mujer porque ella no cedía a lo que él le decía y ella prefería, antes que comerse uno solo, que la mataran. ¿Y qué hizo el marido? Mandó hacer una caja para enterrarla y después que estuvo hecha le dice : — ¡ Mira mujer, ésta es para enterrarte a tí si vuelves a decir que tú te comes dos y yo uno !

La mujer le contestó : — ¡ Tú entiérrame y haz todo lo que tú quieras conmigo, pero no es posible que tú te comas dos y yo que los encontré, uno !

Al día siguiente se va el marido a buscar a sus amigos para que lo acompañen a llevar a su mujer a la última morada. Sus amigos al decirles aquello se asustaron mucho y le dijeron que si ella en días anteriores no estaba buena, que la habían visto paseando por la calle. Su marido les dijo que sí, pero que había muerto de repente ; por lo cual se lo creyeron y se fué el acompañamiento a la casa de la muerta. Estando allí se preparó el entierro para las seis de la tarde ; mientras llegaba la hora, el marido fué a la parroquia a hablarle a un cura para la ceremonia. Encontró uno de los más viejos y cojo por suerte.

Convinieron el cura y el hombre para las seis de la tarde. No bien eran las cinco, se presentó el pobre cura y lo recibieron lo más bien. Mientrastanto, estaba ya el marido encerrado en un cuarto, con la que decía que estaba muerta. El muy en silencio le decía sin que nadie lo sintiera : — ¡ Mira mujer, te voy a echar en la caja ! Tú te comes uno y yo dos ! Y ella le contestaba : — ¡ Ya me debías haber echado ! Tú te comes uno y yo dos !

El cogió a su mujer, viva, la echó en la caja, la clavó y ella muy callada, se hacía la muerta. Se convidaron a la hora señalada y bien pronto marchó el entierro. Cuando llegaron al cementerio pusieron la caja en el suelo mientras arreglaban la sepultura y mientras la gente del acompañamiento estaba viendo la galería, y demás panteones, el marido estaba al lado de la caja preguntándole a su mujer : — ¡ Ya está la sepultura y te van a echar ! ¿ Qué dices, te comes tú uno y yo dos ? Y ella le decía : — ¡ Que me echen la tierra, y tú te comes uno y yo dos !

Cuando estuvo la sepultura hecha volvió el acompañamiento al sitio donde iba a ser sepultada la señora para siempre ; pero resultó que cuando la echaron al hoyo, el cura estaba muy ofuscado en su ceremonia y cuando le echaron la primera pala de arena se oyó un horrible grito : — ¡ Marido, marido, tú te comes dos y yo uno ! ¡ Sí, sí marido, yo me como uno solo, uno solo y sácame que me ahogo !

Cuando la gente, que no sabía tal cosa, oyó estas palabras, se fueron corriendo a toda prisa y hasta el marido también. El que sufrió mucho fué el pobre cura, que como era cojo no podía correr como los buenos y decía él solo en el cementerio : — ¡ A mí no me coges, a mí no me

coges ! Y como Dios lo ayudó, saltó por encima de unas matas, fuera del cementerio y el sepulturero jamás se volvió a encontrar cuando se ofreció un caso de verdad.

El marido volvió a su casa y se comió los tres huevos y ella murió por ser inconforme, y no querer comerse uno.

Después los amigos que fueron al entierro le preguntaban por qué ella diría aquello y él les contestaba : — Sería porque ella era malísima conmigo y lo fué también después de muerta ; y me decía que ella se comía dos y yo uno ; por eso fué que a mí me dió tanto miedo y ni volví a ver lo que ella decía. Y al otro día me dijeron que el sepulturero había entregado la llave y les había dicho a sus amigos y amigas : — ¡ Iré al cementerio después de muerto, nada más !

b) *Tú dos y yo tres.*

Pués señor, ésta era una vez y dos son tres, que había un matrimonio. Ellos no eran ricos, pero tenían una posición algo buena, que digamos. Ellos vivían en una casita solitos y sólo tenían un gatito que les acompañaba. Pués sucedió que un día el marido fué a la tienda a comprar unos huevos para comer. El trajo cinco y se los dió a su mujer para que los hiciera. Después que los coció los puso en la mesa para comer.

Pero sucedió que el marido quería que la mujer se comiera dos huevos y él tres. La mujer decía : — ¡ Tú dos y yo tres ! Pero el marido decía : — ¡ No ; tú dos y yo tres ! Y volvía la mujer y decía : — ¡ No ; yo tres y tú dos ! Y entonces el marido dijo : — ¡ Dame a mí tres, mira que me voy a morir ! — ¡ Muérete ! — dijo la mujer — pero yo me como tres y tú dos.

Entonces el pobre hombre se murió y su mujer empezó a gritar hasta que vinieron los vecinos. Ella fué a donde estaba su marido amortajado en una cama y le dijo : — ¡ Marido, yo tres y tú dos ! Y entonces él contestó : — ¡ No, mujer, yo tres y tú dos ! Y la mujer le dijo : — ¡ Mira que ya te mandé a hacer la caja, yo tres y tú dos ! — ¡ Nada ! — dijo el marido — ¡ yo tres y tú dos !

Vino la caja y la mujer fué a donde estaba su marido y le dijo : — Marido, te van a meter en la caja. ¡ Yo tres y tú dos ! — ¡ No ! — contestó el marido — ¡ yo tres y tú dos, aunque me metan en la caja !

Lo metieron en la caja y cuando se lo iban a llevar la mujer empezó a gritar : — ¡ Déjenme verlo antes de llevárselo ; déjenme verlo ! Llevaron a la mujer a donde estaba el muerto y le dijo al oído : — ¡ Marido, tú te comes dos y yo tres ! — ¡ No, — contestó él — yo tres y tú dos ! Y la mujer le dijo : — ¡ Mira que te van a enterrar ! — ¡ Aunque me entierren — contestó él — pero yo me como tres y tú dos !

Separaron a la mujer del muerto y cinco hombres lo llevaron al cementerio, pero la mujer se empeñó en ir al entierro de su marido. Cuando llegaron al cementerio le dijo la mujer : — ¡ Marido, yo tres y tú dos ! — ¡ No, tu dos y yo tres ! — contestó el hombre. La mujer le dijo : — ¡ Mira que están haciendo el hoyo, dame a mí tres y coge tú dos ! — ¡ Tú dos y yo tres, — contestó el hombre desde la caja, — aunque me entierren !

Hicieron el hoyo y echaron al muerto y cuando le echaron la primera pala de tierra dijo la mujer : — ¡ Marido, dame a mí tres y yo te doy dos ! Y entonces el hombre le metió un empujón a la caja que la destapó y al mismo tiempo gritaba : — ¡ Cómete los cinco, *lambía*, cómete los cinco !

Los hombres que lo fueron a enterrar se fueron corriendo creyendo que se los iban a comer a ellos. La mujer y su marido se fueron para su casa y vivieron felices comiendo perdices. A mí no me dieron porque yo no quise.

c) *Yo me como dos y tú uno.*

Pués señor, ésta era una vez que había un matrimonio que desde que se habían casado nunca habían peleado, porque ni la mujer le contradecía a su esposo, ni éste mucho menos a ella. Pero bien, aquí metió el diablo la pata. El tiempo estaba malísimo y el pobre hombre no encontraba donde trabajar para ganar aún siquiera la comida.

Un día salió a buscar trabajo y todo lo que ganó fueron tres huevos, pues se los habían dado por un pequeño trabajo que hizo. Al llegar a su casa le contó lo sucedido a su esposa y le dijo que se cocinara los tres huevos. La mujer así lo hizo, pero después que les sacó la cáscara el esposo le dijo : — ¡ Yo me como dos y tú uno ! Y entonces la mujer le dijo : — ¡ No, yo me como dos y tú uno, porque yo he tenido el trabajo de cocerlos ! Bueno, en esta porfía estuvieron medio día y los huevos allí. Entonces él le dijo que si ella no se quería comer uno sólo la mataba. Ella no quiso ceder y él le dió una bofetada y entonces ella se dejó caer para hacer ver que estaba muerta.

Entonces él la vistió y todo, pero antes de llorar dijo duro para que ella oyese que si ella hubiese estado viva, él se hubiese comido uno solo ! Entonces la mujer al oír dijo : — ¡ Si yo me como dos y tú uno, pues yo estoy viva ! Y su esposo al oír esto le dijo : — ¡ Pues no, si estás viva, viva te entierro ! ¡ Yo me como dos y tú uno ! El marido entonces se puso a llorar, a gritar y a decir que su señora había muerto de repente.

Bueno, los vecinos fueron al velorio y le ayudaron al hombre en todo lo que pudieron ; pero toda la gente por la noche notó que él cada rato salía llorando, gritando y diciendo que lo dejaran despe-

dirse de su esposa, por ser la última despedida. Pero era que iba y se le acercaba al oído y le preguntaba que si se quería comer un huevo solo y que si no la enterraba viva y hablaron al cura para el entierro.

Cuando llegaron al cementerio, que la fueron a echar al hoyo, la mujer salió gritando : — ¡ Yo me como uno y tú dos ! ¡ Yo me como uno y tú dos !

Pués bien, la gente que iba en el entierro echó a correr y solamente el pobre cura se quedó atrás, porque éste era cojo y no podía correr.

Y desde ese tiempo, cuando se muere alguno, lo examinan bien a ver si está muerto de veras. También por eso los curas en los entierros no llegan, sólo hasta la puerta del camposanto.

d) *Tú uno y yo dos.*

Hace muchos años que en un barrio vivía un matrimonio que no tenía hijos y un día que no tenían que comer, fué Natalio, que así se llamaba el hombre, a una tienda que allí cerca había, a comprar que comer, pero no encontró mas que tres huevos y como no había nada más, los compró, los llevó a su casa y le dijo a la mujer : — ¡ Cómete uno y yo me como dos ! Y ella le dijo : — ¡ No, yo me como dos y tú uno ! Y de allí siguieron discutiendo, porque ninguno se quería comer uno solo.

Entonces Natalio, que ya estaba incomodado le dijo a la mujer : — ¡ Si no te comes uno, hazte la muerta, porque yo voy a buscar gente para que te lleven a enterrar ! Y entonces la mujer dijo : — ¡ Me enterrarán, pero no me como uno ! Y se hizo la muerta.

Entonces Natalio se fué y mandó a un carpintero que le hiciera una caja y cuando la caja estuvo hecha, la llevó a su casa y echó allí a su mujer ; cuando la estaba echando a la caja le dijo : — ¿ Te comes uno ? Y ella le dijo : — ¡ No, me como dos ! Y entonces él le dijo : — ¡ Pues te vamos a enterrar y cuidado si te vas a mover cuando la gente venga ! — Y la metieron en la caja. Entonces la gente siguió llegando y al poco rato estaba la casa llena.

Entonces cogieron la caja y se fueron a enterrar a la señora y cuando iban por el camino el marido le decía : — ¿ Te comes uno ? Y ella le decía : — ¡ Me como dos !

Entonces llegaron al cementerio y la tiraron a la sepultura y entonces ella empezó a gritar y a decir : — ¡ Me como uno ! Y al oír esto la gente echó a correr y un cura cojo que había ido también y como no podía correr decía : — ¡ De parte de Dios te pido hermana, que no me comas ! Y se fué arrastrando hasta que llegó al pueblo y al poco rato la mujer se asfixió y murió allí dentro de la caja.

e) *Los tres huevos.*

Un matrimonio muy pobre un día no tenía que comer y decidieron irse a buscar que comer y se encontraron tres huevos. El hombre le decía a la mujer : — ¡ Tú te comes un huevo y yo dos ! Y ella decía : — ¡ No, yo me como dos y tú te comes uno ! — ¡ Mujer, te voy a matar ! ¡ Tú uno y yo dos ! — ¡ No marido, tú uno !

Así estuvieron muchísimo tiempo y el hombre mandó hacer una caja y cuando vino dijo : — ¡ Mujer, allí está la caja, te comes uno y yo dos ! La echó en la caja y cuando la iban a enterrar les dijo él a los otros : — ¡ Déjenme decirle una cosa a mi mujer ! Y le dijo : — ¡ Ya vana enterrarte ! ¿ Me como dos ? — ¡ No !

Cuando la fueron a echar en el hoyo ella destapó la caja y se fué corriendo y gritando : — ¡ Yo me como uno ! Yo me como uno !

Las gentes se creían que se iba a comer a uno de los que estaban allí y se fueron corriendo a sus casas llenos de miedo.

Cuando llegaron a su casa no encontraron ningunos huevos ; un gato se los había comido.

Colorín colorao, este cuento está acabao.

f) *Los tres huevos.*

Había una vez un matrimonio. Un día se pusieron a cocinar tres huevos. Después que estaban cocidos el marido le dijo a la mujer : — Yo me como dos y tú uno. Y la mujer le dijo : — No, yo me como dos y tú uno. Así estuvieron mucho tiempo disputando hasta que por fin a la mujer la iban a enterrar viva y ella decía siempre que no se comía uno sino dos. Por fin hicieron la sepultura y la caja.

Al otro día era el entierro y por más que se le decía que la iban a enterrar, decía que se comía dos pero uno no.

Le hablaron al cura para el entierro y el cura dijo que sí. A las cuatro iban a enterrar a la mujer viva. El cura que iba a cantar el entierro era cojo. Cuando iban con el entierro llegaron a la sepultura y la echaron y con las dos manos alzó la tapa de la caja y siguió detrás de la gente diciendo : — ¡ Yo me como uno ! El cura como era cojo iba cojeando y diciendo : — ¡ Pero a mí no ! ¡ Pero a mí no ! La mujer decía que se comía un solo huevo, y la gente y el cura se creían que era a ellos.

TEN FOLKTALES IN MODERN NAHUATL.

BY FRANZ BOAS AND HERMAN K. HAEBERLIN †.

The following tales were collected by Franz Boas in Mexico City in the winter of 1912. The first three were written by Señorita Isabel Castañeda Ramirez, the rest by a young man Lucio, both natives of Milpa Alta, D. F. The texts were redictated.

The spelling conforms to the usual spelling of Mexican. The grave accent stands for the saltillo. The palatization of terminal *c* (*h*) is indicated by a superior *i*. The *hui* stands for a palatal fricative beginning with *u* resonance and changing to *ɬ* resonance; *c* before other consonants changes regularly to a fricative. Spanish words or Spanish stems are printed in italics.

The translation was made on the spot with the help of the informants. Later on the translation was revised carefully by Dr. Haeberlin. A few doubtful points were submitted to Mr. Aguirre of Mexico City, to whom we are indebted for his assistance.

I. TÈHUEHUENTZIN IHUAN TOCHTLI.

1 (1) Tochtli otzicuinia ica Tlacechpa, zan icècelton; amo oquinmopilliaya itàtzitzihuan, (2) ihnotzin, ayac ica. *como* nohuian yopixco nohuian yotlàhuac, (3) amo oyeya tlen quiquaz xihucelic : nian [x] itla, zan nochi inon pàxihuitl. (4) Opehui àmiqui.

2 (1) *Entonces* oquitemo tlà texcalli màyen atzintli, nozo memahpalli, nozo tlà metzontetl. (2) Otlacollo ica Tecitutepetl. Oàcito Teutitla *pero* niamitla. (3) Yociahui *tanto* àcotzicuīni ihuan àcotzicuini. Ihuan ca

I. THE OLD MAN OF TEUTLI AND THE RABBIT.

1 (1) The Rabbit was running all alone to Tlacechpa. He had no parents. (2) He was an orphan. Nobody was with him. Soon they had everywhere harvested. Everything was dry. (3) There were no fresh herbs to be eaten, nothing, only medicinal herbs. (4) He began to be thirsty.

2 (1) Then he searched for a rock where some water might be, for an agave plant or for a stem of agave. (2) He went around to the Hail Mountain and came to Teutitla where there was nothing. (3) He was already tired from much jumping and more jumping. There he

quimonāmiquillia (4) cente tocoltzin ica igarroletzin, matca monènemitia. (5) Zaniman oquimixmachilli. Zaniman opàpac. (6) Ōmotlanquaqetz, otlatenamic ihuan oquito, (7) Tinotàtzin, tinoseñor Tèhuehuetzin, campa timica ? (8) Ayhuelli timonènemitia. (9) Tlica otimētzino, tlica otimoquixti (10) tinotlàzotàtli ? maximoyoltita, (11) tla timicaz tipolihuizque tonochtin. (12) Macamo cana ximica. (13) Tlaon timonequiltia ? Tlaon timocellia ? Nocon cuitilhui, nicon anatihui. (14) zan xinechmolhuilli.

3 (1) Tlàtihuani omitalhui, Totochton, tinotzitziquitzin, tlaon (te)tìchi-huaz nopampa ? (2) Xiquita yotlàhuac nohuan, (3) zehua *demasiado*, oninehui ihuan notòtonia, *porque* nicēmiqui. (4) Ninequi nonyaz *hasta* nechca ixpa. Niquintlàpaloz tepechanque, (5) *pero* amo nechàxiliz *fuerzas*. (6) Nopan tlayoa, niquaxihuinti.

4 (1) Axcan quema, notàtzin. Tlica ihquion mopanpatzincó mochihua ? (2) Azoca ayemo timotlaquatia ? (3) nozo tlen timococòtzinoa ?

5 (1) Amo nopilton, amo tlanecocoa.

6 (1) *Entonces*, ye nìmati tlaon timopillia, (2) ximanilli in aitztlì nian huetztoc, ica xinechmitzminilli, ihuan xinechmoyezatliti. (3) Icanon timoyolchicahuitiz, ihuan tonmicaz campa timocelliz.

7 (1) Amo nopilton, omitalhui in colli, queni tinequi nimitzmitiz. Quachi qualli manènimiqui, (2) yonihuècahui, ihuan amo tèquie nian tiahui.

encountered (4) an old man with a cap who was walking with difficulty. (5) At once he recognized him and at once he was glad. (6) He kneeled down and kissed the ground and said : (7) " My Father, My Lord, Old Man of Teutli, where are you going ? (8) It is impossible for you to walk. (9) Why did you arise from the bed ? Why did you go out ? (10) My dear Father, you should remain lying down. (11) If you go we are all lost. (12) Do not go away. (13) What is it that you want ? What is it that you wish for ? I will go for it and I will bring it (14) if you only tell me. "

3 (1) The Lord said : " My little Rabbit, what is it that you will do for me ? (2) Look, everything is dried up in these parts. (3) It is all cold. I have arisen and I go to warm myself because I am dying of cold. (4) I want to go on here to greet the inhabitants of the mountains, (5) but I am not strong enough. (6) Night is on me and my head is weak. "

4 (1). " That is just it, my Father. Why does all this happen to you ? (2) Maybe you have not eaten. (3) Maybe you are sick. "

5. " No, my son, I have no pains. "

6 (1) " Then I know what is the matter with you. (2) Take this obsidian knife and wound me with it and drink my blood. (3) Thus you will become strong and you will go wherever you like. "

7 (1) " No, my son, " said the Old Man, " Why do you want me to

8 (1) Quema, notàtzin, oquito tochtli, nitlatlàutia, (2) mopampatzinco ninemi, (3) mopampatzinco nitlaqua (4) nochipa, tèhuatzin tinechmottillia, queni ñinequiz timopollihuitiz ? (5) Ixtilliz, nohuian yoniquiz, (i)huan amo canà ñnextia campa nātlapehuiz.

9 (1) Huey, nitlazðcamati tlen tinequi nopampa tichihuaz. (2) niàhui ñinequàhiz (i)huan zaniman nochan cehuiz. (3) Te xiahui necha Mexcalco, (4) ompa oztopa, tinextiz ātzintli.

10 (1) Xicalaquì (i)huan tiqùitaz xochìqualli *que* lquac xopa, (2) tlen tinequiz xìqua, *porque* ñicuelìta huel qualli moanimantzin.

2. TEPĒMAXTLA IHUAN COYOTL.

1 (1) Ōmoyolcocòtaya coyotl ipampa omayānaya. (2) Ixpan òpano cen quāqualton tepĕmaxtla (i)huan conita (i)huan quilhuia, (3) tlan (= tlein) mopan mochihua tlica titlacoya ? (4) Coyotl oquinānquilli, (5) canozo amo tlaquàtica. (6) ā, *poz* xihualla. Ticnequi ticquaz quānaca ? (7) Zan nechca oncate miactin, ihuan *de* huehuellique. (8) *Conque* tlaticnequi tiahue zaniman, (9) *pero* oncate miac chichime. (10) Tla tinechpalehuiz tiahue ihuan tiqùitazque queni tiquinmàcizque.

2 (1) Oàcique ixpan quānaca colòtli, (2) ihuan noca coyotl oquintla-

kill you ? It would be better if I should die. (2) I have already lasted a long time, and not you who are hardly walking about here. "

8 (1) " Yes, my Father, " said the Rabbit, " I beg of you. (2) I live by your favor. (3) I eat by your favor and (4) you always look after me. How could you want to die ? (5) Listen. I have gone everywhere and I have not found any place where to get water. "

9 (1) " I thank you very much for what you want to do for me. (2) I am going to drink agave juice. Then I shall at once go to my house and rest. (3) You go on to Mexcalco. (4) There in a cave you will find water.

10 (1) Go in and you will see fruits as in spring, (2) whatever you want to eat, because I value your good heart. "

2. THE FOX AND THE COYOTE.

1 (1) Coyote was sick at heart because he was hungry. (2) In front of him passed a pretty fox and he saw him and he said : (3) " What has happened to you ? Why are you sad ? " (4) Coyote replied : (5) " Because there is nothing to eat. " (6) " Then come. Do you want to eat chickens ? (7) There are many and very good ones. (8) Therefore, if you want, we shall go at once. (9) But there are many dogs. (10) If you will help me we shall go. We shall see how we may get them. "

2 (1) They arrived at the chicken yard. (2) While Coyote kept the dogs

pololtiaya chichime noca tepēmāxtla ocalac quānaca colóco (3) ihuan oquinmāzic ome quāqualli quānacame (4) inon tlen tōtomahuaque *hasta* àihuelli oquinxicoāya. (5) Oquitoaya, cente nicmacaz *nocompañero* ihuan *para* ne.

3 (1) Iquac oquiz ayācānezi coyotl titoca chichime ihuan huēca yopolique. (2) *Entonces* tepēmāxtla oquito, (3) mà nicholo tlacamo hualazque chichime ihuan tlaon amo onechayitique. (4) Niman ye huēcautica ayāca nāhuati. (5) Coyotl ichtaca omopāpachōta, pero ayāca oquitac tepēmāxtla.

4 (1) *Entonces* òquachi moyolcocōa, òquachi omayānaya. Nohuian oquicòcocoaya, yezchipini za mohuilantihui omotlatito. (2) *quipensarò-*tihui, iquac nicnechtiz ou nicquaz.

5 (1) Ce tonalli oquinechti no omayāntinemia coyotl. (2) Oquitac tepēmāxtla ; tlachia itic tlacoyòtli. (2) Oàcotzicuin coyotl, oquiquitzquito tepēmāxtla ; ihuan quilhuia, (3) zanniman niquaz ; tlca otinechquaman ye quemanon. — (4) Tlaxta, quilhuia tepēmāxtla, ximochia. (5) Achton tiahue ticqua tzopellic. (6) Yo niquinmàuti xixicòtin. (7) Tla tinequi, xicallaqui momā, ihuan xiqua tlen tinequiz.

6 (1) Coyotl iquac omopācho itlahui tlacoyòtli ihuan oquincalaqui i(n)māhuan. (2) Tepēmāxtla omotlatitihuez. (3) Coyotl otzàtzic huelèqui ihuan oquinqixti imāhuan. (4) Tlachia itic zanimmā ca cholo (i)huan quitoa, (5) campa onimayehuito ? ye campa chanti cōcoa. (6) *Desde*

quiet Fox entered the chicken yard, (3) and he got two good chickens. (4) These were very fat so it was impossible to carry them. (5) He said : " One I shall give to my companion and one is for me. "

3 (1) When he came out Coyote had disappeared. The dogs had pursued him and they went far away. (2) Then Fox said : (3) " Let me escape. If not, the dogs will come and what will they not do to me ? " (4) Then for a long time there was no noise. (5) Coyote approached secretly, but he did not see the Fox.

4 (1) Then he was still more sick at heart. He was still more hungry. He was just dragging himself along. He hid. (2) He thought : " When I meet this one I shall eat him. "

5 (1) One day he met him and again Coyote was hungry. (2) He saw the Fox. He was looking into a hole. (2) Coyote jumped up and seized the Fox and he said to him : (3) " I will eat you right away. Why did you deceive me that time ? " (4) " Look here, " said the Fox, " Wait. (5) We will first go and eat honey. (6) I have scared away the bees. (7) If you like, put in your hand and eat what you like. "

6 (1) Then Coyote bent down to the hole and put in his hands. (2) The Fox went into hiding. (3) Coyote cried aloud and pulled out his hands. (4) He looked in and at once he drew back and said : (5) " Where did I put my hands ? Where the snakes live. " (6) Since that time Coyote

imanin ay'mo ocochia coyotl. (7) Quitēmoa ihuan quitēmoa tepēmactla, *hasta que* oquinxetito ipac huey teocholli. (8) Matca omopachoca iquiltlapa (i)huan caquimapehui (9) ihuan *pobre* tepēmactla omomimilota *hasta* ohuetziti itic atlaùtli campo omic.

3. TECHALOTL IHUAN TUZA.

1 (1) Omonamiquito techalotl ihuan *tuza* ixpan tlaolli. (2) Ahuelli òtlecoya inehuan *para* quicotonazque yelotl. (3) Zan ompa itlaqui oyeya *tuzancalli*. (4) Moyomànonotza.

2 (1) Tlaon tichihuasque ? (2) Oquito techalotl, Tlaxta, huel tìmati titlatatacaz. (3) Qualli yezquia ticontetequiz inelhuayo tlaoltzintli *para* huetziz icècel.

3 (1) Opehui tequiti in *tuza*. (2) Ayàca mopachoa, nian ayàca nàhuati (i)huan ca huetzi in ohuatl. (3) Zaniman *tuza* oquito, Màtihuicacan yelotl nochan, ompa toxèxelozque.

4 (1) Àmo, oquināquilli techalotl. (2) Niman oquicomprendero *que* tlen oquinequia quichihuaz *tuza* (3) Àmo tlàquimacaz techalotl, ihuan zan ye quicuiiz yelotl.

5 (1) Icanon oquilhui, Quachi qualli *que* monemilizque xihuica tlaolli mochan ihuan ompa tiquitazque queni *taarregalrozque*.

slept no more. (7) He searched and searched for the Fox until he saw him on a large boulder. (8) He approached quietly behind him and struck him. (9) And the poor Fox turned around until he fell into the gorge where he died.

3. THE SQUIRREL AND THE PRAIRIE DOG.

1 (1) The Squirrel and the Prairie Dog met in front of a corn field. (2) They could not climb up to cut the ear of corn. (3) Just near by was the house of the Prairie Dog. (4) They talked together.

2 (1) "What shall we do?" (2) The squirrel said, "Look here, you know how to dig the ground. (3) It would be well to cut the stalk of the corn stalk that it might fall."

3 (1) The Prairie Dog began to work. (2) Nobody came near and no noise was heard. Finally the stalk fell over. (3) At once the Prairie Dog said: "Let us take the ear and carry it to my house, there we will divide it."

4 (1) "No," replied the Squirrel. (2) He understood at once what the Prairie Dog wanted to do, (3) to give nothing to the Squirrel, and she just wanted to take the ear of corn.

5 (1) Therefore she said: "Rather do as is your custom and carry the ear of corn to your house and there we will see how we will settle the affair."

6 (1) Opehui in *tuza* quitilana ohuatl *hasta* itlacoyòco. (2) Techalotl omotlalli quitztica. (3) Iquac *tuza* yocalac ichan, izican techalotl oquicotontihuetz yelotl (i)huan ocholo. (4) Noca nican quitillana, (i)huan quitillana tlaolli. (5) Pàpaqui quitoa, Axan quema ye no axca nochi. (6) Àmo tla nitlacolizon. (7) Niman ye nochi oquicallaqui quitemoa yelotl, *pero* catli ? Ayocac.

7 (1) *Entonces coza* moyolcocoa. Quito, (2) Amòcepa cà nitequitiliz ; ye nimati queni nopalehuia zan nocècel. (3) Amo ninequi ca ipampa nitequitiz, nian amo ca nitemoa àque nechtlatōlmacaz. (4) Tlica ? àque oquito ? Mazan ixtan tlen nopan omochihui. (5) Amo òcepa ca nicaquiliz.

4. COYOTL IGUAN TLAQUATZIN.

1 (1) Ce *viaje* cente coyotl *que* oquinequia quinquaz tlaltic'pan tlaca, (2) *pero* ahueli oquichihuaya *porque* totatàtzin amo oquimomaquiliaya *permiso* iguan oquitoc', (3) *Pos de que manera* niquinquaz in pilhuan-tzitzin dios ? (4) *Pos no señor* ni'ahui nihmòtlanililiz *licencia* iguan *a ver* tla nechmocahuilia.

2 (1) Oya inin coyotl itlauhtzinco totatàtzin, iguan oquimolhuili tlen oquinequia ; (2) *pero* totatàtzin monegaròtzino. (3) Inin coyotl omenca-

6 (1) The Prairie Dog began to drag the corn to her hole. (2) The Squirrel sat down and looked on. (3) When the Prairie Dog had entered her house the Squirrel at once took hold of the ear of corn and fled (4) while that one dragged and dragged the corn. (5) Very contentedly she said, " Now it is mine. (6) I will give her nothing. " (7) When she was already inside the hole she looked for the ear, but where was it ? It was not there.

7 (1) Then she complained very much and said, (2) " I shall never again work for another one. I know how to do alone. (3) I do not wish to work for others, and also I do not like for someone to give me advice. (4). Who told me to do this? Only see what happened to me. (5) I will not listen again to anyone. "

4. COYOTE AND THE TLAQUACHE.

1 (1) Once upon a time a Coyote wanted to eat the people of the earth, (2) but he could not do so because our Father did not give him permission, and (Coyote) said : (3) " In what way could I eat the children of God ? (4) To my Lord I will go and I will ask permission to see if he lets me do so. "

2 (1) The Coyote went to our Father and told him what he wanted, (2) but our Father declined. (3) Then Coyote persisted and (God) gave

pricharo iguan oquimomaquili *permiso, pero* oquimolhuili, (4) tla timozahuaz ce tonalli, *entonces* tiquinquaz, iguan tlāc amo, *entonces* nian tlaun tihchihuaz, amo *para* tiquinquaz. (5) Inin coyotl oqulto, Quema, nozahuaz nihchihuaz tlen tēhuatzin timitalhuiz *por tan solo* de niquinquaz moconetzitzinguan. (6) Oquimopēgarhuilili cente amatl itech iten, iguan ohualquiz *de* itlahutzinco.

3 (1) Yeyàtinemi, *pero* màchhuelezque mahtlahtli *hora* (2) iguan ican yeopizmiquia *hasta que por fin* oquināmiquito cente tlaquatzin, (3) iguan oquitlàtlani tlica quipia itech icamac¹ amatl. (4) Coyotl oquino-notz tlen oquichihuaya. Inin tlaquatzin oquilhuic¹, (5) iguan amo tāpiz-miqui ? (6) Otlananquili, Ca quema, *pero* ahueli tlā nihquaz. (7) Tlaquatzin oqui'lhui, Ce amo ximochichua ti *tonito* ; xihualmopacho no'tlac-hui *para* nimitzquixtiliz matcan ; (8) iguan xiquiti nequatl nechca.

4 (1) Amo oquinequia quiquixtilizque, *pero* iapizyo oquitototz ; (2) iguan omo'cahui oquixtilique. Omopacho i'tlac-hui tlāchimetl, oquitetlapo, (3) iguan oquicalaqui quali itzonteco iguan oàtli. (4) Zatepa tlaquatzin oquipēgarhuili amatl, *pero* ye tzòpeltic¹ ayohmo què oyeya chipahuac¹.

5 (1) Oàcic¹ quezqui *hora* oquimonohuatili mopresentaroz iguan melahuac¹ omopresentaroc¹. (2) Oquimolhuili, Totatàtzin, yonihcumpliroto nezahualiztli. (3) *Entonces* totatàtzin oquimolhuili, Amo melahuac¹ itih-huardaro. (4) Coyotl oqulto, Quema onih-huardaro. (5) *Entonces* totatàtzin oquimolhuili, *A ver* tla melahuac¹ oti-huardaro, (6) Xihqua-

him permission but he said to him : (4) If you will fast one day you may eat them. If not, then you will not eat them. " (5) Coyote said, " Yes, I shall fast. I shall do what you say, for only so may I eat your children. " (6) (God) pasted a paper on his mouth and Coyote went away from his presence.

3 (1) After about ten hours he felt hungry, until (2) finally he met a Tlaquache (3) who asked him why he had on his mouth a paper. (4) Coyote told him what he had done. Then Tlaquache said to him. (5) " Do you not feel hungry ? " (6) He answered, " Yes, but I may not eat anything. " (7) The Tlaquache said, " Don't make yourself stupid. Come with me and I will take it off slowly. (8) You may drink agave juice there. "

4 (1) He did not want to have it taken off, but his hunger induced him, (2) and he permitted them to pull it off. He came to an agave. He opened it, (3) and he put his head well into it and he drank. (4) Then the Tlaquache pasted the paper on, but it was dirty. It was no longer clean.

5 (1) The hour arrived when he had been told to present himself, and indeed he presented himself. (2) He said, " Our Father, I have completed the fast. " (3) Then our Father said : " You did not really observe it. " (4) Coyote said, " Yes, I observed it. " (5) Then our Father said, " Let us see whether you really observed it. (6) Go and eat that man who is

tiyo inonehcaca tlacatl tequihica ica tlaltepoztlī. (7) Coyotl zانيا hualtzicuini quiquaz.

6 (1) Inin tlacatl ihquac¹ oquittac¹ yehualtemo coyotl, quali omāfianzaro (2) iguan ihquac¹ oquinequia quitlanquechiz oquimacac¹ ce tlalteposquahuil *hasta* ico tlamotlac¹. (3) Omehuitiquiz coyotl, iguan ocholo. (4) *Entonces* omītalhui tototātzin, (5) On yotiquitac¹ *que* amo otimozahui. Zo omopacho coyotl.

7 (1) Iguan oquiquizta, oquitemoto tlaquatzin *para* quiquaz. (2) Oquīnamiquito, iguan oconihui *desde* huēca. (3) Āxan tiquittas nimitzquaz. Oquito tlaquatzin, Tlica ? (4) Oquito coyotl, *Pos* tlica *por* te amo oniquinqua *quē* onihnequia. (5) Tlaquatzin oquihui coyotl, Nēhua quali xinechixmati tla nēhua ninequatlaquatzin. cē xiguala xinequatliqui. (6) Coyotl onequatlito *pero* amo oconeguiya itzonteco. (7) Ocan tlaquatzin tetl, ica oquitetzōtzonili *para* ocalac¹. Onequatliquin *mientras* tlaquatzin ocholoc¹, (8) iguan yonequapa'chihui, yoquinequia quiquixtiz itzonteco, *pero* ayohmo oconehuiya. (9) Huēcahui omotzintlātlaxilitinemia *para* oquiquixti.

8 (1) *Bueno*, *pos* ye oquitēmōtinemia ohce *viaje* tlaquatzin oquinextito. (2) Ohce *viaje* oquihui¹ *quē primero*, *pero* oquito tlaquatzin, (3) Nēhua amo tla ne nitzapotlaquatzin. (4) Tla tihnequi chahue titzapouquaqua. (5) Oyāque iguan *primero* oquitēmuli cente tzapotl. Inon

working there with a hoe." (7) Coyote came running. He was going to eat him.

6. (1) When the man saw Coyote coming sneaking up he took a firm hold, (2) and when (Coyote) wanted to bite him he hit him with the handle of the hoe, and even thrust it at him. (3) Coyote got up and ran away. (4) Then our Father said, (5) "You see, you did not fast." Coyote only slunk away.

7 (1) He went away to look for the Tlaquache in order to eat him. (2) He went and met him and said to him from afar, (3) "Now you will see. I am going to eat you." The Tlaquache said, "Why?" (4) The Coyote said, "Because on account of you I did not eat them as I wanted to." (5) The Tlaquache said to the Coyote, "In my house I myself am guarding the agave. Come and drink agave juice." (6) Coyote went to drink agave juice, but he did not raise his head. The Tlaquache struck him with a stone so that he went in. He was drinking the agave juice while the Tlaquache ran away. (8) He filled himself with the agave juice and then he wanted to pull out his head, but he could not lift it. (9) For a long time he continued making efforts so that he pulled it out.

8 (1) Very well. Then he went looking again for the Tlaquache. He found him. (2) Again he said to him the same as before, but the Tlaquache said, (3) "I am in my house for I am guarding the zapote. (4) If you wish, you can go and eat zapote." (5) They went and first he looked

quali yohuihcic¹. (6) Oquilhui, Xihtlapo mocamac¹ *porque* onpa'yahui. (7) Oquitlācalili, iguan oquitlātlanī, *Que tal bueno ? — Cosa bueno*, oquito coyotl. (8) Otlātla tlaquatzin, Ohcente tihnequi ? Oquito, Ohcente. (9) Oquitètemoli inon hueyote tepitztic¹, iguan oquilhuc¹, (10) Onpa'yahui, xihtlapa quali mocamac¹. (11) Oquitlācalili. Icopac¹ otilitino. (12) *Mientras* mocopac¹tātacatinemi, tlaquatzin otemotehuac¹ iguan ocholo.

9 (1) Iman yoquiquixti, oquitètemoto ohce *viaje* iguan oquinextito ohce *viaje*. (2) Oquilhui *qué primero, pero* oquito tlaquatzin, (3) Nèhua amo, tla nèhua ninochtlaquatzin, (4) tla tinequi chahue tinochquāqua. (5) Oyāque. Oquitètemoli cente nochtli. (6) Inon quali yohuihcic¹, iguan oquilhuc¹, (7) Xihtlapo mocamac¹ quali. Oquitlācalili iguan oquitlātlanī, *Bueno ?* (8) Oquito, *Cosa bueno*, ohcente xinechtlācalili. (9) Oquitètemoc¹ inon tepitztic¹ hueyote iguan àhuayo. iguan oquitlācalili. (10) Otilitino icopac¹. *Mientras* omoquechtātacatinemia ocholo tlaquatzin.

10 (1) Ihcuac¹ oquiquixti oquitètemoto ohce *viaje* iguan oquinectito. (2) Ohce *viaje* oquilhui *qué primero, pero* tlaquatzin oquito, (3) Tla nè niquixotia *mundo de modo que* tla nicācahuaz tipolihiuizque. Cè xihuala, tiquixotizque. (4) Oyāque iguan oquilhui, (5) xinehchia nican ; xihcuilapanamiqui tlattepanixtli (6) iguan amo yè tiquitoz tihcācahuaz *porque* sino tipolihiuizque. (7) Oquito coyotl, *Bueno. Mientras* ne niahui nihtètemoz totlaqual¹. (8) Oyac¹ tlaquatzin. Ocholoc¹ campa *hasta* ayohmo

around for a zapote. This one was very ripe. (6) He said to him, "Open your mouth so that it may go in." (7) The other did, and asked him, "Is it good ?" — "It is a good thing," said the Coyote. (8) The other asked did he want another one. He said, "Another one." (9) He looked for a very large hard one and said to him, (10) "There it goes. Open your mouth wide." (11) The other did. His throat was wide open. (12) While his throat was being scratched the Tlaquache slunk away and escaped.

9 (1) When (Coyote) had pulled it out he again went to look for him and he found him. (2) Again he said to him as before, but the Tlaquache said, (3) "I am not the one. I am guarding the prickly pears. (4) If you wish we will go and eat prickly pears." (5) They went to look for prickly pears. (6) This one saw a ripe one and he said to him, (7) "Open your mouth wide." He threw it and asked him, "Is it good ?" (8) He said, "This is a good thing. Throw me another one." (9) He looked for a hard one a very large and prickly one and he threw it. (10) (Coyote) opened his mouth wide. While it was scratching his throat the Tlaquache ran away.

10. (1) When he got it out he went again looking for him and he found him again (2) and spoke to him as before. The Tlaquache said, (3) "I am taking care of the world. If I leave we are going to perish. Come, let us take care of it." (4) He went and he said to him, (5) "Wait for me here. Carry this cliff on your back, (6) and do not say you will leave it ; else we perish." (7) Coyote said, "All right." — "In the meantime I

quihtazque. (9) *Inin coyotl yoapizmiquia.* (10) *Quemanian ye quicàcàhua, ohcepa quicuitlapanamiqui.* (11) *Iguan ihquiyon oquichihutaya hasta que por fin oquicàcahui* (12) *iguan oquito, Tlatopolihuizque mà topilhuican.*

II. Ompon tlami *cuento*.

5. TOMAXIXIPEHQUE.

1 (1) *Ipan cente pueblo omonemitiaya cetzin tonanita ye viuda, pero oquimopiliaya iciciguantzin.* (2) *Amo oquipiaya itôcayo porque amo omopiliaya tomin para ica quimoquâtequiliz.* (3) *Inin ciguanton amo oquipiaya itlaquen omâquiaya, solo cente cuitlaxewatl.* (4) *Iman ohquachi ye tonanita nanâtzintli iguan ciguanton quachi ye huei,* (5) *omopensarhui quimotetlacolilitihui iconetzin ichan rey mà nel servi-ro de tomaxixipehque.*

2 (1) *Melawac¹ oquimiquili iguan oquimolhuili rey :* (2) *àsò timonequiltiz mà oncanye motlahutzinco inin noziguanton porque neh amonihpia tla-un ica nihmanteneroz.* (3) *Oquito rey : pero tla-un nechservi-rocin nianamo quimati màmuiz.* (4) *Omitalhui tonanita, si quiere "de tomaxixipehque.* (5) *Oquito rey, bueno, pos mà mocàhua a ber tlàservirua nel "de tomaxixipehque.*

3 (1) *Omicac¹ ichantzincó tonanita iguan ciguanton omocahui ichan*

will go and look for food for us." (8) The Tlaquache went away until he was no more to be seen. (9) The Coyote suffered hunger. (10) At times he left it and again he carried it on his back, (11) and so he did this until at last he deserted it (12), and he said, "Then if we perish, let us perish."

II. Here ends the story.

5. THE TOMATO PEELER

1 (1) In a town lived an old woman, a widow, but she had a daughter. (2) She had no name because she had no money with which to baptize her. (3) This girl had no dress but wore only a skin. (4) When the mother had become older and the girl larger (5) she thought to give her child in service in the house of the king so that she might serve peeling tomatoes.

2 (1) Now she took her and said to the king : (2) "May be you would like that this, my girl, live with you, because I have nothing to maintain us." (3) The king said : "But what service is she to do, if she knows to wash her head (?)." (4) The old woman said : "If you like it she might peel tomatoes." (5) The king said : "Well, then she may stay and I shall see that she can serve as one who peels tomatoes."

3 (1) The old woman went to her house and the girl stayed in the

rey. (2) Quitequihque tomamaxipehuas. Yèhua opehui tomamaxipehua, campa oquicuitique tomamaxipehque. (3) Ye huècahui yompa yoyàtinemia ica icuitlaxcoton *hasta que* oquipatillique. (4) Oquimacaque isaco, ixolochcuen, icahuan, *pero* amo oquinic¹ omaqui; (5) quachi oquinequia yàtinemiz ica icuitlaxcoton *que* māquiz xolochcueitl. (6) Tanto oquilhuiyaya, *pero* ayic¹ oquichichui. (7) Zanihqui oquicahque.

4 (1) Inin ciguanton oquipiaya cente tlatlacoton itocan *varita de virtud*, iguan ce teotlac¹ oquixnènehuiliaya iman ye tladòcochi, (2) megua iguan quiquixtia inon *varita de virtud*, iguan quitlanilia nochi tlen quinequi. (3) Iman ye omozotlac¹ moteca cochi. (4) *Rey* ayic¹ oquihui, inin ciguanton motecaz itic¹ *cuarto sino siempre* ipan *corredor*, (5) iguan ce *viaje* iconehui *rey* oquito, zan *por* niquittas inin tomamaxipehque tla-on quichihua ce teotlac¹ ihcuac¹ ye ticòcochi. (6) Melawac¹ oàcic¹ teotlahitli iguan ciguanton omotecac¹. (7) Oquixnènehuili iman ye nochtin còcochi, iguan omehui. (8) Iconehui *rey* zan *qué* oquihtac¹ yomehui. (9) Onacatzlachi icamac¹ *puerta*, iguan *que* oquihtac¹ tla yocexotlac¹ nochi *patio*, nochi xochimili, nochi acaxitl, (10) iguan itempa yeguatica tomamaxipehque ye *xenola* ica *mandolina*. Tlatzotzontica iguan *cantaroa*. (11) Quitztica *hasta que por fin* iman yomozotlac¹ ciguanton omotlaquenquixti oquicuecuelpacho iguan otlacècewi.

5 (1) Yomotecato ciguanton ye ocochito. Inin piltontli noihsui omo-

king's house. (2) They ordered her to peel tomatoes. She began to peel tomatoes and from this she took the name Tomato Peeler. (3) Already for a long time she lived there with her skin shirt, until they reprimanded her. (4) They gave her a skirt, a petticoat and shoes, but she did not want to wear them. (5) She rather wanted to go about in her skin shirt than to put on a woven skirt. (6) However much they told her about it but she never did so. (7) So they just left her.

4 (1) This girl had a cane. Its name was Magic Wand, and every night she waited when they were all asleep. (2) Then she arose and took out her Magic Wand and she asked for everything she wished. (3) When she was tired she lay down to sleep. (4) The King never said: "This girl will lie down in a room and not always in the hallway." (5) And one time the son of the King said: "I will just see what this Tomato Peeler does every night when we are asleep." (6) Really night came and the girl lay down. (7) She waited until all were asleep, and then she arose. (8) The King's son, when he saw her, arose. (9) He looked into the door and he saw that she gave light to the whole court, the whole garden, the whole fountain, (10) on its edge was sitting the lady Tomato Peeler with a mandolin. She played and sang. (11) He watched her until finally when the girl was tired she took off her clothes, folded them and put out the light.

5 (1) The girl lay down and went to sleep. The boy also lay down and

tēcato ocochito, (2) *para* huatzinco otlanonotz; piltontli oquinnonotz *rey, reina*, iguan in *hermano*huan nochi tlen oquittac¹. (3) Amo cà oquineltoac¹. Iman ye tlaquasque oquitzàtzilique. (4) Iguan oquitlàtlanique, *pero* ye oquito, amo melahuac¹. (5) Inon piltontli oquito *xpantzinco ipapan*, (6) yèhuin yez nociguahui. (7) Queni yè inin yez moziguahui ? (8) *Pos* inin yez *bueno*.

6 (1) *Pos* oquicahque ciguanton ayohmo tlà oquitlàtlanique. (2) *Para* teotlac¹ amo ocòcochque quicahticate ciguanton queman mehuaz. (3) Ihuac¹ oquittaque yomehui, yotlacentlicuic¹, yomotlaqui, (4) iguan ye tlatzotzona, ye huècahui tlatzotzona. (5) Ihuac¹ oquicahque ye *cantaroa* (6) Ihuac¹ oquittaque ye motlaquenquixtia *hasta que* otlacècehui. (7) Omotètécato nochtin.

7 (1) *Para* huatzinco iman ye tlaquazque oquitzàtzilique, iguan oquilhuique, (2) tlica amo tihnequi timaquiz xolochcueitl. (3) Oquito, *para* tla-un naquiz ? tla zan inon nihnequizquia, (4) notlaquentiz quachi *elegante que* nochtin tlenican cate. (5) *A ber* tla ximotlaquenti, oquito *rey*. (6) *Entonces* inin ciguanton ocanato *ivarita de virtud*, iguan oquitlanili *vestido*, (7) iguan melahuac¹ *omovestiro* quachi *mejor que* nochtin tlen ompa oyeya. (8) Campa ? oquito *rey*, oquilhui ciguanton, (9) tihnequi timomamtiz itlachui noconeui ? (10) Oquito ciguanton, *bueno*. Tla quinequi, iguan tlacamo *pos para* tla-un ? (11) Piltontli *como no* oqui-

went to sleep. (2) In the morning the boy told about it. He told the King, the Queen and his brothers everything that he had seen. (3) They did not believe him. When they were about to eat they called her, (4) and they questioned her, but she said, " Indeed no. " (5) This boy said before his father, (6) " This one will be my wife. " (7) " Why shall this one be your wife ? " (8) " Because this one will be good. "

6 (1) They left the girl. They asked her no more. (2) In the night they did not sleep. They were watching the girl to see when she would get up. (3) Then they saw her get up. She lit a light. She dressed (4) and played. She sat a long time and played. (5) Then they listened to her singing. (6) Then they saw her take off her clothes and finally blow out the light. (7) They all went to lie down.

7 (1) In the morning when they were about to eat they called her and said to her : (2) " Why don't you want to wear a woven skirt ? " (3) She said, " Why then should I do it ? If I should want this 4) I should put on something more elegant than all who are here. " (5) " If it is so, dress yourself, " said the King. (6) Then the girl went to take out her Magic Wand and wished for a dress, (7) and indeed she dressed herself much better than any who were there. (8) " Whence ? " said the King to the girl. (9) " If you want to you will marry my son. " (10) The girl said, " Very well if he wants it, and if he does not want it, why ? " (11) The son certainly wanted it. She said, " Well then, we will marry. " (12) They married and became rich.

nehtaya ; oquito, *bueno*, *pos* tociguahuitizque. (12) Omociguahuitique iguan omochihque *ricos*.

6. TLÀCIHQUE.

1 (1) Ipan cente *pueblo* onemia cente tlàtihuani *que* oquipiaya cente iciguanco'nehui. (2) Inin tlàtihuani oyeya *pobre*. (3) Amo oquipiaya tomin *para* ica momantínerozque.

2 (1) *Entonces* oquito ciguanton, *Pos* queni tipanozque ? (2) Amo tihipia *centavo para* tihquazque totlaqual. (3) *Pos* amonca *mas remedio* *que* niaz nimētztequiti'tihui in chan *ricos*.

3 (1) Omìta'lhui inontzin tlàtihuani, *Pos* ximetztequititi *para* tipanozque. (2) Inin ciguanton omomaitoto ichan cente *rico* iguan oquicelique (3) *Bueno*. *Pos* icompa yoyàtinemia *de* pilnapalòque. (4) Iguan oquilitiaya nochipa cente xochitl *cosa bonito*.

4 (1) Oquitlàtlaniaya campa ocan inon xochitl. Oquitoaya, *Nepa*. *Bueno*, *pos* oquicawaya. (2) Inin tēcòtli oquipiaya *iamigo* cente tōpixque *di España*. (3) Iguan otlàtla, tōpixque oquitlàtlanì tēcòtli "*ten* ciguanton. (4) Campa ocanon xochitl mometztequi'tcahui *cosa bonito*. (5) Oquito tēcòtli, *Pos* ye on nihtlatlania campa ocan, (6) *pero* ye qulto *Nepa*. *Pos* amo nihmati *campa*. (7) Oquito tōpixque, Xihtzatzili tihtlàtlaniazque.

5 (1) Tēcòtli oquitzatzili imetztequi'tcahui. (2) Ciguanton omopacho i'ntlac-hui. (3) *Entonces* tōpixque oquitlàtlanì ciguanton, *Campa* oti-

6. THE WITCH.

1 (1) In a town lived a man who had a daughter. (2) This man was poor. (3) He had no money with which to maintain his family.

2 (1) Then the girl said : " How are we going to exist ? (2) We have not a cent so that we may buy food. (3) There is no other way but that I go to work in the houses of the rich. "

3 (1) This man said, " Then go out to work so that we may live. " (2) This girl went to be hired in the house of a rich man, and they took her. (3) Very well. Then she went to live there as a nurse, (4) and he always saw a beautiful flower.

4 (1) He asked her where she got this flower. She said : " Over there. " Then he left her. (2) This master had a friend, a priest from Spain, (3) and he asked. The priest asked the master about the girl. (4) " Where did your servant get this flower ? It is so beautiful. " (5) The master said : " I have asked her already where she got it (6) but she said, 'Over there.' I do not know where. " (7) The priest said, " Call her. I shall question her. "

5 (1) The master called the servant. (2) The girl came to them. (3) Then the priest asked the girl, " Where did you get this flower which

canon xochitl *cosa bonito*. (4) Oquito ciguanton, Nepa. (5) *Pero* campa, xinechi'lhui. Nihnequi nihcoaz. (6) Oquito ciguanton, Tlanin ipa'tihui hueyi tomin, iguan campon timoxtlahuiliz ? (7) Oquito tōpixque, Quema tla *posible secientos pesos* nicanica *para* niquixtlahuaz ce. (8) Xinechihtititi, otlacamo xihcuiti. (9) Zante oquito ciguanton, (10) Axan amo *hasta* moztla. (11) Oquito tōpixque, Tla axan nihnecitaroa. (12) Oquito ciguanton, *Hasta* moztla tlatimonequiltia (13) *porque* axan amo quinequizque nechmacazque. (14) Oquito tōpixque, *Bueno*, pos xinechi'lhua quexquich *costari'*hui para nimetzmacatewaz. (15) Oquito ciguanton, Cè zan nechtlacolzique guan nimitzmaquiliz. (16) Oquito tōpixque, *Bueno*, *entonces* moztla nigualaz. (17) Oquito ciguanton, Moztla tihualmicaz qualcan o yeteo'tlac¹ ?

6 (1) Tōpixque omotlanahuatili guan omicac¹. (2) Inin ciguanton *como* oyeya tlācihque, *pos*ipanon yoali o'pehui quitzitzincalhui'a Tlicuiltemitl iguan oya *hasta España*. (3) Oquicuitōyon xochitl *para* huatzinco. (4) Ohualmicac¹ tōpixque. Omotlātlanico *por* xochitl. (5) Ciguanton oquiz iguan oquimaquilito. (6) *Omadmirar*ōtino tōpixque iguan omitalhui, (7) *Como es posible* ? yoticanato xochitl *cuando* ipan in *nación* amonca. (8) *mbueno*. Oquimomaquilitehuac¹ xochitl iguan oya oquitato conetl.

7 (1) Tōpixque zanima omocalaquì'tewac¹ i'tlac-hui tēcōtli iguan oquimolhuili, (2) Inon metztequitque oncan tihpia amo quali tlacatl, amo

is so beautiful ? " (4) The girl said, " Over there. " (5) " But where ? Tell me. I want to buy it. " (6) The girl said, " Is this worth much money ? How will you pay for it ? " (7) The priest said, " Yes, if it is possible. Here are six hundred pesos which I will pay for it. " (8) He bade her, " Go and get it. " (9) The girl just said, (10) " Not today, tomorrow. " (11) The priest said, " But I need it now. " (12) The girl said " Tomorrow, if you please, (13) because now they will not give it to me. " (14) The priest said, " All right. Then tell me how much it costs so that I may give it to you. " (15) The girl said, " Just make me a present and I will get it for you. " (16) The priest said, " Very well, then I will come tomorrow. " (17) The girl said, " Will you come tomorrow morning or in the evening ? "

6 (1) The priest gave his directions, and she went. (2) Since this girl was a witch she began to pass through Tlicuiltemitl and went to Spain. (3) She got this flower for the next day. (4) The priest came and asked for the flower. (5) The girl went out and gave it to him. (6) The priest looked at it and said, " How is it possible that you got this flower when it does not exist in this country ? " (8) Well, she gave him the flower and went to look after the children .

7 (1) At once the priest went in to the master and said to him, (2)

xihconsentiro nican (3) *porque de repente tlàquimihtitiz mopilhuan.* (4) Queni yè amo quali tlacatl? oquìto tēcòtli. (5) *Pos amo quali tlacatl oquìto tōpixque porque inin xochitl amonca ipan in naciòn.* Onca solo ipan nonaciòn *España*, (6) *de modo es que tlatihconsentiroz tetimati pero yonimitzi'lhui.* (7) *Entonces tēcòtli oquiztewac¹, oquìtlanito auxilio para que tlàtoltizque ciguanton tlaun quitequipanoa.* (8) Hualàque nochtin *policías* opehque quitlàtoltia *pero* ciguanton oquìto, (9) Ne amo tlànih-tequipanoa.

8 (1) *Entonces oquicalaquìque carcel para quitoz tlen melaguac¹,* (2) *pero aic¹ oquìto tlen oquimatia,* (3) *hasta que por fin ìtic¹ carcel oquìpintaro cente máquina itech tepamitl* (4) *iguan iman yoquice'ncahui, oquintlàtlani presos,* (5) *tlaonin onihpintaro?* (6) *oquìtòque máquina, pero qui-poloa fuego para nènemiz.* (7) *Oquìto ciguanton, Axan nanquihtazque nènemiz.* (8) *Iman ye tlaqualiztli oquìto ciguanton,* (9) *Xihpilican cuidado, ye'yahui nènemiz.*

9 (1) *Oquicahque cente ruido fuerte* (2) *iguan ihquac¹ oquitemòque ayuhtlei máquina nianoh.* (3) *Ciguanton ocholo.* (4) *Oquitemacaque parte prefectura para quitemozque,* (5) *pero ayohmo oquinextique.* (6) *Ayahca oqui'mat¹ campà ica oya.*

" This servant whom you have is not a good person. Do not leave her here (3) because she is going to teach something to your children." (4) " How so is she not a good person? " said the master. (5) " She is not a good person, " said the priest, " because this flower does not grow in this country. It is only in my country, Spain. (6) So if you allow her to stay, you know what I tell you." (7) Then the master went out. He asked for help in order to ask the girl what she was doing. (8) The whole police came and they began to question her, but the girl said, (9) " I have not done anything. "

8 (1) Then they locked her up in prison so that she might speak the truth (2) but she never said what she knew, (3) until at last there in prison she painted a locomotive on the wall (4) and when she had finished it she asked the prisoners, (5) " What is this I have painted? " (6) They said, " A locomotive, but the fire is missing to make it go. " (7) The girl said, " Now you will see it will go. " (8) When it was noon the girl said, (9) " Take care! now it is going to go. "

9 (1) They heard a loud noise, (2) and when they looked there was no locomotive there. (3) The girl escaped. (4) They reported it at the prefecture so that they might search for her, (5) but they could not find her. (6) Nobody knew where she had gone to.

7. CIGUATL MOCUEPA COYOTL.

1 (1) Ce tonalli cente ciguatl oquipiaya inamic¹. (2) Inin tlacatl oquipiaya itequihui *de quàhuitero*. (3) Inin quàhuitero nochipa oquiquaya nacatl. (4) Oquilhuiyaya icihuahui; oilhuiyaya tlacatl, (5) Campa ticui nacatl tinechqualtitica. (6) Oquito ciguatl, Non zan nèhua nimati; cè ximoqualti.

2 (1) Tlacatl oquiyolcoco campa quicuilia nacatl. (2) Iguan ce tonalli oquito tlacatl, Zan *por* niquittaz nociguahui ahque quimaca o campa quicui inin nacatl *para* niqua. (3) Inin oyeya quàhuitero. (4) Oquitlaxcalmanilique iguan oya oquaquahuito tlacatl. (5) Inin oquipiaya cente *iamigo* iguan zan oquihuicalti *iburro*. (6) Guan ye omocahui *para* quittaz iciguahui.

3 (1) Melahuac¹ iquac¹ oquittac¹ tlacatl oquittac¹ iciguahui, (2) yocan cente ayatl iguan yeyahui. (3) oquihuecapanhuitaya *hasta que* oàcic¹ inin ciguatl icuitlapa cente metl. (4) Tlacatl omotequetz *zan desde* huèca. (5) Conitztica iquac¹ oquittac¹ oquiztehuac¹ cente coyotl campa oyeya iciguahui. (6) *Entonces* tlacatl oquito, Guan nociguahui tlaon ompa ahi? (7) Oyac¹ inin tlacatl, otlachato. (8) Oàcic¹ campa oquittac¹ ocalac¹ iciguahui, (9) *pero* ayàmo ca ompa oyeya. (10) *Entonces* oquichiz ce *rato*, iquac¹ oquittac¹ yoquizaco coyotl. (11) Yoquimamatihuitz cente *melon* iguan ohuala ohce *viaje* icuitlapa metl.

7. THE WOMAN WHO BECAME A COYOTE.

1 (1) One day there was a woman and her husband. (2) This man worked as a wood-cutter. (3) This wood-cutter always ate meat. (4) He spoke to his wife and the man said, (5) "Where do you get the meat that you give me to eat?" (6) The woman said, "Only I know about it. You eat it."

2 (1) The man was angry and wanted to know where she got the meat. (2) One day the man said, "I will just look after my wife (to see) who gives it to her, or where she gets this meat that I eat." (3) This one was a wood-cutter. (4) They gave him tortillas, and the man went to cut wood. (5) This one had a friend and he just took his donkey (6) and he himself stayed to watch his wife.

3 (1) Now when the man was home he saw his wife. (2) She took a dress and went. (3) He followed her from afar until the woman arrived behind an agave. (4) The man just remained at a distance. (5) He watched her and then he saw a coyote come out where his wife had been. (6) Then the man said, "What does my wife do there?" (7) The man went to watch. (8) He arrived where he saw his wife enter, (9) but she was no longer there. (10) Then he watched for her a while, when he saw a coyote coming out. (11) He came carrying a lamb and went again behind the agave.

4 (1) Iquac¹ oquittac¹ yomocuep¹ ohce *viaje* ciguatl, (2) iguan yomomamalti *melon* iguan yeyahui ichan. (3) Tlacatl oce *viaje* oqualhuècapanhui-taya, iguan oquittac¹ campac¹ ocalac¹ ichan.

5 (1) Inin tlacatl oquinamiquito *iburro*. (2) Oàcico ichan ye ica *iburro*. (3) Otlatemohui, otlaquac¹ iguan iman yotloyohuac¹ opehui quitlatollia iciguahui. (4) Oquihui achto, Canca otonhuia? (5) Oquito ciguatl, Amo campac¹ ononhuia. (6) Oquito tlacatl, Queni amo campac¹ otonhuia, iguan onimitzonittac¹. (7) Oquito ciguatl, Huelez amo nèhuatl. Nè amo campac¹ niahui. (8) Quema tehua. Oticuicac¹ ayatl iguan otàcico¹ icuitlapa centetlmetl, iguan otimocuep¹ coyotl. (9) Otia¹ ica tlapac¹ ye ticoyotl. Oticanato *melon*. (10) Nèhua zan onimitzitztaya huèca. (11) Otàcico icuitlapa metl, otimocuep¹ ciguatl iguan otimomamalti *melon* iguan otiqualeac¹ nican.

6 (1) Iquac¹ oquicac¹ ciguatl melahuac¹ tlen quihuia, omocuito inin tlacatl. (2) Oquipàti noiqui *para* mocuepaz coyotl, iguan oquihui iciguahui, (3) Xinechcuesa noiqui nèhua *de* coyotl *para* nimitzpalehuiz. (4) Oquito *mujer*, Amo, quachè timotolhuiz iyezo *melon*. (5) Oquito tlacatl, ahzo ahuel nitolo. (6) *Entonces* ciguatl oquito, *Pos* huatzinco tlatimonequiltia.

7 (1) Oàcico¹ huatzinco. Oquizque *den pueblo*, (2) iguan achto oquicue-pique tlacatl *de* coyotl, iguan zatepa omocuep¹ ciguatl. (3) Omonahua-

4. (1) Then he saw that a woman came out again (2) and she carried on her back a lamb and went to her house. (3) The man went again and followed her from afar and saw where she entered.

5 (1) The man went to get his donkey. (2) He arrived at his house with his donkey. (3) He unloaded it and when it was night he began to talk to his wife. (4) He said to his wife, "Where were you?" (5) The woman said, "I was nowhere." (6) The man said, "What do you mean, you were nowhere? And I saw you." (7) The woman said, "Probably it was not I. I did not go anywhere." (8) "Yes it was you. You wore a dress and went behind an agave and you became a coyote. (9) You came out as a coyote. You seized a lamb. (10) I myself watched you from afar. (11) You arrived behind the agave and you became a woman and you carried on your back the lamb and you brought it here."

6 (1) When the woman heard what he said that was true, she confessed to the man. (2) It pleased him that he should also become a coyote, and he said to his wife, (3) "Change me also that I may become a coyote and assist you." (4) The woman said, "No, you will at once swallow the blood of the lamb." (5) The man said, "It is probably impossible to swallow it." (6) Then the woman said, "Then tomorrow, if you like."

7 (1) The morrow arrived. They went out of this town. (2) First they changed the man into a coyote and then the woman changed herself. (3) They said, "We will meet here." (4) They went. The man went to

tique, Nian tonamiqui. (4) Oyàque. Tlacaatl ocanato *meton*, iguan ciguatl ocanato huexolotl. (5) Omonamiquico ohce *viaje* campa omonahuatique. (6) Inon ciguatl *de* coyotl omocuep¹ ciguatl, iguan zatepa oquicuep¹que tlacatl. (7) *Pero como* oquitolo yeztli, *pos* ayohueli oquicuepaya nochi, (8) zanyē ixihuan, imahuan, *pero* ixayac¹ omocahui *que* coyotl. (9) Entonces oquito ciguatl, Ye timòtilia ? Ayohueli nimitzmocuepilia. (10) Huelez otimotolhui iyezyo *meton*.

8 (1) Zaniqui omocahui *pero* omachiz *que* onyez ichan *rey vaile* (*baile*). (2) *Pos* oquito ciguatl, Tiazque *vaile* iguan zanique ticalaque timopehuitiz timitotitzinoz, (3) Tiquinmahacopaitiliz iguan tla ca mitzmolhuiliz moxayacotzin, zaniman timoquixtiliz iguan timotlaliliz. (4) Ique omochihui. (5) Oyàque ipan mitotilitztli. Ocalàque iguan opehui mitotia zan izel. (6) Ayaca tlà oquilhuiya, guan *rey* oquittac¹ iguan oquilhui coyotzin, (7) Campa tiquitinemi ? (8) Inin coyotl amo tlà oquito, *sino* mitotia. (9) Ohce *viaje* oquito *rey*, oquilhui coyotl, Nechtlanehuiti moxayac¹. (10) Coyotl oquixixti, iguan oquiltalili, iguan zanima oquizehuac¹. (11) *Rey* opehui yēhua mitotia. (12) Iman yotlatlàtla oquinequia quiquixtiz, *pero* ayohueli oquixixti. (13) Ico omic¹ *de* pinahuiztli, iguan *de* tlacoyaliztli.

get a lamb and the woman went to get a rooster. (5) They came and met again where they had agreed upon. (6) The woman from a coyote became a woman and then she transformed the man. (7) But since he had swallowed blood she could not change him entirely. (8) Only his feet and his hands, but his face remained that of a coyote. (9) Then the woman said, "You see, I cannot change you." (10) Maybe you swallowed the blood of the lamb."

8 (1) He just remained (that way). But she knew that there was going to be a ball in the king's house. (2) Then the woman said, "We will go to the ball," and as soon as we enter you will begin to dance. (3) You will look up at them and when he demands your mask you will take it off and place it on him." (4) This did happen. (5) They went to the dance and he began to dance alone. (6) Nobody said anything to him and the king saw him and said to the coyote, (7) "Where are you going?" (8) The Coyote did not say anything but danced. (9) Once more the king said, speaking to Coyote, "Lend me your mask." (10) The Coyote took it off and put it on him and at once he went out. (11) The king himself began to dance. (12) When he had finished he wanted to take it off but he could not take it off. (13) He died with it of shame and hatred.

8. TOCOLTZIN OMOCEHMIQUILI.

1 (1) Ipan cente *rancho* omonemitiaya cetzin tocoltzin iguan cetzin tonanita. (2) Iguan ce *viaje* omíta'lhuic¹ tonanita, (3) Chahue (*sic*!) tiquilnamiqui *totiempò* ca'yohui *desde què* otimonoviotili *hasta què* otocencahque. (4) Omíta'lhuic¹ tocoltzin, *Pos* quema; tlica-n-amo, *pero tlà què* inon timonequiltia *entonces* tihchihuazque *desde* axan teotlac¹. (5) Omotlananquilitia tonanita, Quali ca.

2 (1) Oacic¹ teotlac¹, omíta'lhui tonanita, axan quema yeima; ximoquixti caltēmpa iguan ximohtili *mientras de que manera* timocalaquiz nochan. (2) Chahue tihchihua *cuenta que* topilhuan nopapàn iguan *noma-màn*. (3) Iguan melahuac¹ omoquixti tocoltzin, iguan omotlāltzinoto icuitlapa calli; motlātlacaquitia. (4) Tonanita omononohtzinòtaya i'n-tlac-hui inconetzitzinguan *para mītoz que* tatātzitzintin motlātlātoltiticate *hasta que por fin* otlātlanque tepilhuan, (5) Catlitzin topapàn? Omíta'lhui tonanita, Omicac¹ *corral*. (6) Ayohmo tlāoquitoque tepilhuan.

3 (1) Huelez ye mātlahtl iguan ce *hora* quemmach motlātlacaquititica tatatita. (2) Iguan mochiltica queman quimotlātlātlapolhuilizque nican tlen oyeloaloya caltic¹. (3) Yocòcochuetzihuac¹, ayohmo oquitlatlātlapolhuilique *novio*. (4) Ocuitequia *puerta*, *pero* ayohmo oquicahque. (5) Òmpa ixpan *puerta* omotecatzino mohuehueyoquititica.

8. THE OLD MAN WHO DIED OF COLD.

1 (1) On a ranch lived an old man and an old woman, (2) and once the old woman said, (3) "Let us recall our past times when we became engaged before we were married." (4) The old man said to her, "Oh yes, why not? If you want this then we will do it this evening." (5) The old woman answered, "It is well."

2 (1) Evening came and the old woman said to him, "Now then, it is time. Go out of the house and consider meanwhile how you may come into my house. (2) Let us act as if our children were my father and my mother." (3) And indeed the old man went out and he went and sat down behind the house. He listened. (4) The old woman spoke with her children so that it might appear that the parents were talking over the matter, until at last the children asked (5) "Where is our father?" The old woman said, "He went to the corral." (6) The children said no more.

3 (1) It was already about eleven o'clock when the old man was listening (2) and was waiting that those who were there in the house should open the door for him. (3) They had already gone to sleep and they did not open the door for the bridegroom. (4) He knocked at the door but they did not hear him. (5) There in front of the door he lay down trembling with cold.

4 (1) Icuacⁱ omotlätlachalti tonanita, huelez nahui *hora* huatzinco, (2) iguan quimolnamiqui'tia totatita *que* metztica caltēmpa. (3) Oquimohtilito *pero* oquimonextili ye mihque. (4) Omocehmiquilicⁱ *poblecito* tlätihuani. (5) Omopehuiti mochoquilia tonanita. (6) Oquinmòxiliti impilhuantzitzin, iguan oquinmononochili tlen omochihuilique. (7) Opehque quimahuilia tonanita *pero* ayohmo oyeya *remedio*. (8) Motlätlatlacoltia tepilhuan. Quen amo otiquizque otimohtilito *siendo que* ce teotlacⁱ tiya hue *corral*. (9) Ōchöchocaque iguan oquimotoquilique totatita.

9. REY ICA YEI IPILHUAN.

1 (1) Oyeya cente *rey que* oquimpiaya yelli impilhuan, cente *mayor*, ohcente *mediano* iguan ohcente oquachi *tzitziquito*. (2) *De* inin yelli pipiltolon omotlamachtalique itlac-hui tatätli. (3) Inin oquimilhui impilhuan, (4) Tihpia tlen tiquizasque inin tonalli *para* titlamotlatihue. (5) Oquitique topilhuan, Qualica, *entonces toprepararohua para* tiquizazque. (6) Oquito tatätli, In ximoprepararocan, xitlätlalican tlen nanquinesesitarozque *para* amo *despues* nantzitzicuinizque.

2 (1) Oyàque, omoarmaroto, oquitlalique inmitacahui *hasta que por fin* oahxic tonalli ihquac oquiseñalaroc rey. (2) Omocentlalique noxtin *ica inarmamento*. (3) Oquizque *de* ichan *rey*, iguan oyaque cècan. (4) *Rey* oquitacⁱ cente *acoha* (*aguja*) iguan ocàcoc. (5) Inon *mayor* piltontli oquilhui

4 (1) When the old woman awoke about four o'clock in the morning (2) (and) she remembered the old man who remained outside the house. (3) She went to see him, but she found him dead. (4) The poor one had died of cold. (5) The old woman began to cry. (6) She wakened her children and she told them what they had done. (7) They began to scold the old woman, but there was no help. She blamed the children, "Why did we not go out? Why did we not go out to look, since we go out to the corral every evening?" They cried much and buried the old man.

9. THE KING AND HIS THREE SONS.

1 (1) There was a king who had three sons, one the eldest one, another the middle one, and still another one, the youngest one. (2) These three sat down with their father. (3) He said to his sons, (4) "We will go away today to hunt." (5) Our sons said, "It is well. Then we will get ready that we may go away." (6) The father said, "Then get ready. Get what you will need so that you may not later on run about."

2 (1) They went. They armed themselves. They brought their provisions until finally the day arrived which was set set by the King. (2) They met all with their weapons. (3) They went away from the King's house, and went somewhere. (4) The King saw a needle and picked it

itàt, (6) *pero para* tlaon oticàhcoc inon *acoha*, tla inon amo tlàipatihui. (7) Oquito tatàtli, ce xicahua, inin nechserùtroz. (8) Ayomo tlàoquito toconeui.

3 (1) Ocècan omopèpeni ye *mismo* tatàtli. cente *alfiler* iguan oquilhui iconhui *mayor*, (2) Xicàcoquiyo *alfiler*. (3) Inin amo oquichihui *caso*. (4) Oquito, *para* tlaon nicàcoquizin inin *porqueria*? (5) Nolqui *mediano* oquilhui *ihermano mayor*, (6) *para* tlaon ticàcoquiz inon pitzoyotl? (7) *Entonces menor* quiztica amo càcahcoque *alfiler*, omopacho iegua iguan ocàcoc, (8) oquipegaro itech isombrero.

4 (1) Oyàque iguan zatepa oacique ipan cente quahutlàtli campa nian ahueli panohuaz, (2) *pero* oquichique *lo mas posible de* panozque. (3) *Oduraroque* huècahui ompon *hasta que por fin* opanoque. (4) Iahue iguan iahue, iguanque ipan cente ixtlahtli oquittaque *desde* huèca cente tequani. (5) Gualtzicuini ica intlacui. (6) Tlen oquichihui? (7) *Rey* oquinmandaro impilhuan, xitladispararocan ipanin iolcatl. (8) Iminequez opehque tladispararohua, *pero* oquittaque *que siempre* huitz impa. (9) Oquitlallique cecen *carrera*, cente ica nican, ohcente ica nepa.

5 (1) *Mayor* zamompa omocuezpalo ihtic¹ zacatl, iguan tatàtli ica oce lado oya. (2) Oahcico tequani. Opehui tlàtlanecui iguan *que* quinecuiyon inon omotlati ihtic¹ zacatl. (3) Ipan oya, *pero* inin *mayor* omochihui *vivo*, (4) omotlàcal ihtic atlaùtli campa ayomo oquittac¹ tequani. (5)

up. (5) The eldest son said to his father, (6) "Why do you pick up that needle, for it is not worth anything?" (7) The father said, "Never mind, it will serve me." (8) Our child did not say any more.

3 (1) At another place the father himself discovered a pin and said to his eldest son, (2) "Pick up the pin." (3) The eldest son did not pay any attention. (4) He said, "Why should I pick up this dirt?" (5) The middle one also said to his elder brother, (6) "Why should you pick up this dirt?" (7) When the youngest one saw that they would not pick up the pin, he stopped and picked it up. (8) He stuck it in his hat.

4 (1) They went on and finally they arrived in a wide ravine through which it was impossible to pass, (2) but they did their utmost and finally they passed through it. (3) They stayed there a long time and finally they passed through. (4) They went and went and on a prairie they saw from afar a wild animal. (5) It came quickly to them. (6) What should they do? (7) The King ordered his sons, "Shoot that animal?" (8) They began to shoot, but they saw it always came nearer. (9) Then they made up their minds to run, the one here, the other there.

5. (1) The eldest one turned into the grass and the father went to another spot. (2) The wild beast arrived and smelled about. It smelled the one who was hidden in the grass. (3) He went there but the eldest one was on the alert. He threw himself into a hole where the wild beast could not see him. (5) But he ran into himself a splinter and thought,

Pero omotzopini ica quahuítl iguan *qué* quilnamiqui, (6) iguan axan tlaon ica nihquixtiz ? Amo onicàcocon *alfiler*. (7) *Pos* axan ihqui niaz nochán, amonca *remedio*.

6 (1) Inin tequani *siempre* tlatemòtinemi, iguan *qué* oquinextito inon piltontli *mediano*. (2) Ohce *viaje* ioyaya ipan, *pero* no omotlati, (3) iguan oquipasaro *qué* *primero*. (4) Omotzopini iguan oquito, (5) iguan axan tlaon ica niquixtiz tzopil ? (6) Amo tlà oniqualicac¹ *acoha* (*aguja*) quemamo onicàcocon inon *alfiler* ohnestaya nepa. (7) *Pos* axan amonca *remedio* zanca *cuchillo* niquixtiz *si al cabo* nian nicuicatz. (8) Opehui quitetequi ihxi *para* oquiquixti. (9) Iquac¹ oàcic¹ ichan za *qué* *lazarino* ye quicocohua quàchi.

7 (1) *Bueno*, *pos* nican inon tequani quemach tlatemohtinemi. (2) Ipan oquizado ohce (?) tatàtli *lo mismo*. (3) Ipan ioyaya, *pero* no ocholo. Omotzopinitehuac¹ ica quahuítl, *pero* ihqui oya. (4) Omotlatito *campa hasta* ayòmo quittac¹ tequani. (5) Iman quali iomotlati, oquiquixti *iacoha* iguan ica oquipehualti quiquixtia tzopitl, *hasta que* oquiquixti. (6) Oyac¹ ichan, oàcic¹, iozehui ihxi. (7) Ayòmo quicocohua.

8 (1) *Pero* nican tequani quemach tlatemòtinemi ; (2) *pero* ayòmo oquinnexti. (3) Omozotlac¹ iguan oya. *Menor* amo oquittac¹, *pero pos* ocholo ihcican. (4) *Pos* omotzopini, nooquiquixti ica *ialfiler*. (5) Inon ocahcoc ipan òtli. (6) Oahcic¹ ichan. Ayòmo quicocohua.

(6) " How should I pull it out ? " He had not picked up the pin. (7) " Now I will go to my house. There is no help. "

6 (1) The wild animal continued to search and found the middle son. (2) Again it went after him, but he also hid, (3) and it happened to him as to the first one. (4) He ran (a splinter) into himself and said, (5) " Now with what shall I pull out the thorn ? (6) I did not bring a needle because I did not pick up the pin which was there. (7) Since now there is no other way, I will pull it out with the knife. Maybe I shall endure the pain. " (8) He began to cut his foot in order to pull it out. (9) When he arrived at his house he just was miserable and suffered much.

7 (1) Well then, the animal now went about searching. (2) He went first to the father himself. (3) He went there, but he also fled. He stuck a splinter into himself, but he went. (4) He hid himself until the wild animal did not see him any more. (5) When he had hidden himself he took out his needle and began to pull out the thorn until he got it out. (6) He went to his house and arrived. Already his foot was healed up. (7) It did not hurt him any more.

8 (1) But the wild beast went about searching. (2) But it found them no more. (3) He became tired and went away. It did not see the youngest one, but then he fled quickly. (4) Then he stuck himself with a thorn. He pulled it out with his pin, (5) the one he had picked up on the road. (6) He reached his house and it did not hurt him any more.

9 (1) Omotlàhtlāhpaloque noxtin, (2) Omononotzque tlen oquin-pasaro iguan oquito tatàtli. (3) Oquinmilhui impilhuan. Ye nanquitta *què* quichihua *falta* cente *alfiler*. (4) Queni onanquitoaya *què* amo tlā *valerohui*. (5) Nanquitoa *porque* amo nanquitta *pobreza* nian; (6) nan nianamo namechpoloa, *pero* nianamo namechsalvaroa, (7) *pero* tla nanmòtazque *pobres* (8) nanquitazque zazotlei tzitziquitzin *valerohuehueti*. (9) *Por eso* aic¹ *xidespreciarocan* tlen namèhuan nanquitoa *què* amo *servirohui*, (10) *porque* aci tonalli queman iahui *serviroz*.

10. PILTONTLI OMOMAMAHUITIYAYA.

1 (1) Ipan cente *pueblo* omonemitiaya cetzintonanita *viuda* iguan oquimopiliaya cente iconetzin. (2) Oquimotlazdòtilia *ya cosa porque* ayòmo cà oquimopiliaya ohcente *más que* yeon. (3) *De tan consentido* oyeya *que* icuac¹ tlā oquitequihuitiaya amo oquichiaya. (4) Quitequihuitia atlacuitihui, amo quinequi. (5) Zaniman quitoaya, Ompaca coatl.

2 (1) Iguan ce *viaje* oquitlathui *iamigo para* atlacuitihue. (2) *Entonces* ocalatehuac¹ ichan. Oquimolhuihto *imaman*, (3) Māniahui natlacuiti. (4) Omìtalhui *imaman*, *Pero* tla ompaca coatl? (5) Oquito, Amo tlā ompaca cè. Niahui. (6) Ocan *ixalo* iguan oyàque oatlacuito.

3 (1) Oàcique campa ca acaxitl, iguan *que* melahuac¹ quitta coatl ompa

9 (1) They greeted one another, all of them, (2) and told one another what had happened to them, and the father said, (3) "You see, that you needed a pin. (4) Why did you say that it is not worth while? (5) You see because you did not know (see) poverty here, (6) nor anything that is harmful to you, but it may save you. (7) If you should see yourselves poor, you would say (8) that even what is very small may be worth a great deal. (9) Therefore, never despise what you may see as of no service, because the day comes when it will be of service.

10. THE BOY WHO WAS AFRAID.

1 (1) In a town lived an old woman, a widow and she had a child. (2) She loved him very much because she had no more. She had only this one. (3) So he was spoiled and when she gave him something to do he did not do it. (4) She ordered him to get water, but he did not want to do it. (5) At once he would say, "There is a snake."

2 (1) Once upon a time his friend invited him to get water. (2) Then he went into his house and he said to his mother, (3) "I should like to go and get some water." (4) His mother said, "But there is a snake." (5) He said, "There is none. I go." (6) He took his pitcher and they went to get water.

3 (1) They arrived where there was a water hole, and indeed, hesaw

ilacatzihuitica. (2) Zanima oquinequia choloz, pero omototo coatl, iguan itech omolacatzó inin piltontli. (3) Ohcente iman yoquittac¹ itech yomolacatzó coatl iamigo, ocholo hasta ichan. (4) Inin piltontli opehui quimaca, pero ahueli ohuetzito.

4 (1) *Entonces* oya itlac¹ cente burró viaque (viejo) iguan oquihui, Tlaon timaitia ? (2) Oquito burró, Nican nototonitica. (3) Oquito piltontli, Azo timonequiltiz xinechmoquixti tinin. Inin coatl notech yomolacatzó. (4) Oquito burró, Nègua ahuel nimitzquixtiliz, porque ipanin mundo onca mal pago. (5) Queni yè onca mal pago ? oquito piltontli. (6) Pos onca mal pago, porque nègua iquac¹ oyeya notiempo, oniyeya niuerte, iguan aic¹ oquito nechcacahuaz noteco. (7) *Mientras que* axan, como ayòmo tlà niservirahui por eso, yonechcacahui. (8) Ayòmo nechtlamaca, nian ayòmo nechatlitia. (9) Pero xiyahui itlacon nechcaca cahuayo (caballo) viejo a ver tla mitzquixtilia.

5 (1) Oyac¹ iguan ocèpa oquihui, Tlaon timaitia ? (2) Oquito cahuayo (caballo), Nican nototonitica. (3) Oquito piltontli, Azo timonequiltiz xinechmoquixtiliz. Inin coatl notech yomolacatzó. (4) Oquito cahuayo, Ahuel nimitzquixtiliz, porque ipanin mundo onca mal pago. (5) Oquito piltontli, Queni yè onca mal pago ? (6) Pos onca mal pago, porque nègua iquac¹ onichichicàhuitaya aic¹ oquito noteco nechcacahuaz. (7) Nozo amo nechtlamacaz. *Mientras que* axan yonechcacahui. (8) Pero en fin xiquilhuitiyon inon nechcaca quaquà viejo a ver tla mitzquixtilia.

a snake rising there. (2) At once he wanted to run away, but the snake looked around and crept towards the boy. (3) When the other one saw that the snake was creeping towards his friend he ran away to his house. (4) This boy began to hit it, but it was impossible.

4 (1) Then he went to an old donkey and said, "What are you doing ?" (2) The donkey said, "I am warming myself here." (3) The boy said, "Perhaps you will want to deliver me from this snake that is creeping towards me." (4) The donkey said, "I myself am unable to help you because in this world there is ingratitude." (5) "How so is there ingratitude ?" said the boy. (6) "Yes, there is ingratitude. For when in my time I was strong my master said he would never chase me away, (7) but now since I cannot be of any use, he did chase me away. (8) He does not give me anything to eat and he does not give me to drink. (9) But go to that old horse there, and see whether he may deliver you."

5 (1) He went and said again, "What are you doing ?" (2) The horse said, "I am warming myself." (3) The boy said, "Maybe you will deliver me from this snake that creeps towards me." (4) The horse said, "It is impossible for me to deliver you because there is ingratitude in this world. (5) The boy said, "How so is there ingratitude ?" (6) There is ingratitude, because when I was strong my master said he would never chase me away. (7) He will not give me anything and now he chases

6 (1) Inon piltontli oya. Ohcè *viaje* oquilhui *que primero*. Àzo timonequiltiz xinechmoquixtilili. Inin coatl notech omolacatzó. (2) Oquito quaquahue, Ahuel nimitzquixtiliz *porque* ipanin *mundo* onca *mal pago*. (3) Oquito piltontli, Queni ye onca *mal pago* ? (4) *Pos* onca *porque* nègua iquac¹ oniyeya nifuerte onechtlamacaya, onechtlitiaya, (5) iguan axan *porque* ayòmo tlà niservirahui yonehcacahuaco nican. (6) *Pero en fin* xiyahui itlacon ceceton a ver tla mitzquixtilia.

7 (1) Oyac¹ inin piltontli. Ohce *viaje* oquilhui, Tlaon timaitia ? (2) Oquito ceceton, Nian notlàtlamalitica. (3) Oquito piltontli, Àzo timonequiltiz xinechmoquixtiliz. Inin coatl notech omolacatzó. (4) Oquito ceceton, Tlica motech omolacatzó ? (5) Otlananquili piltontli, *Pos cada vez* tla nechtequihuitia nochan, oniquitoaya nègua amo nichihua, *porque* ompaca coatl, (6) iguan axan oniquiz *para* natlacuitihui, (7) iquac¹ oniquittac¹ notech yomolacatzó. (8) Oquito ceceton, *Bueno solo que tinechiaz hasta ohce rato. Entonces* nimitzquixtiliz. (9) Oquito, Quema nimitzmochiliz *por tan solo de* tinechmoquixtiliz.

8 (1) Inin coatl oàcic¹ quizqui *hora*. (2) Oquito ceceton, Axan quema ye *horaz*, *pero* amo timomahuitiz. (3) Ne nìquitzquiz coatl iguan namechtlecahuiz (nimichtlecahuiz ?) *hasta* tlapac¹, (4) iguan iman tisentiroz yomitzcacahui ticholoz *hasta* mochan. (5) Oquito piltontli, *Bueno*. (6) Oquinqitzqui coatl ica itenhuitz iguan oquintlècahui *hasta* tlapac¹.

me away. (8) But now go to speak to the old bull over there, to see whether he will deliver you. "

6 (1) The boy went once again. He said as before, " Maybe you will deliver me from this snake which is creeping after me. " (2) The bull said, " It is impossible for me to deliver you because there is ingratitude in this world. " (3) The boy said, " How so is there ingratitude. " (4) " There is, for when I was strong he gave me things. He gave me to drink (5) and now because I cannot serve in anything, he chased me away here. (6) But go to that eagle and see if he will deliver you. "

7 (1) The boy went again and said to him, " What are you doing ? " (2) The eagle said, " I am living here. " (3) The boy said " Maybe you will deliver me from this snake that is crawling towards me. " (4) The eagle said, " Why does it creep towards you ? " (5) The boy answered, " Because every time when they ordered me in my house I said I would not do it because there is a snake. (6) Now I went out to get water. (7) When I saw it it crept towards me. " (8) The eagle said, " Well, just wait for me a while. Then I shall deliver you. " (9) He said, " Yes I will wait for you, if you only will deliver me. "

8 (1) The snake came at that time. (2) The Eagle said, " Now, indeed it is time, but you will not be afraid. (3) I shall seize the snake and I will lift it for you upward, (4) and when you feel that it lets you go, run to your house. " (5) The boy said, " Very well. " (6) He seized the snake with

Oquinhualcacahui. (7) Ohcepa huitz quinquitzquiz *hasta que por fin* otecacahui coatl iguan piltontli ocholo.

9 (1) Iquac¹ oàcic¹ ichan. Quitlatlania tlaon oquipasaro. (2) Otlano-notza tlen oquipasaro, iguan oquìto nanàtli, (3) Aic¹ xiquito iquac¹ tlamitztequihuitia, ompaca coatl. (4) Oquito piltontli, Ayoquic¹ niquitoz.

his beak and carried it up. He let it go again. (7) He came again and seized it until at last the snake let him go and the boy ran away.

9 (1) When he arrived at his house he was asked what had happened. (2) He told what had happened to him, and his mother said : (3) " Never say when somebody gives you something to do, that there is a snake. " (4) The boy said, " I will never say it again. "

MYTHOLOGY OF PUGET SOUND.

BY HERMANN HAEBERLIN †.

The following collection of tales from Puget Sound was made by Dr. Herman Haeberlin on an expedition which was made possible by the generosity of Mr. Homer E. Sargent of Pasadena, California. Unfortunately Dr. Haeberlin died before he had time to work out his material, and the tales have been written out from his notebooks by Erna Gunther Spier.

The first group (pp. 372-391) are transformer tales which belong to the group characteristic of Vancouver Island and Puget Sound. The name *Hālāk* by which the transformer is called by the Skagit may be related to the name *Xals* or *Xāls* by which he is known on southern Vancouver Island. In a number of cases tales belonging to different cycles, or isolated tales, have been incorporated into this cycle. Thus the first tale of our series describing the origin of the transformer is not known in this form from the Gulf of Georgia (see F. Boas : *Mythology of the Tsimshian*, RBAE 31, pp. 586 et seq.). The Star-Husband story has also been made part of this cycle.

Mink and Raven who are important figures in the origin myths of the northern coast tribes, appear here also in a number of tales. The modern version of the origin of daylight (which is identified with the clock), is rather peculiar.

The tribes of the east coast of Puget Sound represented here have been deeply influenced by those of the interior, as is manifested by the series of Fox tales in which Fox takes the place of Coyote of the interior. The story of how Coyote deceived the wives of his son and ascended to heaven belongs to all the interior Salish tribes. This is followed by the story of the introduction of the salmon which is also characteristic of the interior of British Columbia and Washington.

Another group of tales relating to the five wolf brothers is analogous to similar tales of the Chinook (F. Boas, *Chinook Texts*, BBAE 20, Washington 1894; *Kathlamet Texts*, BBAE 26, Washington 1901; E. Sapir, *Wishram Texts*, PAES 2, New York, 1909).

Our knowledge of the folk-lore of Puget Sound is still very imperfect. While from the west coast of Washington we have collections from the Chinook, Quinault (L. Farrand, *Traditions of the Quinault Indians*, Publ. Jesup Exped, 2 : 77-132) and Quileute (L. Farrand and T. Mayer, *Quileute Tales*, JAF 32 : 251-279, 1919). Puget Sound is represented only in the collections of Phillips : "Totem Tales" (Chicago 1896), which, however, is useless from a scientific point of view and in which a great

many tales from other parts of America are included. Some Puyallup and Chehalis tales have been recorded by F. Boas (Globus, 1893, 63 : 154-157 ; 172-175 ; 190-193). One tale represented in the present collection (No. 35) is contained in Paul Kane's "Wanderings of an Artist" (London 1859, pp. 250 et seq.).

A collection of Klallam Tales has been published by Erna Gunther Spier (University of Washington Publications in Anthropology, Vol. 1, No 4). Comparative notes are reserved for a comprehensive treatment by her.

Franz Boas.

I. SYMPLEGADES.

(*Snuqualmi : told by Little Sam.*)

Five women traveled from the west. They were dog salmon (*l'was*), tyee salmon (*yō'batc*), silver salmon (*sk'wets*), steelhead salmon (*qeuuxu*) and rainbow salmon (*xobade'*, *xuba'de'*). These women came to the Snuqualmi River near the Falls before the world had changed and they found an old woman who had fallen asleep holding a baby in a cradle in her arm. The five women stole this child and puts some rotten wood in the cradle instead. They took the child away to their home in the west.

When the people found out that the child had been stolen they hunted everywhere for it. Finally the Bluejay, the child's grandmother flew to the west where the end of the world was. There were two big rocks there which were always opening and closing. On the other side of the rocks it was dark. Bluejay tried to get through and succeeded, but the rock hit her in closing and flattened the back of her head.

When Bluejay got through the rock she met a man who made all kinds of fish nets. This was the stolen boy whom the salmon women had reared, and when he was grown to manhood they had married him. Bluejay flew past him and as she did so the man took up some dust and threw it into her face. Bluejay began to cry and said : " I have been looking for you for years, and now you throw dust into my face. " Then the man who was *Dō'k'ibēl* showed Bluejay all the salmon who were his children and he taught her how to make all kinds of nets. Bluejay brought all this information to her people, the Snuqualmi.

As Bluejay was returning through the opening and closing rock she put the net gauge which *Dō'k'ibēl* had given her for the fish nets in between the rocks and in this way kept them open, until she had passed through.

Dō'k'ibēl returned to this world and he brought all his salmon children with him so that they could spawn in the rivers. Before *Dō'k'ibēl* came, there were no salmon in this world, and when he brought all the species of salmon the humpbacked salmon were forgotten and so this kind of salmon comes only every second year.

2. STAR HUSBAND (FIRST VERSION).

(*Snuqualmi* : told by *Skookum George*.)

About two miles beyond Snuqualmi Fall near the mountain called Q'albits several women were camping and digging fern roots. Among them were two sisters, Yeselbc, the younger, and Tapaltx^u the elder. When the women were asleep the sisters looked up to the sky at night. The younger one said, "Where can we find men?" — "We want fishermen so that we can eat fish with our fern roots," replied Tapaltx^u. — "We don't want fishermen, we want hunters; then we can eat meat." — "How would you like it if we got those stars up there as husbands? There is a red one and a white one." — "Don't say that," Yeselbc answered. "I will take the red star and you can have the white star," said Tapaltx^u.

They had been awake for a long time so both sisters slept very soundly that night. While they slept both stars came down and took the two sisters up to the sky. When the girls awoke they did not know where they were; it was a different place from where they had been. The red star took the older girl and the white star took the younger girl as wife. Both were fine men and fine hunters, but the red star had sore eyes.

As soon as the men had had breakfast they would go out hunting, while the girls stayed at home. They worried because they did not know where they were. They found some ferns just below their home and they dug for the fern roots which they took home and cooked. Every evening the stars came back with a deer. The four then ate deer and fern roots together. The men said, "Don't follow those roots very deeply." Every time they went hunting they gave the girls this advice.

The younger one who was the smarter of the two, said, "Why don't they want us to follow these roots deeply?" The next day she told her sister, "Let us follow the roots deep into the ground." They followed the roots and the wind came up from below. They made the hole larger and as they looked through it, they saw the place where they had come from. The younger sister called to Tapaltx^u and said, "Look down here; see that is where we belong." Then they covered up the hole with dirt and went home to decide what was best for them to do. The girls twisted cedar twigs and made a rope ladder. It took them a long time to make it. When it was finished they went back and opened the hole. They put the ladder through but it was too short and would not reach the earth. They gathered more cedar twigs and made the ladder longer. Meanwhile they had stayed in the sky about one year and the younger girl was pregnant. They brought home only a few fern roots now, because they had not much time to dig while they worked on the ladder. The men asked them why they brought home so few roots. "Fern roots are so hard to get now," they replied. Again they opened the hole and tried the ladder. This time it was long enough; it reached to the Snuqualmi country. They

could not start on that day any more, so they left the ladder in the hole, but covered the hole up.

The next morning the men went out hunting and the girls decided to leave. The men knew nothing about what the girls were doing. The girls went to the ladder and the elder one went down first. She went down until she came to the mountains. The younger one followed and she covered the hole with dirt before leaving the sky. They told the people that they had been in the sky. Many people heard about this and they wanted to see the ladder. The people had thought that the girls were lost. The ladder was swinging into the Q'albits mountains (near North Bend). Lots of people swung on the ladder and they swung through a valley that runs from North to South. The many gulches there are caused by this swinging. Many different kinds of people came there to have a good time.

The younger girl gave birth to a boy. She had no time to take care of the child so she hired Toad to care for the baby. Toad was a blind woman. She made a cradle for the baby. Somebody stole the baby because he was such a fine boy. The people searched for the lost child but they could not find him. While they looked for the baby they had no time to take care of the swing. The Rat had been swinging and he gnawed at the swing and it dropped down into a pile and formed a large round rock in Snuqualmi valley. (Midoad is the name of this rock to-day, the Indian word for rock.)

The people looked everywhere for the stolen baby. Finally Hawk found out that the baby was at the end of the world where the salmon lived. The mother hired some birds to get the baby. Salmon had stolen the baby and taken him to the end of the world beyond the rocks that open and close. It was very hard to get there and even the birds were not able to pass the rocks. The people looked for the smartest bird who would be able to pass through the rocks. Finally they found that Bluejay was the smartest one. He was sent to get the child. This bird was slow but smart. He came to the place where the rocks open and close. He saw the baby as he watched through the rocks. As soon as the rocks opened he flew through. He came to the baby, took him and watched the rocks. When the door opened Bluejay flew through. With the baby he could not fly as quickly, and as the door closed it struck the back of his head. This is the cause for the peculiar form of the bluejay's head in the back.

The child had grown and could talk now. Bluejay left him on the safe side of the rocks and flew to tell the boy's mother that the boy was big now and would soon be coming home to show the people what he could do. The boy came back and he made rivers and creeks and changed everything. He made animals, ducks and birds. He made big rocks. The boy's name was Xweq!''.

2a. STAR HUSBAND (SECOND VERSION).¹

(Told by Henry Sicade.)

In those days when the earth was young, trees were scarce ; the land at large was open and easy to go over ; there was no moon, no sun and the people lived in a kind of perpetual twilight. They mingled with the animals ; birds, beasts and men having a common tongue.

There dwelt on the earth at that time three sisters, the oldest called Tapalt, thenext Yeslamish and the youngest, Callocoblow. At seasons when the fern roots were good for food these sisters would dig them to store for other times. When evening came they built a fire in camp, dried their roots and made their bed as comfortable as they could with the scanty means at their command. At early dawn they would return to work and repeat this for several days.

One evening when they retired Yeslamish exclaimed, " I wish that red star would be my husband. " Tapalt seconded her and said, " I wish the white star would be mine. "

The next morning, much to their surprise, they found themselves in an unknown land, each with her wish satisfied. Tapalt found that her husband had sore eyes. The youngest sister, who had expressed no wish was left alone in the camp to carry back to her people the wonderful story of her sisters.

Hitching their matrimonial wagons to stars had its drawbacks, as the women soon found out. The world where they lived was a pleasant place, much like the earth, but without wind or storms or rain. Their husbands guarded them jealously and strictly forbade their following fern roots downward. Wecook, the grandmother of the women, who seemed in some mysterious way to have gotten to the land of the star-husbands, always went with the sisters when they dug for fern roots.

A son had been born to Tapalt and the White Star. She called him Arh-hade (the Moon), because he was born in a strange land and some day would be a famous and wonderful man.

1. Copied from the *Tacoma Evening News* (no date).

Five versions of this story have been recorded. Two of these are very short, stopping after the sisters return to earth where the elder girl gives birth to a son who becomes the ancestor of the Snuqualmi. The most complete versions are the two given above. In a fifth one the baby is stolen by its star father.

The two short versions were told by Snuqualmi Jim. Skookum George told the first version given above. These informants, both Snuqualmi, claim that this is a Snuqualmi story and although the Snohomish know it, they never tell it.

Venus in the west in the evening (*la'xīlalōs*), is identified as the white star who married the elder girl and Venus in the east in the morning, is the red star who married the younger girl. These women were Snuqualmi.

Curiosity and homesickness soon became the supreme considerations of the women. One day they dug down until suddenly a gust of wind blew through and they saw far below their native land. Their husbands felt the air moving and came to see what the women were doing, but they had stopped up the hole and pretended to be otherwise occupied.

The women whispered among themselves when the backs of their husbands were turned and planned to make a long ladder of cedar roots to reach downward. After days and days of hard work they had made a ladder long enough to span the distance. To deceive their husbands they would take home large quantities of roots each night, so that they might have no notion of other activities. Deer meat was pressed into a tiny cake by each of the sisters and when the appointed time came Tapalt and her baby boy and Yeslamish went down the ladder. Wecook, the grandmother, volunteered to remain and cover the opening behind them and then, being afraid the angered husbands would kill her, quickly covered herself up in the hole and turned into a fern.

There was great rejoicing and a big gathering when the sisters returned. The center of attraction was the swing ladder, used by the women as a clinching proof of their wonderful adventures. The years passed and the ladder finally fell down from the sky and was turned into Snualmi Falls.

During the excitement of their return the sisters had given the baby, Arh-hade, to a blind old woman to care for while they told of their adventures and distributed bits of food which had miraculously increased to great abundance. Skulley, a monster disguised as a strange woman, and her two daughters appeared and in the excitement stole the baby boy from his blind care-taker and fled with him to a distant and unknown land.

Clamorous rejoicing gave way to wails of grief and the best prophets and guessers were summoned to find where the baby had been taken.

Bow-klish, the bumble bee was the best guesser, and after several attempts, lying flat on his back and working his toes first one way and then another, finally announced the direction of the kidnapper's flight and told the people by a great noise of pounding on boards. Sky-ky, the bluebird, grandfather of the boy, being bold and daring and swift in travel, was decided to be the proper man to follow.

After overcoming many dangers and suffering untold hardships, Sky-ky reached his destination only to be confronted by a new difficulty. There was a dividing line constructed so that it opened and shut at very short intervals. Beyond this was a strange land unknown to his people and there the baby had been taken. The great barrier was like a wall cut in two, the lower part moving up and down, while the upper moved down and up. It looked impossible for any living creature to go through without being crushed to death. There was only one opening at a great distance from the ground. Above the opening the wall stretched to untold heights.

Sky-ky, knowing that he had come from afar and that to return with no news would be to carry bad news, determined to go farther if he must die in the attempt so that his people might know he had done his very best. Finally, after he had been long baffled, he assumed the form of a bluejay and hopped back and forth, studying the wall and the best and quickest way to go through. After several efforts with many narrow escapes he finally made a desperate attempt to go between the two walls as the walls came together. Quick and agile as he was, yet the great walls nearly crushed his head as he quickly jumped through feet first. The peculiar shape of the bluejay's head and the tuft of black feathers at the top bear witness to his narrow escape in this great adventure.

Sky-ky beheld a strange and unknown land, a land full of streams abounding in all kinds of fishes. The country was open, a vast expanse where game of all kinds was plentiful. There was perpetual day there and the climate was temperate and fine. People dwelt there and for years he kept up his search for his grandson, Arh-hade, until one day he found a lonely man in a lonely place. The hermit was melancholy and troubled. Sky-ky's curiosity was aroused and he asked the stranger why he should be so unhappy when all about him the people were so well and happy and contented in this great, fine land.

"I do not belong to this happy land. I was stolen from my people. Those who come here to live are the dead from our land," the stranger replied. The Sky-ky greeted him as his long lost grandson. The old man exclaimed, "You shall return the way you came. Take this stick to, open the wall so as not to harm yourself. For me there are many years of hard labor. Tell my people, I, too, shall return sometime."

Arh-hade then became the great changer of things. He subdued monsters, made the fire useful to man and many other things. Finally that he might be always helpful he changed himself into the moon in order to give light by night. So it was that from the "man in the moon" came the only tidings of the happy hunting grounds to people who have feared death.

3. DŌ'K^uIBEL AND THE ANIMALS.

Grizzly Bear was originally a person and lived with his brothers and cousins, Blackbear, Wildcat, Cougar and Raccoon. Grizzly Bear was very powerful and killed many Indians. For this reason Fox killed Grizzly Bear and cut off his nose. This he changed into a grizzly bear and he told the bear that now he would not be so powerful anymore and could no longer kill so many Indians. Fox was tricky and not as powerful as Grizzly Bear had been, but he had killed Grizzly Bear by making him fall asleep first.

The excrements of Fox were his five brothers¹ and they helped him.

1. See note p. 388.

His wife was Mole. When Fox had killed Grizzly Bear the brothers of the latter, Black Bear, Wildcat, Cougar and Raccoon made war on him. But Dō'k'ibēl came along and changed them all into spirits. Dō'k'ibēl changed Fox into an animal and let him be tricky but he would not let him be a spirit.

4. DŌ'K'IBEL AND THE SQĀ'HĀQATCET. ¹

Six people of the Sqā'hāqatcet tribe lived at Holmes' Harbor on Whidby Island. They were catching pofferts. As they were cutting up the pofferts Dō'k'ibēl came along and changed the six people into rocks. The poffert was also changed into a rock which was large at one end and cut into four pieces at the other. These rocks are on the east side of the island.

Dō'k'ibēl went south from there and hit a bluff with a stick and made gulches into rocks. These rocks now look like tents. Dō'k'ibēl went on and met a man whom he changed into a rock. But this man was powerful and changed himself back into a human being. He did this three times. Then Dō'k'ibēl promised him that he would give people all kinds of game in the future for food. Thereupon the man allowed himself to be changed into a rock. The man told Dō'k'ibēl that children must not come near him when he became a rock because he was going to be dangerous. There would be lots of sharks around this rock. Then Dō'k'ibēl made a little island called Q'oq'sedō' on the east side of Holmes' Harbor.

Another man that Dō'k'ibēl changed was also powerful and bargained with the Transformer. He asked Dō'k'ibēl, "Do you know how people will be protected against sharks when they dive for powers?" Dō'k'ibēl said, "No." Thereupon the man told Dō'k'ibēl that in the future Indians should have an instrument for killing sharks. From this the Snohomish got the instrument they use when diving for spirits.

Dō'k'ibēl made a man whom he called Luxwē'us in place of the man he had changed into a rock. Dō'k'ibēl gave Luxwē'us the power of making fire by striking two rocks together and thus igniting cedar bark. Before this the people had no fire. This was the method of fire-making which Dō'k'ibēl taught the Sqā'hāqatcet. He gave each tribe another way of doing it. He gave the Snohomish a fire drill. Other tribes he gave other ways of making fire.

5. DŌ'K'IBEL CHANGES THE SNAKES AND THE FROGS.

(*Snohomish.*)

Long ago the snake and lizard were human beings, but the servant of

1. The Sqā'hāqatcet were partly Snohomish and seem to have been a historical people who died out before Little Sam's time. They died out because they were harassed by other tribes and they themselves had no warriors.

Dō'k'ibēl changed them into animals and made them great shaman's spirits for the future people of the world. The frogs were sisters of the snakes. In the early spring when the frogs began to sing they were calling for their brothers, the snakes. The Frogs said that the snakes had crooked eyes. The snakes were offended at this and to get even they ate up the frogs.

6. DŌ'K'IBEL AND THE DEER.

(*Snuqualmi : told by Little Sam.*)

Dō'k'ibēl went to the deer people. One of them was filing at a spear-head of bone and was singing that he would kill Dō'k'ibēl. "What are you singing about?" asked Dō'k'ibēl. "No, I was not singing at all," said the man. "Oh yes," said Dō'k'ibēl, "you were singing." — "I was singing that I am filing this bone in order to kill Dō'k'ibēl with it." Thereupon Dō'k'ibēl took the bone, pushed it into the man's armpit and made a deer of him.

7. PHEASANT (SGLÖB) AND RAVEN (KAUQS.)

(*Skagit : told by Josephine Leclair.*)

Raven was the brother-in-law of Pheasant. They lived in separate houses. Both of them were human beings at the time. Raven was a very greedy fellow. He made a fish-trap of the type called *pēda's* (a funnel-shaped trap of basketry). At first Raven put this trap into the river with the opening facing downstream. But he caught no fish at all that way. Then Raven turned the trap so that the opening lay in the direction of the current. He was successful in catching a few fish with the trap in this position, but not very many. Finally he placed the trap with its opening facing upstream. Now he caught lots of fish.

Both Pheasant and Raven had lots of little children. Raven's wife would only give her brother, the Pheasant, all of the small fish Raven caught. This made Pheasant angry. He decided to go away. So he made himself bow and arrows, took feathers from his own wings and put them on his arrows. Then he went off hunting. He was not a bird then, but a person. As he was looking for game, he came across a pheasant. He killed the bird and hung it up on a tree. Then he went farther and found another pheasant. He killed this one too and hung it up on a tree, as he had done with the first one. Going on he killed a third pheasant and hung it up likewise. Finally he killed a fourth pheasant and hung it up on a tree. While he was busy with this fourth pheasant, he heard the barking of dogs in the distance. He knew that these dogs were those of Hālāk^a (Skagit name of Dō'k'ibēl). He became very much alarmed. Then he saw a great elk running towards him. The animal ran past him and then

fell down and died. Pheasant went up to the elk and saw two big arrows sticking in its sides. He knew that these arrows belonged to Hālāk^u. Very much frightened he went to hide in some bushes. Now the dogs came running up to the elk. Then Hālāk^u came himself. He was carrying a big cane. Hālāk^u caught sight of Pheasant, and said to him, "Why do you hide?" Pheasant came out from his hiding-place trembling all over. "Did you kill this elk?" asked Hālāk^u. "No," answered Pheasant, "I did not kill it, you did it." — "Are these your arrows?" continued Hālāk^u. "No, they are yours." — "Are these your dogs?" — "No, I have no dogs, they are yours." — "Can you dress an elk?" — "No, I cannot do that." — "Can you make a fire?" — "No, I do not think so, but I will try." — "Very well then," said Hālāk^u, "if you make a fire, I will dress this elk."

Pheasant succeeded in making a large fire. In the meanwhile Hālāk^u dressed the elk. Every bit of fat he cut off from the animal he gave to Pheasant, who put it all into his crop. Pheasant did this because he wanted to save the fat for his children. His crop became quite full. Hālāk^u was just like God, and therefore knew that Pheasant was really not swallowing the fat but was keeping it in his pouch.

When Hālāk^u had finished dressing the elk, he asked Pheasant, "Can you pack?" — "No," answered Pheasant, "I cannot pack." — "I will see to it that you will be able to pack."

So Hālāk^u went up to Pheasant and put sinews on his arms and neck. This made Pheasant strong. He had been without sinews on his arms and neck before. Now Pheasant was able to pack. Hālāk^u made a very small package of the elk-meat and packed it on the back of Pheasant. Then he said to him, "Now you must go home. On the way you will hear all kinds of strange sounds behind you, but you must not look around. You must always look straight ahead. As you pass the pheasants you killed and hung up on the trees, you must take each one down with your left hand."

Pheasant went back home and did exactly as Hālāk^u had told him. He did not look back in spite of the strange noises he heard. He took the pheasants down from the trees with his left hand. He was a poor man. When he arrived at his home, he found that his children were starving. So he took the fat which Hālāk^u had given him out of his crop and let his children eat it. Then he told his wife all about his experiences with Hālāk^u. He told how good Hālāk^u had been to him, how he had pitied him and given him all of the elk-meat.

While the little pheasants were eating, they made the same kind of noise which pheasants usually make when they eat. The old Raven heard this noise over in his own house. He became suspicious and said to his wife, "There must be something going on in the other house. I hear the little pheasants smacking. They must have something good to eat. Probably you gave them some good fish." He sent his wife over to his neighbor.

Pheasant knew that the stingy old woman who always kept the best fish for herself was coming over to see them. So he said to his wife, "Now she is going to bring us something good to eat, because she knows we are eating well and now expects to get something in return. But we will not bother about her, nor will we give her any of our own food." The wife of Raven paid them a visit and saw them all eating. She gave them a basket of fish. When she returned to her husband, she told him that Pheasant had met Hālāk^a and that he had received lots of meat from him. Raven decided to go himself and hear about the experiences of Pheasant. He said to Pheasant, "Tell me all about Hālāk^a, I want to go to see him too." Pheasant said, "I frightened Hālāk^a by telling him that I owned everything that really belonged to him. In this way I frightened Hālāk^a to such an extent that he gave me the elk which he had killed." — "Very well," said Raven, "I will go and scare him too." So he went away to meet Hālāk^a. He travelled over the same trail that Pheasant had taken. He also killed pheasants just as he had done. When he had killed the last one, he heard the barking of dogs. The sound was coming closer very quickly. But he did not hide as Pheasant had done. An elk approached him, passed by, then fell down and died. Raven went up to the animal, pulled out from the dead body the arrows of Hālāk^a, and put some of his own arrows in their place. Soon after, the dogs came up to the elk and then Hālāk^a himself arrived. Raven sat down and uttered a loud sigh, as if he were very tired.

"Is that your elk?" asked Hālāk^a. "Yes, surely," answered Raven, "I am the man who killed it." — "And are those your arrows in the animal?" — "Yes, they are mine." — "Are those your dogs too?" — "Yes, of course," said Raven, "they belong to me." — "What are the names of your dogs?" — "Their name is Ta'blic." — "Well then call your dogs." Raven did so and called "Sta'blic, sta'blic!" but the dogs only began to growl at him, as if they were about to bite him. Then Hālāk^a asked again, "Can you dress elk?" — "Certainly, I am a man, I can dress an elk." Raven went up to the elk and tried to dress it, but he did not succeed. Thereupon Hālāk^a started to dress the elk himself. While he was doing so he thought to himself, "Certainly, this man is quite different from my friend Pheasant." As he was dressing the elk, Hālāk^a gave the fat to Raven, who was so greedy that he ate it all himself and did not store it away in his crop the way Pheasant had done.

Hālāk^a now asked him, "Can you make a fire?" — "Certainly I can make a fire," answered Raven, and at once tried to make one, but he did not succeed. Then Hālāk^a asked, "Can you pack?" — "Certainly, I can do that."

Hālāk^a made a pack of elk-meat, but Raven was not able to carry it. So Hālāk^a made a very small pack of meat and put it on Raven's back. Now Raven was able to carry it. Hālāk^a told him the same thing he had told Pheasant when he went away, "On your way home you will

hear all sorts of strange noises behind you, but you must be sure not to look around. The pheasants which you have killed and hung up you must take down from the trees with your left hand." Raven assured Hālāk^a that he would obey the instructions, and then started on his way. He travelled a long distance. Then he heard many strange noises back of him. He tried very hard not to look around. He took the pheasants from the trees. The strange noises followed him. Finally he could restrain himself no longer, he looked around. At once his pack broke down and fell to the ground. He picked it up and managed to knot the rope. Then he got the meat back in the proper position and continued his journey. But after a while he again heard the strange noises and was forced to look around a second time. Again the pack fell down. As before Raven knotted the rope and adjusted the pack. He travelled on only to have the same experience. Thus Raven was tormented repeatedly, and every time the pack broke down it got heavier. Finally it was getting too heavy for him to carry. Although he was still a considerable distance from his house, he laid the pack down and went home without it. When he got home, he said to his wife, " You go and get my pack. It is not very far from here. " The woman went out to fetch the pack. She looked for it very carefully, but could not find it anywhere. So she went back home, and said to her husband, " Where is your pack ? I cannot find it. " Raven said, " It is there where I told you. Go and look for it again. It has a rope of cedar-twigs tied around it. " The woman went out again, but was unable to find it. She had to come back without it a second time. Raven was very angry at his wife, he scolded her, " You are always able to eat, but you can never do anything I tell you. " This time he went out himself to look for his pack. He came to the place where he had left it, but now he found nothing there but a piece of rotten wood around which was tied a rope of cedar-twigs. Raven thought to himself, " Hālāk" is a person who cannot be fooled. " Then he went back home.

Josephine Leclair said that, at the end of this story, the narrator would give the following moral injunction : " Even if you are poor, you must always be honest. Never be like Raven ! "

8. DŌ'K'IBEL TRANSFORMS MINK.

(*Snuqualmi.*)

Mink caught a dog-salmon and roasted it. When Dŏ'k'ibēl found this out he put Mink to sleep. He ate the salmon and smeared the fat on Mink's hands and mouth. As Dŏ'k'ibēl went away Mink woke up and saw him. He reprimanded Dŏ'k'ibēl. The latter turned back and converted Mink into different forms. The first time, at Mink's own request, he changed him into a doll. Mink wanted to be a doll because the girls

would play with him. As soon as Dō'k'ibēl turned away Mink attained his real form again and scolded Dō'k'ibēl. The latter then changed Mink into a flat rock. Mink wanted to have this form because then the girls would sit down on him. As soon as Dō'k'ibēl turned away he changed back to his real form and scolded Dō'k'ibēl. The latter then changed Mink into a tree. Mink liked this because the girls would sit astride on him when they went bathing. Again Mink assumed his real form and scolded Dō'k'ibēl. Then he was changed into a sandy beach. This also pleased Mink for the girls would slide down on him. Once more as soon as Dō'k'ibēl started to go Mink attained his real form. Now Dō'k'ibēl lost his patience so he turned around, split Mink right in two, tore off his nose and threw it into a snag and called it " Mink ". This is the end of Mink.

9. HOW SALMON WON THE GIRL.

(Snohomish.)

A man invited all the people and promised his daughter to the one who could split elk antlers. Nobody could do it. Later on eight fish¹ went up the Skykomish River and came to the place where this man lived. He gave a feast for them. Spring Salmon had received from his grandfather the power of splitting elk antlers easily. Spring Salmon won the girl but he gave her to his elder brother, Tyee Salmon. The girl resented this.

Wolf was one of the guests who could not split the elk antlers and now he was jealous. When the salmon were all in a canoe he killed from the shore the elder brother of Spring Salmon. Wolf made the others come ashore and stole the girl. Spring Salmon began at once to make himself strong by rubbing himself with stones so that he could take revenge.²

There were five wolves living together. They never drank from a basket, but always from running water. Spring Salmon hid underneath the platform from which the wolves used to drink. Wolf smelt Salmon but the stolen woman reassured him that there was no one near. Wolf drank and Spring Salmon jumped up and killed him. In this way Spring Salmon killed the four eldest wolves; the youngest, he only wounded.

The youngest wolf went to the shamans, Grizzly Bear, Black Bear Wild cat and Cougar and asked for help. The shamans performed a dance to make the fish fight among themselves for the girl. Trout was the survivor and won the girl. Then Dō'k'ibēl came to the girl and told her that the fish were fighting for her. Dō'k'ibēl struck the girl four

1. The fish were : Tyee Salmon (*yō'batc*) ; Spring Salmon (*yoibatc*) Steelhead Salmon (*qewax'*) ; Rainbow Salmon (*xuba'de'*) ; Speckled Salmon (*p!satc*) ; Trout (*k!ua'pl*) ; a fish like a trout (*xo:tsid*) ; small salmon (*tu:watsk'*).

2. Boys rubbed themselves with rough rocks and sticks to become strong and tough.

times and made her a large black bird with red under the wings. She flew away. Dō'k'ibēl then changed Trout into a fish and revived his dead companions and made salmon of them. But Trout never travels down to the Sound as the salmon do.

Dō'k'ibēl asked Trout whether there were any people living around. Trout said, "Yes, there are Snake and Lizard, his wife, living over there." Dō'k'ibēl changed Snake and Lizard into Snohomish. This is the reason why almost all Snohomish to-day have shaman's spirits and hardly any ever become warriors.

IO. RACE FOR THE GIRL.

(*Skykomish.*)

X^betca'al and Qē'qē (birds) were brothers and lived in the mountains. Qē'qē had a daughter. He invited a great many people to a feast and promised his daughter to the one who could win in a race against her. All kinds of animals tried to win her — the animals were all human beings then, but none could beat the girl. Qē'qē was a cousin of Mountain-goat who was the first Indian. He was a Skykomish and had four grizzly bears as dogs. Qē'qē invited Mountain-goat and his ten children to the feast. They arrived in the evening and Mountain-goat said, "I won't let my children run until to-morrow morning." Qē'qē agreed to this. So the next morning after breakfast when the oldest boy refused to run, the youngest of Mountain-goat's children declared that he was ready to try the race. The people laughed at him for he was a very little fellow and had a big belly. So far Mink had been the only one who could run as fast as the girl and even he could not beat her. Qē'qē said, "Don't be ashamed of my daughter." He knew the mountain-goats were great runners.

The smallest Mountain-goat and the girl got ready to run around the track. The race was run between two poles set up at a distance from each other. The boy gave the girl a head start. As she moved ahead of the place where he was standing, she spit on the ground where she stood. This happened repeatedly. Qē'qē beat the drum and urged his daughter on. The boy caught up to the girl and gave her a shove as he passed, then he got ahead of her. The girl began to cry because she was ashamed to marry this ugly little mountain-goat. She only ran around the track once but the Mountain-goat ran around three times. The little Mountain-goat did not marry the girl but gave her to his eldest brother.

In ten days a child was born to the girl. She wanted to show her boy to her people so she made a pack of some meat and told her husband where she was going. He told her not to take the right hand road but after she had gone along a while she forgot the warning and went down the right hand road. She came to the Sxwayō'k^l, the Five Sisters. They

were glad to see the woman and the child. In two days they ate the meat in her pack and then they were going to eat the woman and the child. They hung the woman and her baby high up in a basket. On the morning before they were to be eaten the woman and the little boy cut a hole into the bottom of the basket with a child's knife. They escaped and put the bottom back into the basket, and set in a piece of rotten wood to make the basket appear heavy.

The Five Sisters made a fire and heated rocks. They took down the basket. When they found that the woman and the child were gone, the older sisters whipped the youngest one who was supposed to keep guard over the basket. Then all five chased the woman and the boy. The child knew that the Five Sisters were pursuing them and told his mother to climb up a tree. There were fifteen trees growing close together. The Five Sisters finally found the woman in the tree and they sent the youngest sister home to get a chisel. With this they felled the tree, but the woman jumped over to the next tree and she repeated this as they felled each tree. When there were only four trees left the woman told the boy to run to his grandfather and tell him that his mother was in danger. The child obeyed. When only three trees were left, the four grizzly bear dogs came running up. Only one tree was left when they reached the scene. The woman began to cry. The dogs killed the four oldest sisters ; the youngest ran home to close the door and save their children from the dogs. But she could not reach home before the dogs killed her also and then they rushed into the house and killed all the children.

The woman started to go home, but on the way she met Dō'k'ibēl who changed her into x^ubēta'al (Hawk in mountains). The boy was changed into the same kind of bird. Father Mountain-goat asked Dō'k'ibēl, "What is going to be the spirit of the Skykomish ?" He gave them a kind of tsaiq spirit ¹ which helped the Skykomish be great hunters of the mountain-goat. He also made them great mountain climbers. He told them to make staffs of fir-wood but not of hemlock. On account of this the Skykomish are the only tribe that kill the mountain-goat ².

1. All the tribes about here have a tsaiq spirit, but each one is of a different variety. The tsaiq of the Skykomish was good for hunting mountain-goat while that of the Snohomish was effective in helping them hunt on the sound.

2. Before the old mountain-goat was changed into a mountain-goat he gave Dō'k'ibēl a trap for catching mountain-goats and told him to give it to the future Skykomish so that they might catch mountain-goats. The Skykomish are the only tribe that use this trap. It consists of a loop of cedar rope, one end of which is attached to a rock and this contracts as the goat runs into it. The loop strangles the goat.

II. THE CANNIBAL WOMAN.

(Skagit : told by Josephine Leclair.)

There were two orphans, a boy and a girl. They lived with their grandfather whose name was Carrot (*ca'gaq*). This old man had four dogs who were wolves. The boy was older than his sister and getting sensible. One day he told his grandfather that he wanted to go home and visit his uncle and aunt who lived in another part of the country. The two children got ready to go. Their grandfather told them that they were going to a strange and unknown land. There were two roads. He said, "First: you will follow a single road, then you will reach a place where this road forks. The road to the left is wide and good, but do not take that one. Take the one to the right, it is very narrow and can hardly be seen; that is the road you must take, it leads to your uncle." Before they left, their grandfather told them to take some of his water along.

Then the children started out and travelled a long way until they finally came to the place where the roads forked. There they sat down and rested. The boy had forgotten what his grandfather had told him and he said, "We will take the wide road." The little girl said, "No, grandfather told us to take the narrow road." They talked about the matter, but finally the girl yielded to her brother because he was older. They travelled along the wide road for a long distance and came to a river. There was a big house on the other side of the stream and a great big woman came out. The boy called to her and asked for a canoe to take them across. The little girl began to cry and said, "Now we don't know what will become of us. Grandfather told us to take the narrow road." The woman came over and put the children in a canoe. It was towards evening. She took them across the river and put them in her house.

There were five women of enormous size in the house. They were called *swayo'kl'*. These women used to eat persons alive. That evening the oldest woman said, "We will keep the children until to-morrow." Then they were going to have a big feast. The little girl began to cry. The children were put in a basket and hung up. The women danced all night. The boy knew that they would sleep very heavily towards morning after such vigorous dancing. He had a small knife with him. When the women were sleeping he told his sister not to cry. "We will try to get out in some way." He cut the bottom out of the basket and said, "Now be careful." He put the girl down through the bottom of the basket and then he followed. They walked over the women without waking them. The youngest woman was the smartest. Her name was Young-Woman (*lxo'mx*). She always slept by the door. The children

passed over her and got into the canoe and crossed the river. They went back along the same road by which they had come.

When the women woke up it was very late. They made a fire and then one of them said, "Take the children down for our breakfast." The basket was very light. They looked into it and saw that it was empty. The women said, "The children cannot be very far away; let us follow them." They were great runners, especially the youngest one. They chased the children and finally caught sight of them. The little girl looked around and saw the women. She began to cry. The boy remembered the water his grandfather had given them. He poured a few drops of this water in four different places and the drops became four big trees. The children climbed up one of these trees. When the women came they saw the children up the tree. How would they get them? They decided to gnaw around the foot of the tree and fell it. They started to gnaw and after a while the tree began to fall. Just before it fell the boy took his sister over to another tree. The women went to look at the fallen tree and saw that they were fooled. Then they began to gnaw at the second tree and when it fell the children were sitting on the third one. The women gnawed on the third tree and when it fell the children were on the fourth tree. The little girl began to cry and said, "What shall we do when the fourth tree falls?" The women started gnawing at the fourth tree. The boy had one drop of water left. As the tree began to fall he poured the water on it and it became whole again. The women promptly started again gnawing around the butt end. At this moment the boy remembered that his grandfather always told him that when he was in danger he should call for him. The children's grandfather was a great man and could hear over a great distance. The boy thought, "I will call and my grandfather will send his dogs." The boy called for his grandfather three times. Then the women heard a noise like thunder. They asked one another, "What kind of noise is that?" One of them said, "That was my long hair." But it really was the noise made by the dogs, as they were coming toward the place where the children were. When the dogs shook themselves there was a noise like thunder. The youngest woman said, "I hear the noise coming nearer." She was the wisest one among them; but the older women told her to go on working and not pay any attention to the noise. "No," she said, "I will go away." She had just left when the dogs came. The other women were still gnawing. The dogs bit and killed them all except the youngest one; she got away safely. The children came down from the tree and went back to their grandfather with the dogs. The grandfather was glad to see that they were safe.

Fox (*smyau*) who lived near by heard of the witches and knew that the youngest one was still alive. He came to the place where the children had been. He went into the house of the witches. There were many little children in the house and they came and picked at Fox and bit

him. The woman was not there. The children bothered Fox so that he left the house. But his spirit¹ told him to go back into the house even if the children did bother him. "You will see many hearts hanging on the wall. They are the hearts of the children and of the youngest woman. Take a stick and hit every heart. Then all these people will die." The woman was out gathering fern roots. Fox went into the house and struck all the hearts with a stick and every time he struck a heart, one of the children died. Every time a child died the woman would know that something had happened at home because her digging stick broke. "Something must be wrong," she said, "because my stick is breaking all the time." She started to go home. While she was on her way Fox struck her heart and she fell dead. Fox came out of the house and began to sing, "Their uncle killed them all, hai'ya." He walked on towards a mountain singing this.

He had heard of some wonderful birds a long way off. He thought that this might be the place where those birds lived. He came near a house, so he stopped singing. He went into the house and saw many birds sitting around the fire. He said, "I shall kill all of you." He made a hole where the ashes were, took all the little birds and put them into the hole and covered them up with the hot ashes. He came out of the house and began to sing the same song. He walked higher and higher up the mountain, singing the same song. Finally he came to the very summit. Then the mother birds heard him and knew it was Fox. They flew over him and this killed Fox and he rolled down the mountain.

Fox had a brother who was a very much better man than he. His name was Dō'k'ibēl. He discovered that Fox was dead and travelled to the place where his body lay. Only the fur was left. Dō'k'ibēl said, "Fox does not know what is good for him." Then he placed the bones in the position in which they had been when Fox was alive. He walked over the body three times and then Fox woke up and became alive. Fox fixed his fur and shook himself and said, "I must have been asleep a long time." Dō'k'ibēl said, "No, you were dead. Don't bother those birds any more, they are wonderful birds and they can kill you." Dō'k'ibēl left Fox.

Fox went out on new adventures. He met a tiny boy who was dragging a large bow and large arrows behind him. Fox said, "Why have you that bow and those arrows? Don't you know that they belong to your father?" Fox scolded in this way as if he had sense himself. The boy said, "I have no father, the bow and arrows are mine." Fox answered, "If they are yours, then shoot me." Fox did not believe that they belonged to the boy. The boy said, "You are too near." Then Fox went off at some distance and called, "Shoot me now." The boy said, "No,

¹ Shelton always speaks of the two little girls in Fox. Mrs. Leclair calls her "Skiletut" or skiletut; she never mentions little girls.

you are too close." Then Fox went on a great distance and called again, "Shoot me now." Again the boy replied, "No, you are too close." Fox was angry then and said, "I'm not going to call for you again." He walked on for many days and never thought any more of the boy. Then one day he was struck by an arrow in the back of his head. This was the boy's arrow. The boy was Woodpecker (*tsEsa'q'l'*).

Fox was dead three days when *Dō'k'ibēl* came along. He found the arrow and recognized it as Woodpecker's. Then *Dō'k'ibēl* placed Fox's bones in order as he had done before and passed over the body. Fox woke up and said, "I have been asleep a long time." *Dō'k'ibēl* said, "No, you have been dead. You must not meddle with Woodpecker again. He is a great shooter." Then *Dō'k'ibēl* left Fox.

Fox walked on and finally heard a great noise and much shouting. He came near and found all kinds of birds and animals. He saw them shoot arrows right up to the sky. The arrows would come right back to where the people were. Fox asked them, "What are you doing?" The people said, "Our land has no fire. There are people in the sky who have fire and we want to make war on them. We want to get the best shooter so that we can make a road of arrows up to get fire." Fox tried to shoot but he could not do anything. The best shooter was the youngest brother of Wolf (*so'pχEnr*). He was the only one who could come near to the sky with his arrows but even he could not reach it. Fox said, "There is a boy whose name is Woodpecker. He is a great shooter. I guess he will shoot for you." The people said, "We will pay him the finest plumes for his arrows." They made this offer to Woodpecker. He agreed, but he said he was not at all sure that he could reach the sky. He had a grandmother, Snail. "What do you think, Grandmother, do you think I can shoot that far?" he asked her. His grandmother said, "I will go with you." She tied a tumpline around her waist. They travelled a long distance to the place where the people were. The people made room for the boy and his grandmother. The boy shot up to the sky and the old woman looked up and started to sing and dance. She sang, "I see the arrow of my grandson, I see it yet, I see it yet." Finally she said, "Now I see it stop." She saw it stop in the sky. Every time the boy shot she would sing and dance. She sang, "Now I see the arrow of my grandson, I see it yet, now I see it stick to another arrow." As the boy shot, the arrows stuck end on end and formed a chain. He shot four times and the people themselves could see the last arrow. The boy said to the people, "Now you can shoot for yourselves." Then the best shooter shot arrows until the last one touched the ground. When this was done, the old woman, Snail, went up the chain of arrows and fastened them together. When she had reached the top she came down again. She told the people when she got to the ground that they must be careful in going up, otherwise the chain would break. Then all the people climbed up to the sky. Towards the end two sisters began to climb up. They were

Black Bear (*tcx'lk^uEn*) and Grizzly Bear (*sta'mtamf*). Black Bear went ahead. This looked so funny to Grizzly Bear that she said, " Oh, sister, how funny you look, " and they started to laugh. Then Black Bear said, " Then you go first. " They went down and this time Grizzly Bear started up the chain. Black Bear had to laugh and she said, " You look just as funny as I do. " They laughed and Grizzly Bear wanted to have her sister start again. By trying to change the chain broke and the sisters were left down below.

When the people reached the sky they talked with one another, " Who will go to these people and steal the fire without fighting ? Who can lie just like a dead person and not laugh when he is tickled ? That is the person who will have to get the fire for us. " So they started to tickle everybody but they all laughed and could not lie still like a dead person. Finally they came to an old man named Beaver (*statx'*). They put him down and tickled him but he would not move and did not even smile. The people said, " Here is the man who will get fire for us. " They put him in the water and he floated to a fence which was a fish trap. One of the sky people who owned the fire came to the trap and found Beaver. He said to himself, " That is a wonderful animal. There are no beavers around this part of the country. " He told his people that there was a beaver in their fish trap. A chief said, " This may be just a trick. Haul him out and see if he is dead. " They pulled him out and began to tickle him all over. " Surely he must be dead, " they said. They took him to the house and laid him near the fire.

Now one of the people who had come from the earth said, " Now the sky people will cut up Beaver. Which one of the birds will fly to the house where Beaver is and distract the attention of the sky people ? " Thunder Bird (*sl'Ehe'm*) said he would go. He flew there and just as the sky people were about to cut up Beaver he alighted on the house opposite the one where Beaver was. The sky people saw the bird and said, " Oh, there is a wonderful bird over there, come and see ! " They all ran out to see it. Immediately Beaver snatched up the fire and ran away. The people who had come from earth had chosen the fastest runner to meet Beaver and take the fire from him and run back to earth with it. This person was the youngest brother of Wolf. Young Wolf took the fire and ran to his people. The people did not know how to get back to earth. They said, " Our grandfather lives near by. We will see if he can take us back to earth. We will pay him grass for netting (*q!a'g^axt*). " They went to him. He was called Spider (*sopsa'p En*). They asked whether he could help them get back to earth. He took their pay and let them down on his rope. And the people got back to earth with the fire.

When they reached the earth they heard of a man whose name was Dō'k'ibēl. They heard that he was going about making all things different. Dō'k'ibēl had a long rod which he carried with him and every time he touched the earth with this rod he would make a hill. When

Dō'k'ibēl came to the people who had been in the sky he turned them into animals and birds.

But the fire was there. When the people got back to earth the fire began to burn and the world was all ablaze. Dō'k'ibēl was frightened by the fire. He started to run and came to a trail. The fire burned along behind him and he knew he could not save himself. So he lay right down in the trail. The fire swept over him and burned his back. When he got up he went down to the river. He saw a little fire across the river. He stepped right over the stream and there he found his brother Fox again. Fox was cooking some fish and Dō'k'ibēl thought he would play a trick on him. He put Fox to sleep and took all of Fox's fish away and then he turned Fox into the animal that he is to-day. He was no longer a human being.

When Fox woke up he said, "I am still hungry. I must have been eating fish, for my hands and face are all greasy, but still I am hungry." He went to the river to drink. There he saw his reflection in the water. He said, "Somebody must be in the water." Then he became frightened. He looked in the water three times and each time he became more frightened. He went and asked his spirit¹ who the person in the water really was. The spirit answered, "Why don't you know that that is yourself? Don't be afraid of yourself. You have been changed into an animal." Fox went over to the water again and drank; he was no longer afraid of himself.

Then Dō'k'ibēl continued his journey.²

12. HOW THE SONS OF MINK AND RAVEN STOLE LIGHT.

(Skagit: told by Charlie's wife.)

In the beginning of the world the people lived in a village. Raven had one son and Mink had one son. They said, "Let us train our children." Where Mink and Raven lived it was dark, but in the east there was light. They agreed to train their sons to be strong young men. Young Mink and young Raven practised running and became good runners. They came home and told their fathers that they were good runners so their fathers told them to steal light from the people in the East.

In the East there is a light country. When they came to a house in this country Mink went inside, but Raven stayed without. Mink disguised himself as an old man before he entered the house. The people let him come in and lie down for he acted as if he could not walk. When night came he tried to steal the light. He got up and touched the light. It flickered. The people woke up and asked where Mink was. But Mink

1. See note on p. 388.

2. According to the narrator this is the usual formal ending of the transformer tales.

quickly got under the covers and the people did not find out anything. The next night Mink tried the same thing again. The light flickered again and the people woke up and looked to see whether Mink was in bed. Again Mink got under the covers. Mink did this the third night and the same thing happened. The fourth night he made up his mind to get the light this time.

Raven had been waiting outside at some distance. Mink now acted like a young man again and caught the light quickly and ran away with it. The people woke up and saw that Mink was gone. They followed him. Mink ran until he was almost tired out. Then he shouted to Raven to take the light. Raven took it and ran on. The people followed Mink and Raven until they reached the dark country. The people of the dark country saw the light coming and their country became light. Old Raven and old Mink were proud of their sons for having stolen the light from the country in the east. Old Raven wanted to have the light all the time, but the other people wanted it to go down from time to time. The wish of the latter prevailed.

13. HOW MINK GOT DAYLIGHT.

(Shagitt.)

In olden times it was dark all the time and the only light was the moon. But there was daylight in the east. Mink and his younger brother Sole and his cousin Raven talked about the man who had daylight and set out eastward to get it. They took fifteen strings of dried clams with them. They went as far as possible in a canoe. Then Mink left the two others and gave them the fifteen strings of clams which were to last fifteen days. He went off alone and made himself so old that he could hardly walk. As soon as Mink had left Raven sent Sole away and in three days ate all the clams.

Mink came to the man who had the daylight and who was the chief of the tribe. Mink told the man, "I am the oldest brother of your father, in time of war the people took me away with them. Now I have come back to see you." The man with the daylight believed what Mink said. Meanwhile Mink was watching how the man controlled the sun. It was like a clock. The man called his people together and told what Mink had said.

There were three different keys used in winding the clock and Mink found out how to work them. Then while the people were still asleep Mink stole the clock. He took off the mask that made him look like an old man. One of the people saw Mink go away. They chased him. Just as Mink was tired out he met Raven who took the daylight and ran on. The little boy Sole had the canoe in readiness. All three jumped aboard and paddled away. The people could not follow because they had no canoes.

Mink had the clock which was the sun wrapped up. He went to his grandmother's where he lived. She said, "What is Mink doing? He could not get daylight." Mink made the sun work and it became daylight.

The chief's daughter saw the daylight come. She went to Mink's house and listened to the clock striking. The girl went to her father and said, "Your cousin has secured the daylight." Mink was a slave¹ before but now the girl called him chief. There were two chiefs in this tribe, one was the father of this girl. The one chief said to the other, "We will give a feast and let Mink tell how he got the daylight." They called him chief too. At first Mink said that he did not want to be chief and stayed a slave. He locked himself up in his house and the chief sent his daughter to listen all night. Mink knew that the girl was outside. He went out. The girl wanted to marry him and followed him indoors. She watched him wind up the clock with the three keys in the morning. After winding with the third key the sun rose.

Mink said to the girl, "Go to your father and make him call all the people together." The people came and Mink said to them, "If you are going to call me slave all the time then I shall take the daylight back to the east, but if you call me chief I will leave the daylight here." The chief put the matter up to the people. They voted that Mink should become chief in place of the old chief. The old chief gave his daughter to Mink and said, "Bring Mink into the house and he will now be our head man."...²

14. MINK.

(*Skagit: told by Shookum George.*)

Mink (*ts!balqed*) was a young unmarried man. He liked to go swimming. He knew of a girl whose father was SL!a, a great chief. Mink watched the girl very closely. One day as he was swimming in the lake he saw her bathing on the other side of the water. Mink wondered how he could get at the girl. Finally he decided to stretch his penis under the water to the place where the girl was. He did this and reached the girl. It was impossible for her to get away from him. A little bird flew close to the girl. At first she did not notice it but when it flew by for the third time she heard it tell her to take a piece of swamp grass and cut off Mink's penis. She did this, but a part of Mink's organ remained in her. Very soon she became pregnant and gave birth to a boy.

The girl's father SL!a was very much ashamed that his unmarried daughter should have given birth to a child. He was determined to find out who the child's father was. For this purpose he called together all

1. Mink had been a slave among the Skagit. They captured him east of the Mountains

2. This tale is unfinished.

his people. He took his grandchild in his arms and said that the person at whom the child pointed his finger would be regarded as his father. SL'a carried the child all around the circle where his people were standing, but the child pointed to no one.

In the meantime Mink told his grandmother that he wanted to go to the meeting of the people. The old woman told him that he should not go, but Mink did not obey her. He arrived at the house where all the people were assembled and took his place near the door. At once the child pointed to Mink and cried, "That is my father there." SL'a now made his daughter marry Mink. He gave her a canoe and two women slaves and sent her off with Mink and the baby.

They went away in the canoe, Mink and his wife sitting side by side and the child in a cradle in front of them. One of the slave women looked down into the water and saw some sea eggs (*squoegwetc*). The slave pulled some of these out of the water. The two slaves and Mink's wife began to eat, but Mink claimed that he did not know what they were and he would not touch them. This was not true for Mink knew what they were eating. He asked his wife, "How does it taste?" — "Fine," she answered. "Then let me taste a little," said Mink. He tasted a little and said that it was very good. His wife then ordered the slaves to fetch some more. Mink was very greedy, so he said to his wife, "I want to dive down into the water myself and fill a basket." His wife objected, "No, let the slaves do it." But Mink was so insistent that finally his wife let him go. He dove down into the water and brought up a single sea egg. Then he dove down again and this time he brought up two. A third time he brought up three. Each time he stayed down a little longer. The fourth time he dove in he stayed down a long, long time, from noon almost until nightfall. While he was in the water one of the slave women looked down and she saw Mink eating sea eggs with his mouth and with his anus as well. The slave called the attention of Mink's wife to this. When she saw him doing this she said, "Let him go, we shall leave without him." So the canoe started off, but before they had gone very far Mink came up to the surface and called to his wife to wait. She paid no attention to him and ordered the slaves to paddle on and throw the baby into the water. Mink was deserted. He told his baby to save himself by getting underneath a snag. The child did this. That is why the minks always go under snags.

15. MINK AND HIS BROTHER.

(*Snohomish : told by Shelton.*)

There was once a mink and his little brother. They were living alone and every day they would go out fishing or hunting. One fine day they went spearing fish. The water was beautifully calm and it was very

clear. For a long time they did not see any fish to spear. Mink was always getting into mischief. The nickname of his little brother was Tētis'ka. Mink told him to jump into the water and swim around like a flounder. Little Tētis'ka said, "Oh, no, you might hurt me." Mink said, "No, I would not be so foolish as to stick you with this sharp spear. I will just make believe that I am spearing, but I won't hurt you." He urged him, "Go ahead, we cannot travel like this, this is no fun." Then finally Tētis'ka said, "All right," and jumped into the water and swam around like a fish. Mink chased him in the canoe, just as if he were chasing a fish. Mink made a motion as though he were going to spear the fish, but he bore in mind what he had promised Tētis'ka. Then his little brother would come up and Mink would tell him that he looked so well in the water. "Do it again, we are having a nice time now." Tētis'ka would dive down again and Mink chased him. The little brother really looked like a fish. Mink forgot his promise for a moment and speared him. Mink put his little brother in the canoe and went home. He cried and mourned. He felt very badly about this accident so he wanted all the white fir trees to fall into the water. His grandmother was at home. She heard Mink cry and said to herself, "I should not be surprised if that foolish boy has killed his little brother Tētis'ka."

16. MINK GETS FOOD.

(*Skykomtsh.*)

Mink was staying with his grandmother, Frog. It rained and the wind blew and they had nothing to eat, so Mink said, "I might look on the beach to see if there are any mussels there." Every day he looked around but found nothing, until finally one day he found one mussel shell. He took it home and showed it to his grandmother and told her that this was all he could find. After this they moved to a large house. He went again to look on the beach and found another mussel shell. When his grandmother saw it she said, "You better look out for a boy just like you who comes out of the water every evening and walks around on the beach." This boy's father was Tiō'lbex and he was a very rich man who lived in the sea. Mink watched for this boy and when he saw him, he captured him. Mink took the boy to his house and made him a slave, because his father was a rich man. When his son did not return home for five days, Tiō'lbex realized that something must have happened. He called his friends together and they rose to the surface of the sea. Tiō'lbex suspected that his son must be in the large house that belonged to Mink. Mink watched from his house and saw Tiō'lbex coming. He became afraid because Tiō'lbex had so many people with him, and he feared that he and his grandmother would be made slaves. So Mink and his grandmother made large fires and filled the house with smoke. Then

the grandmother called in many frogs to make a great noise in the house. All this was done to frighten Tiō'lbex and keep him away from the house. The grandmother went out to meet Tiō'lbex on the beach, but Mink stayed in the house.

First Tiō'lbex offered Mink and his grandmother five slaves for his son, but Mink was not satisfied. Then he offered much shell money, but Mink would not accept that. The third offer that Tiō'lbex made, was mountain-goat wool blankets. Still Mink would not give the son in exchange. Finally Tiō'lbex offered grass, found in the mountains, of which rope is made. This also did not satisfy Mink. Then Tiō'lbex said, "What am I going to do? Mink will not accept anything I offer in exchange for my son." But Mink was clever; he let his grandmother tell Tiō'lbex that he did not want any property, he wanted food. Tiō'lbex was glad to hear this, and said, "I will give him much food." Tiō'lbex was very rich and all the sea animals, fishes, seals, and clams belonged to him. He promised Mink that the sea would be calm for five days and that he would be able to get all the fish he wanted. Then Mink released the son of Tiō'lbex and sent him back to his father. Tiō'lbex kept his promise and Mink got plenty of fish. There were so many fish that Mink and his grandmother got tired from carrying them into the house. Meanwhile other people had nothing to eat. They came in canoes and got fish from the beach. So Mink secured many friends and became a great man because he gave the people food.

17. RAVEN CHANGES THE RIVER COURSES.

The Snuqualmi, Snohomish, Swinomish and all the other tribes came together before the world was changed. Eagle was the head man of the gathering. He was a great man and lived up in a tree. When the people wanted to decide an important question they called up to him as he sat in his tree and in the conference that followed, each one of the people below was allowed to give his opinion. At this time Mink, Eagle's cousin, and Raven were slaves. Matters were talked over and the people agreed that one side of all rivers should run up and the other side down. The rivers should go up to the falls and turn around there. Eagle wanted this so that the people would have an easy time travelling both up and down stream. Raven disagreed with Eagle because the salmon would have no chance to stop, they would go up to the falls and come right back. Raven could always give good arguments. He wanted the rivers to go only one way and at turns he wanted little eddies. Mink agreed with Raven. Now Raven had fine judgment, although he was a slave and he convinced the other people that the only proper thing to do was to adopt his plan. So now the rivers run only one way and the salmon have a chance to go up the river and spawn.

18. RAVEN AND THE TIDES.

Where the Skagit lived at Nicolina Point there were no tides and the people could not get clams to eat because the water would not go out far enough and the wind was blowing from the south all the time. The people were almost starving and Raven was angry that they could get no food. The chiefs told Raven who was a slave, to go and see what he could do to help the people. Raven started out and travelled towards the south for ten days and ten nights. He came to Southwind who was an old man with twelve children, six boys and six girls. The youngest girl was making *spegpegud* and that was why it was blowing all the time. "Where do you come from?" asked the old man. Raven said, "I am your nephew, I am a great chief." The old man believed this but Raven was just fooling him. Then Raven said, "If you are a great chief, why do you keep your house so dark?" The chief had the roof boards opened to make the house lighter. Raven made the youngest girl stand in front of Southwind; she began to sing her spirit song and Raven took hold of the girl and danced with her. Everybody was dancing violently and Raven escaped with the girl through the roof. The wife of Southwind was the first to realize that Raven had stolen their daughter. Southwind began to blow, but Raven kept up his flight. He tied cedar bark over the girl's mouth so that she could not blow. Raven took the girl to where the Skagit lived and concealed her by tying her into a water tight basket. Southwind took blankets and shells with him to ransom his daughter. Southwind came with his people in a canoe and when he reached the Skagit he sent one of his men to offer money to them for his daughter. But Raven said, "No, I don't want any money, I want you to stop blowing. You must make the tides rise and fall." Southwind agreed to this, but as he made the tides they were too low and too high. When the tide was low a stench arose and Raven did not like this, so he made Southwind change it again. He took two sticks and put them on the beach to show Southwind just how far the tides must go and Southwind followed Raven's directions. Then Southwind asked, "What kind of food do you want?" Raven mentioned horse clams, butter clams, cockles, and mussels. "Is that all you want?" Raven added flounders and other kinds of fish that the Indians ate. Raven got all he asked for and then he said, "You must not blow all the time, you must only blow once in a while. And you must give all this food so that the Indians who will live here, after the world has been changed, will always have enough to live on." Then Raven returned the daughter of Southwind.

Southwind told Raven that Northwind would always be blowing too hard if he did not blow, and then it would get very cold. Southwind begged Raven to go to Northwind and see what he could do with the people there. He gave Raven warm clothing for the trip. Then Southwind went home and Raven started on his journey north.

When Raven reached his destination he found three brothers together in the house ; they were Northwind, Northwestwind and Northeastwind. Northeastwind said to Northwind, " Why do you blow so hard ? You are making Raven and Eagle freeze." Raven made Northwind agree that he would blow only during the winter months and let Southwind blow in summer. Raven told Northwind that he had already made Southwind come to an agreement. Northwind gave Raven a slip with writing on it and told him to give it to Eagle. Raven obeyed and gave it to Eagle who became very angry, for on the note it said that Raven and Eagle would be changed into animals by Dō'k'ibēl. Eagle had Raven put out of his house. Then Dō'k'ibēl came and had Raven explain all that had happened. Thereupon Dō'k'ibēl changed Raven into a bird and his sister into a thieving crow. Then Dō'k'ibēl went to Eagle and changed him into a bird too.

19. NORTHWIND AND SOUTHWIND.

(Snuqualmi : told by Snuqualmi Jim.)

Long ago Northwind and Southwind were tribes which were constantly at war with each other. Finally the Northwind people killed all the Southwind people except one woman, Hedgehog. She always went underground to visit her parents. This woman married into the Southwind tribe and gave birth to a son who belonged half to the Southwind people and half to the Hedgehog tribe. The grandfather gave the child a bow and some arrows and he hunted wild grouse. While hunting he found the house where his father of the Southwind tribe had lived. At that time Sqa'lats, his father's sister was living there. The boy went up to the house and looked in. The old woman said, " You must be the child of the woman who married my brother." The boy answered, " Yes, I am." The woman told the boy that the Northwind people who had killed all the Southwind tribe lived not very far away. Then the boy gathered lots of wood and made a fire for Sqa'lats for she was very cold. Afterwards he went home to his grandparents. Now he became very angry at his grandfather because he had never told him who had killed his father. The next morning he took his grandparents to the house of Sqa'lats and he started out to find the Northwind people who were living near the river. These people had a trap in the river for catching steel-head salmon. The boy pulled some fir boughs down and let them float along to the trap, for he wanted to make trouble for the Northwind people. A man of the tribe saw the boughs and told his people that he was afraid the branches would break their traps. The people all came down to the river and asked the boy to save their trap for the boughs were too heavy for them to move. The boy sat on the end of the trap opposite the people, and watched what the people would do. An old

man of the tribe knew that the boy was the son of a Southwind man and of a woman of the Hedgehog tribe. He told this to his brother and the latter went to the boy and asked him again to remove the boughs. The boy promised to try and he took the trees and threw them over the trap to the other side so that the trap was saved. The people were afraid of the boy and told him to take some salmon and go home. He obeyed them but the next day he returned and did the same thing again, this time taking heavier boughs. The Northwind people tried to take the boughs out but failed and they said, "The boy did that; he is trying to hurt us. Let someone ask him to save the trap." A man went and asked him to save the trap and the boy threw the boughs over to the side with great ease. All the Northwind people were very much afraid of the boy now. Again he took some of their salmon and went home. The Northwind people had a meeting and talked over the whole matter, for they were very much afraid. They decided that it would be best to give the boy two girls from their tribe as wives and in this way to make a friend of him. Two men from the tribe were sent to the boy with this message. The boy told them, "I will take the girls, but tell your people to wait until tomorrow for I have to get my house ready." The next morning the Northwind people came in several canoes bringing the two girls. The Northwind people came into the boy's house. They were freezing. When they were all in the house, the boy closed the door and built many large fires in the house. The fires made a great heat and all the Northwind people were killed, even the two girls. The youngest of the Northwind tribe was very clever. He told the boy that he wanted to urinate and that he would be right back. The boy let him out and the Northwind child ran away. In this way he alone was saved when all the others of his tribe were killed.

The boy then claimed the trap of the Northwind people. In this way he could get plenty of salmon and his grandparents would always have enough to eat. The youngest of the Northwind people never came back because he was afraid of the boy.

The people say that if the youngest of the Northwind people had been killed also there would be no winter. But since he escaped summer and winter alternate.

20. FOX.

(Snohomish : told by Shelton.)

At the time when the animals were human beings, Fox and Mink planned what they would do together. They decided to travel together and show one another what they could do and how clever they were. They were both tricky. They travelled for a while and wondered which one would play a trick on the other. Mink thought that it would not do

to travel together all the time for if they separated they would have a better chance to trick one another. So Mink said to Fox, "I am going ahead to see what kind of country lies before us." They were cooking their meal at camp and Mink went on while Fox stayed behind. Mink found a clear creek and deliberated on how he could play a trick on Fox. He fixed a small trap (*'idā'd*) of wickerwork and put it into the deepest part of the creek, but there were no fish in the stream. He urinated in the water and told his urine to become a fish. It became a fine trout. Mink went back to camp and told Fox that there were nice trout in the creek. Fox was always hungry so he went to the stream and built a fire. Mink knew that Fox was caught by this trick and he went away and left Fox alone. Fox caught the trout and ate it. It tasted very well, but soon after he felt sick. The next day Fox realized that he had been tricked. He felt as though he were pregnant and as he swelled up he found out that he really was with child. Fox had two little girls' inside of him. They were very clever. Fox called to them to come out and asked them what was wrong with him. The girls laughed at him and said, "What a fool you are; you always think that you are so smart, but this time Mink got ahead of you. He urinated into the water and you ate his urine in the form of a fish." Fox said, "I thought so." He always said this. He decided to settle down somewhere because he knew he would soon have a child. He got busy and made a brush shelter. A few days later he gave birth to a child. It was a boy who was very clever and grew up very fast. In a few days he was a big boy. He made bow and arrows and hunted small game. Later he made a larger outfit and hunted elk and deer. He became a good hunter and Fox began to look around for a good wife for his son. Fox went and asked Butterball to be his son's wife and a bird woman became the boy's second wife. The boy went out and hunted every day and he became very wealthy. The son liked Butterball but he did not care much for Bird-Woman. Old Fox wondered how he could get rid of his son so that he could marry his wives. Fox called his little partners inside of him. The girls laughed and said, "You must make two *ha'm'tcal* (birds with white feathers) of us." Fox said, "I thought so." The two acted their parts well. Fox went home and told his son that he saw two *ha'm'tcal* on a tree. The son was very anxious to kill these valuable birds. Fox led him to the tree where the birds were. The young man took off his trousers, his shirt and the tie around his neck. He had a garter of fur and moccasins. These he stripped off too. He climbed the tree. Fox winked to the girls and knowing what he wanted they flew higher and higher up into the tree. The young man wondered why he could not catch the birds. Meanwhile the birds flew higher and higher and the boy followed them until he reached the sky. The little girls returned to Fox. Then Old Fox put on all the clothes which his son

1. Evidently his excrements, see, p. 388.

had left so that he looked like him. Fox went home and when he arrived at the camp he began to wail and cry. He wanted to make the women believe that Young Fox had just lost his father. He told them how Old Fox had been killed. Butterball knew at once that this was Old Fox, but the other woman thought that her husband had come back. Fox said that he did not want to stay where they were now living, so they left the house and travelled a long way. In the evening they made a camp. Butterball was sure that Old Fox had killed her husband. Old Fox told her that he would love his other wife better. Butterball was glad to hear this because she did not like Old Fox. The other woman was glad because now she could enjoy the favor that Butterball had always had. Butterball cried and cried for she knew that her husband must be dead. The next day they travelled on and Fox had a fine time with the other woman. Butterball still continued crying and touched no food and walked behind Fox and Bird-Woman.

The young man, after he was blown away, came to a strange country. He sat down and wondered where he was, for he saw nobody about him. He began to walk along and finally he came to an old man with large white whiskers. The old man was busy making twine for fish nets and did not have much to talk to the stranger. At last the old man asked the boy where he came from. The young man gave the name of the earth. The old man told him that he was a spider and made nets of all kinds. Then he told the young man that he could take him back to his own country. The young man said, "How will you take me back?" He did not know where he was. Then the young man promised Spider four buckskins already tanned which he had hidden away in his own country, provided the old man would get him back there. Spider said, "I can use my ropes here to lower you down to your own country. You live on the third country below. You have to go through two countries before you come to your own. You must do what I am going to tell you. I will tie you to this rope and lower you down. When you get to the first country, don't untie the rope, but roll and roll so that you wear out the earth and descend through the hole to the next country. There you must roll again but don't untie yourself, otherwise you will get lost." The young man did as he was told. When he got to the other country he rolled and rolled. This rolling caused all his hair to wear off. Then he went through the country which was worn through by rolling and finally came to his own country. He knew this as his country because it was so much warmer than elsewhere. The old man had told him that his country would be warmer than the others. When the young man had untied himself the old man waited patiently wondering whether the stranger would remember his promise about the buckskins. At last the old man felt the rope jerk four times and he knew that the buckskins had been tied on and he was glad and wished the young man good luck. The young man travelled and looked for his old home where his father and his

wives had been. He came to the place and found it deserted. He walked about and found their tracks. His hair was all off and he was naked, for Old Fox had gotten all his clothes, but he travelled on. Finally he caught up to his father and his wives. Only his loving wife was far behind the others and walked alone crying. The other woman was ahead with Fox enjoying herself. The young man wondered whether to tell Butterball who he was. She was carrying her little bundle on her back and the packing straps were hanging down and dragging on the ground. The young man stepped on the strap. She jerked it away for she thought it had been caught. He stepped on the strap again and she became angry, "What is that bothering me?" She looked back and saw her husband smiling at her. But he did not look as he used to, because he was all naked and had no hair. She recognized him and they sat down and embraced. Butterball was so happy but she was still crying and she told him how the others had treated her. "The old man does not want me to camp with them. The other woman was fooled but I knew that he was Old Fox." The young man told his wife that he had been in a strange country and that he did not know how to get back until he found the old man who let him down on his ropes. She told him that she was going to try to do a big thing. The young man asked what this was and she said that she was going to try to make his hair grow so that he would look as he used to before he went away. She embraced him and put her hands over his head, then she made a motion and there a fine crop of hair began to grow. Then the young man looked as before. He said to his wife, "Tonight when the couple ahead camp, go right up to them and even if the old man does not want you, tell him that you are going to sleep with him." The woman said, "No, I don't want to do that. I don't want to go near Fox unless you are with me." Her husband answered, "But then he will see me." — "Why I can pack you in my basket."

They agreed upon this plan and after she had packed him into her basket Butterball went to Old Fox's camp. Old Fox told her to stay away. "I told you to stay away until I asked you to come." She said, "What is the matter with you? I have just as much right to bewitch you as the other woman." Old Fox said, "I like you, but I don't want you until I ask you to come." The woman answered, "But I must stay with you tonight." Old Fox thought that she must have some power, otherwise she would not speak like that. He was fixing the camping place for the night. The woman untied her basket and let it down and out came the young man. Old Fox was very much ashamed of himself. He said to his son, "Here are your trousers and your shirt and here are also your garters and scarf and your hair ribbons." The young man said to the women, "What is the matter with your husband?" Old Fox returned the clothes and said, "These are yours." But Young Fox did not put on the clothes for he was wondering in what way he could get even with the old man.

At last he evolved a scheme. "Tomorrow I will go hunting and I am going to kill a deer; then I'll come home and tell the old man that I killed a deer some distance away and I'll make him and his woman get the deer to our camping place." The next morning he went out. His wife was very much ashamed of herself for having lived with her father-in-law and wanted to excuse herself, but Young Fox would not listen to her. Old Fox tried to be very good and did all the work to please his son. But Young Fox would not believe his father any more for he had found out how tricky he was. The young man killed the deer as he had intended and he went back to camp to call the whole family to help him bring it home. Old Fox was very glad to have a chance to be helpful to his son and he wanted to bring the deer back all alone. The young man had everything planned out. He talked to the meat of the deer and said, "I want you to turn into rotten wood after the old man and Bird-Woman have carried you home, break the packing strap repeatedly and bother them every way you can. I want to get ahead with my wife. I don't want to have them around me any longer." Old Fox and Bird-Woman packed up the meat and they had no more than started when the strap broke. This happened again and again. Bird-Woman was stronger and she was not so far behind the young man and his wife. Finally at the last breakdown the meat changed into rotten wood. Old Fox wondered what had happened. He thought he had been carrying meat. "Certainly my son must have played a trick on me." The same happened to the load which Bird-Woman carried. She let her load go and started running to catch up with Young Fox and his wife. The old man did the same. Soon Bird-Woman came to a creek and she was surprised because they did not cross it when they were coming up. She swam across and Old Fox after her. They continued to follow the tracks of the young man and his wife. Then they came to a bigger river. Bird-Woman tried to swim but she got into a drift and was lost. Old Fox started to swim and drifted a long way before he was able to reach the other side. He was tired and weary. He did not know what had become of Bird-Woman. She was lost and he never saw her again. The young man and his wife were gone and Old Fox did not want to live with them any more. He sat down by the river and began to wonder how he could get something to eat, for he was getting very weak and hungry. Finally he thought of his two little girls so he called them out. They came and started laughing at him. Old Fox asked them, "What shall I do now? I am getting thin and I don't know where to go." The girls said, "Now we will tell you and then you will claim that you know all about it after we told you. There are two women down below here and they have a salmon trap. Their name is *Witwil*. You had better turn yourself into a wooden dish and then drift along the river until you come to the trap. You will be caught in the trap and the women cannot help but see you there." Then Old Fox said, "That is what I had thought of." He always said this.

He turned himself into a wooden dish and floated down the river until he reached the salmon trap. The women came down to catch some fish in the trap. They saw the wooden dish and thought that somebody must have met with disaster up the river; "This is a fine dish. We have none like it, so we will take it home for our salmon." Old Fox thought, "Now I see where I'll get something to eat very soon." One of the women said, "You had better handle this dish very carefully, it looks like a delicate dish." In the evening one of the women said, "Let us try this little dish and have some salmon." They got some salmon out of the trap and began to cook it. When it was done they put it on the little dish. The women started eating. They had just started when the salmon was all gone. One of the women said, "I haven't had enough, let us cook another one." So they cooked another fish. When this was cooked they put it on the dish and again it disappeared rapidly. "There must be something the matter with us. We never ate more than two salmon and now we have hardly had enough." They washed the dish and put it away.

The next morning one of the women went out and brought back two salmon. They cooked them and put them on the dish. They had hardly started to eat when all the fish was gone, so they put the second fish into the dish and that went even faster than the first. One of the women became angry and she threw the dish on the ground. As she did this she said, "This must be a Fox dish." The dish broke and old Fox cried just like a baby. "Did you hear that? It is a baby." The dish cried, "I am your little brother." — "Did you hear that?" said one of the women. "It will be nice to have a little companion; we will raise him, for we need a boy to stay at home when we travel." They picked him up and wrapped him in a blanket. The baby was very smart. He sucked his hand as if he were hungry. They gave him a salmon fin. "My, but that's a smart baby," they said. He grasped the fin just like a big boy.

The next day the women went back to the woods, away from the river to get Indian potatoes. They did this every day after getting their fish. They tied the baby to a post in the house. They fixed an Indian cradle for him. As they went away they looked around and saw the baby smiling at them and making motions with his arms. "My, but he's a smart baby," they said. As soon as they were out of sight Old Fox untied himself. He went down to the trap and got some salmon. He cooked and ate all the fish he wanted. He would stop for a while and then commence to eat again. In the evening he thought it would be best to go back, so he returned to the house and tied himself into the cradle just as the women had left him. When the women came back he jumped in his cradle. "My, what a fine baby." They thought that in a few days they would have a big boy to attend to their traps. This made Old Fox laugh and think, "I shall have some fun with you later on."

The next day the women went again to dig for potatoes and they left him alone. Old Fox was getting far too big for the cradle. He untied him-

self again and cooked salmon at the trap. He got bigger and stronger after eating so many salmon. Now he wondered what he should do. He thought that he would like to work his way up to make himself a better man than he was now. He called again on the two little sisters within him. He said to them, "I am tired of this, what can I do?" The girls said, "You always say that you know all about it after we tell you. There is a woman and her daughter living far up this river. They are almost starving on account of this trap. The trap keeps the fish from going up the river. If you could tear down this trap, then the salmon would go up the river and you might travel along with them. Then the people will think you are a great man because you will be taking the salmon along with you." — "Yes," said Fox, "but when I tear down the trap the women will kill me. It will take some time for me to tear it down." The girls said, "There are only two vulnerable spots on your body, your head and your anus. We will tell you what you can do. There are two baskets in the house of the women. You must put one over your head and one over your anus. Then you can go ahead and break the trap and the salmon will go right through."

He went and put the baskets over himself and he was just finishing his work of tearing up the trap when the women came home. As they entered the house they saw the cradle empty. Their first thought was that someone had stolen the baby. They ran to the trap and there he was, tearing down their valuable structure. Then the women began to blame each other, "We ought not to have broken the dish. Here we are fooled. That is Fox tearing down our trap." One of the women got a salmon spear. She went after Fox and speared him right on the head. But the spear would not go through the basket. The other woman got a sharp stick to spear Fox from behind, but again he was protected by the basket. By this time the trap was broken. The women ran to the house to get some more weapons to kill Fox, but Fox went up the bank, took off the baskets and the salmon followed him up the river.

Fox felt very big as he was going along with the salmon. At last he came to the woman and her daughter. Old Fox went to the place where they lived and made a motion for them to come down to the river. He spoke Yakima to them all the time. The women did not understand him. The old woman said to her daughter, "I wonder what this chief is saying." Fox never let on that he understood what they were saying, for he wanted to make the women believe that he was a great chief from the people of the mountains. Finally the woman guessed what he wanted to say. She went down to the river and found the salmon there. She was sure that Fox must be a great man and she thought, "How nice if he married my daughter and we should have a great chief with us. And then we should have plenty of salmon and enough to eat all the year round." The old woman said to her daughter, "You had better have this chief as husband." The girl replied, "He is really too

old for me, but if he is so great as he seems to be, it would be a good thing to marry him. He is leading all the salmon up the river. If he is that kind of man, then it would be good to marry him, so that we may have salmon to eat all the time. "

Old Fox saw that he was going to have a young wife. He married the young woman. Her mother was proud of her son-in-law, because she thought that he was a great chief and could call the salmon any time. Fox knew that the salmon would not last very much longer, probably only two or three days more. After they were married, the salmon lasted for several days and then they began to get scarce. Old Fox did not act like a big chief any more for he no longer had control over the salmon. So he got into trouble again. His wife became pregnant. Fox thought, " It is all right as long as I have this young wife for some time, then she may leave me if she wants to. " This is what happened. The child was born and the girl's mother advised her to leave the old man for he was not much good after all. She left the baby with Fox and went away. And there was Fox all alone with a baby on his hands. But the baby was smart and grew up very fast, and in a few days it was a large girl. Finally chief Mountain-Sheep came down to ask Fox to let his son marry the girl. Fox was glad to see a chief come and ask for the hand of his daughter. He considered himself lucky to find someone who would take good care of his daughter. So the girl and the son of Mountain-Sheep were married. The chief asked Fox whether the girl might go over the mountains with them and Fox allowed her to go.

Fox was away from his daughter for a long time and he was all alone and not very happy, so he decided to go and see her. He went there and came to a large house made of stone where the Mountain-Sheep lived. These people were all big chiefs, so Fox thought he would have to act like a big chief too. He talked and acted like a big chief and the Mountain-Sheep people were glad to see him. They gave him to eat all he wanted and they treated him well. Fox's daughter had a baby. The child wore diapers made of *lo'paledjen* (a thin fat). Although Fox had plenty to eat, he wanted to eat these diapers and every time his daughter looked away he ate part of them. Finally his daughter saw him do it and she said to him, " Oh, father, don't eat that ; it is dirty, your grandchild wets it. " Old Fox said, " I just do this to show that I like the baby so well that I don't mind its dirt. I don't really eat the diapers. It is such a sweet baby. " His daughter became very much ashamed of him.

Old Fox was beginning to get tired of the place and he wondered what he should do next. " It is about time for me to go away from here, my daughter does not care for me any more. But before I go I will steal some things. " So he stole a stone mallet. He put it under his arm and went away by night so that he might be a long way off in the morning. He walked fast and he thought he was far away. Then all of a sudden he heard someone say to him, " What are you doing with that mallet ?

How did you get it ? " Old Fox said. " That is my mallet, I should not be travelling with it if it were not mine. " It was still quite dark and the man followed Fox. Then Fox heard his daughter's voice and she said, " You ought to be ashamed of yourself for stealing something from other people. " Fox thought, " I thought I was far away and now I see that I am still in the house. " He had gone right around in a circle all the time and had never left the house, while he was under the impression that he had travelled a long way. His daughter was very angry now and she drove him out ; it would be a shame to have him around. When she turned him out it was light outside and he found that he had been indoors all night.

Fox then started to travel through this strange country. There was nothing but rocks everywhere and he did not know where he was going, but he walked eastward to the other side of the mountains. He walked for two or three days and he was getting very tired and hungry, still he saw nobody living anywhere.

Then he made up his mind to be happy and do something to cheer himself up. " I had better use my eyes to play with. I think it would look very nice to pull my eyes out and throw them about. They will make sparks. " So he pulled out his eyes and threw them about. They made nice sparks and danced about and he enjoyed it. Although his eyes were out of his head he could see with them all the same. They came right back into his head again. But when he threw his eyes the last time, they would not come back. He said, " Go, my eyes, and come back again. " But they would not come back this time. After a while he heard Raven. Raven got Fox's eyes and flew away with them to another country. Then Fox was blind and had no eyes. He would run against a bush and against stones ; he bumped against sticks and rocks and all kinds of things. Magpie came along and laughed and laughed, " Oh, what are you doing there ? " she laughed, " you look as if you were blind. " Fox said, " Blind, nothing. I am just looking for a sharp stick for a pointer. " Magpie said, " I never saw such a stick for a pointer before, you are fooling me, you are really blind. " — " No, " said the other, " I am not blind. " Magpie said, " How can you prove it ? " Fox said, " Come here, I will show you something that you can't see. Up in the sky is a little star. You cannot see it but I can. That shows that I am not blind. These little sticks I use to point at the star. " He made Magpie believe that he was pointing at the star. Magpie was fooled and came right up to Fox. She thought that Fox was going to show her the star. Fox thought, " If I can get her near me, I will fix her. " He kept on coaxing her to come near, " Come closer, then I will show you that little star. " He took hold of her and told her to look where he was pointing. When she looked up he pulled out the poor Magpie's eyes. He put her eyes on and the then poor bird was blind. She called for help. " Fox has taken my eyes, " she cried, but nobody was around to hear her.

Fox travelled on, he was all right now for he had eyes again. He went on and came to a very fat old woman. She was so big that she could not stand up. Her name was Sickness (*ske'tam*). Fox wondered why she called herself thus. She was all alone and he went into her house. She gave him a good meal and treated him well, but still he wondered what trick he should play on her. He asked her many questions. Fox asked whether she was alone all the time. She answered, "No, I have two granddaughters." — "Where are they?" asked Fox, "They went to a big meeting over there," she said, pointing to the place. Then Fox kept on asking, "What is the gathering about?" The old woman told him that Raven had stolen Fox's eyes and he was showing them to the meeting. Fox asked, "What did the people do when Raven brought Fox's eyes?" The woman answered that she had not been at the meeting, but that her grandchildren told her about it. Each one who was invited to the meeting would have to sing some kind of song that would make the eyes sparkle more and jump about, and some songs would be better than others for making the eyes dance. The old woman told Fox that she had been invited to be there the next day. Her grandchildren were going to carry her over there because she could not walk. Then Fox thought, "I bet I can get my eyes back. This woman will tell everything about these matters. Then I shall find out how I can get my eyes back." Fox asked, "How many times do you eat a day?" — "Only twice a day," the old woman replied. "How do you cook your meals?" Then the woman told him how she cooked her meals. "And what do you do between meals?" And the old woman told him what she did all day and how she made shredded cedar bark (*slawai*). She showed him how she made it. Then Fox asked, "Is there any other thing you do?" — "No," she said. Fox asked, "Is there any word you use when the children come back?" — "No," she said, "they just come in and sit down and tell me what they did." Old Fox made up his mind to kill the old woman. He thought, "That is the best way to get to the meeting. She has already been invited to be there and I will flay her and use the skin to put over myself. Then I shall make the people believe that I am the old woman and not Fox."

He went out and found a rock to use in killing her. "I am going to kill you, I am going to smash your head with this rock." The old woman said, "Go ahead. that rock won't scare me. You will do me a favor if you would hit me with that rock. That would just suit me." Fox was surprised and scared. He thought, "Surely there must be some way of killing her." He went out and got a club. He came back and said, "I shall hit you on the head with this club of solid wood and I shall kill you." The old woman laughed and said, "That will never hurt me; you will do me a favor by hitting me with it; you can never hurt me with it." Fox was surprised again and he did not know what to use. He went out and got some water, a lot of water. He ran in and said to the woman, "I

shall drown you, I have lots of water here." The old woman said, "That is just what I want; water will make me strong." Then Fox wondered what he could use to kill the woman. He said, "I know what I will do with you now, I will burn you, I will throw you into the fire." The old woman said, "Fine, do that, that will suit me well; that will make me all the stronger." Then she added, "Don't you know that I am Sickness? You will put me into the fire and I will get stronger. My name is Sickness; that will make sickness greater. Put me in the water and I will become stronger still." All the things that Fox thought of would only make her stronger because she was Sickness herself. Fox thought finally that such things would not kill her but medicine would perhaps harm her. So he went out to get some medicinal root. She said, "Go ahead, use the root, it won't hurt me." Fox went out and began to worry because he was not able to kill her. Then he asked the two little sisters inside of him. The little girls laughed at him. They said, "You always say that you know all about it when we tell you what to do. We know how you can kill her. You must take the strongest medicine." Fox said, "Well, what would that be?" The girls said, "Go and look for nettles, then give her a good whipping with that. That is the only thing that will kill her. Nothing else will kill her, but that will." Fox said, "Well, that is what I thought." He ran and got some nettles and went into the house with them. "Now," he said, "I shall whip you with these." As soon as she heard this she began crying, "Oh, I am gone, I am gone." So he gave her a good whipping with the nettles and she died. Fox said, "Everybody should know about these nettles because they will cure sickness."¹ Fox cut her open and skinned her. He did this with the greatest care, but there was a little place where he spoiled it just under one of the eyes. He tore the skin while he was taking it off the woman. After he got through he tried the skin on and he did not know whether he looked like the old woman. There was no one around to tell him; so finally he thought of the two little girls and he asked them how he looked. The girls said, "You look like the old woman, only there is one spot under the eyes that looks different. It looks as though she had been hurt. So when the granddaughters come back just tell them that you needed some wood and that you hurt yourself gathering it."

Fox waited until evening when he thought that the girls would return and then he put on the old woman's skin and sat down in just the way the old woman always sat. He tried to imitate her so that every action would be just like hers. When the girls came in, they went right back into the house and the first thing they saw was her eye. "Oh, you must have hurt yourself." Fox talked just like the old woman and told them how he had gone to get firewood and how he was hurt. The girls felt very sorry about the accident. Fox replied, "I am hurt, but I want to go to

1. This is the origin of the use of nettles as medicine.

the meeting just the same, if you will carry me there." The girls said that they would be glad to carry their mother over. So Fox waited until the next morning hoping that the girls would not discover that he was Fox and not their mother.

In the morning they started, the older one carrying him first. Fox was very heavy and it was all the girl could do to carry him. Then Fox thought how pretty the girls were and how nice it would be to have them as wives. He could not help but desire them and at the same time he tried hard not to let them know that he was Fox. Then he began to act queerly toward the girls and they did not know what to make of their grandmother's actions. The girl who was carrying him dropped him but the younger daughter felt sorry for the old woman and said, "Oh, sister, don't drop the poor old woman like that." The younger girl took her turn at carrying. Then Fox got the same feeling towards her. She was even prettier than her sister. He forgot that he was the old woman and began his strange actions again. The younger girl threw him down, she would not stand for that. Now the older girl felt sorry for the old woman and carried her again. Finally Fox became hot and began to put his penis into the girl. She felt something hard on her back and she began wondering what the old woman had back there. She thought that the old woman was getting too dirty and she threw her down again and decided not to carry her any more. The younger girl felt sorry for the old woman and began to carry her. They got nearer to the meeting and Fox thought that he had better not do this again, but he could not help himself. So he did it again and the younger girl dropped him. The elder daughter took him up and now he kept still because they were at the meeting and there were a great many people around enjoying themselves with the eyes of Fox.

They went right to the house where the gathering was. The people did not know that Fox was with them, but they thought the old woman had come. So the leader of the meeting ordered the people aside so that the old woman could have a comfortable corner. The people made room and they were all happy to see her there. They said to her, "Well, old woman, it is your turn now to give us a song which will make Fox's eyes dance well." Fox picked out a good tune which he thought would make his eyes move around in a lively fashion. Then he started singing. The words of the tune were something like this :

"Oh, my, the eyes of the great Fox, how did the people handle the eyes of the great Fox.

Oh my the eyes of the great Fox, how did the people handle the eyes of the great Fox."

Everybody sang with Old-Woman-Sickness who really was Fox. My, how the eyes did sparkle and dance when they sang this tune. Then the women cried, "Listen to the old woman, what a fine tune that is. I

thought that she would give us a fine tune." The second time that Fox sang, he thought he would call his eyes back to him. He whispered to his eyes, "Come, my eyes, come to me." And the eyes danced way over to him and almost went back to their places. Then the people applauded. "Look at the way the old woman can make the eyes dance." He stopped singing, but the people asked him to keep on. Then Fox again sang and made his eyes dance. After a while he got tired of this and thought it was time to get away. He said to his eyes, "Now, my eyes, come right back to your places." Then the eyes came back to their sockets. Then Fox got up and started to run away. Everybody was astonished and stupefied for a little while. As Fox ran he dropped the skin of the old woman. Then the people found out what had happened and they shouted, "Fox, Fox!" The two girls told how he had acted toward them. They said they thought he was the old woman and that he must have killed her. The people picked out their best runners to chase Fox. These five runners started out and they gained on Fox rapidly. Fox thought, "I am gone if they get me." He wondered how he could save himself. Finally he pulled out his penis. He turned around and showed it to the people who were chasing him. This caused a thick fog to envelope him. So the people lost track of him until the fog was blown away. When they saw him again they chased him anew. Again he turned around and did the same trick. This time he made more fog. The people could not see Fox at all. They lost him. Fox looked around and saw no sign of the people who had been chasing him. Then he thought he had better go back to the country where he had come from. He decided to be good and play no more tricks on his homeward journey.

21. THE ARROW CHAIN AND THE THEFT OF FIRE.

(Snohomish.)

A Snohomish man was a great canoe maker, and he would start work very early in the morning and work late into the night. The continual hammering annoyed a great chief who lived up in the sky with his people, so he sent down four of his men to steal the canoe maker. Now this man was the only man who could make canoes and when the Snohomish people found out that he was gone they looked everywhere for him. He could not be found. Nobody but an old Snohomish had seen how he had been stolen. This old man could hardly talk because his mouth was so small and he had a snout like a pig. The people made his mouth larger by cutting it open. Thereupon the old man told how he had seen four men come from the sky and steal the canoe maker.

The people wanted to go up to the sky and get the man back, so they tried to make a chain of arrows reaching to the sky so that they might climb up. But no one could shoot up to the sky. Finally a little bird

called LaLeq^ucid succeeded in shooting his arrow into the sky with the help of his sklaletut. He shot off all his arrows, each one adhering to the end of the preceding one. After that the other people were able to add their arrows to the chain and they all climbed up to the sky and made a hole in it to get through. When they were all in the sky they covered up the hole with buckskin so that the wind of the lower world could not blow through and so that the sky people would not notice their coming. The people now began hunting for the canoe maker and two brothers, Winter-Robin and Summer-Robin, found him tied to the roof of a house. He told the Robins that he had to promise the son of the chief in the sky that in the future he would not work at the canoes at night and that he would not begin until the sun rose in the morning. He also told the Robins that he would have to suffer his punishment for one year. The little Robins got cold and went to the fire of the people of the sky. The people of the earth did not have fire then. The people got suspicious of the Robins and the latter became afraid and returned to their people. They told them all about what they had seen.

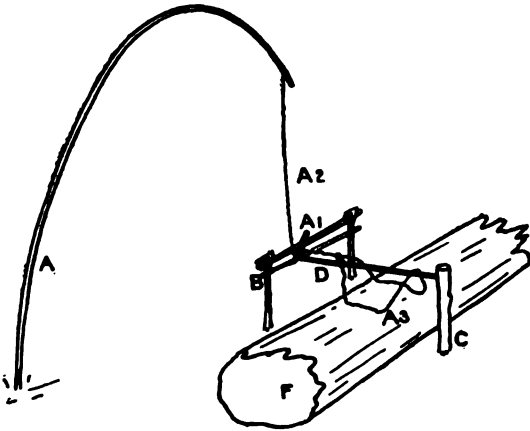
Beaver decided to try to get fire away from these people. The next morning he pretended to be dead and floated down the river to the salmon fence of the sky people. The sky people found him, took him home and began to butcher him. They cut open his belly and he was afraid of being killed. The children played around him and made Beaver smile. A little girl noticed this and told her father that Beaver must be alive, but they did not believe it. They continued to cut him up and they reached his ears. Now Beaver became very much afraid for if they cut off the point of his nose he must die. But just at the proper moment Beaver's people came and made war on the sky people. In the confusion that followed, the sky people paid no attention to Beaver and he jumped up, wrapped the fire of the sky people in his blanket and ran away with it. He did not stop until he arrived on earth. In the meantime the fight went on and the people liberated their canoe maker and took him along. They climbed down the ladder of arrows. When they were half way down, the four shamans, Grizzly Bear, Black Bear, Cougar and Wild Cat began a shamanistic performance. Their dancing caused the chain to break and all the people fell down, but they did not hurt themselves. The snake and the lizard who were behind the rest of the people did not fall down with them and could not come down until the spring.

The people on earth now had fire. The chief of the sky decided to attack the people on earth if the canoe maker did not keep his promise. All the tribes around this place were careful to adhere to these regulations and not make canoes early in the morning or late at night. The chief in the sky lived on the river which is today the milky way.

22. ORIGIN OF THE PHEASANT TRAP. ¹

(*Snuqualmi* : told by *Little Sam*.)

There were four brothers and one sister camping on a river at a place called Satsqau. The girl was a pheasant, and the men were steelhead salmon, but these were really also pheasants at that time. The woman was married to Old Log with whom she had five children, four boys and



one girl. She was very foud of her husband. Old Log had two more wives These women talked so badly about Pheasant woman that the latter came to fight with them, first with one and then with the other. The brothers of the pheasant woman were married. Wildcat wanted to marry Pheasant woman, but she did not like him because he had an ugly face.

Pheasant woman also had four sisters and she asked them to get crab-apples with her. She climbed up a tree and began to sing. Wildcat saw her and shot in her anus. This did not kill her, she simply pulled out the

1. *Explanation* : *A* is a pliable stick with a string *A2* and loop *A3* of cherry bark. *A* was held down to the crosspiece *B* by means of the little stick *A1* attached to the string. The little stick was again held in place by means of the stick *D* which was set against *C*. *F* is a rotten log covered with moss. The noose was made to lie over this log and the stick *D*. The pheasant laid its eggs on moss like that on the log *F*. When the pheasant flew down upon the log the stick *D* would come out of place and cause *A* to snap up and this in turn would close the noose, catching the pheasant.

This type of trap was not used by the Snohomish but was always employed by the Snuqualmi. Besides pheasants, loons and ducks were caught in it. When loons were caught salmon was put on the log. When it was set for ducks rotten salmon was the bait. When pheasants were caught two sticks wrapped in moss were stuck into the rotten log, one at each end. These were the "wives" of the log and without these it was impossible to catch pheasants. These sticks were not used for loons or ducks. This usage is explained in this story.

arrow and went home. Wildcat ran away because he was afraid of the revenge of her brothers.

Wildcat made a trap for Pheasant woman over Old Log. When Pheasant woman was caught in it Wildcat was glad and ate her. The daughter of Pheasant woman went to the trap and saw the blood of her mother. She knew that her mother had been killed and went home and cried. She told her uncles, Steelhead Salmon, that her mother had been killed. The youngest brother of the dead Pheasant woman went to a place where Wildcat was wont to cross a river on a log. On this log he made a trap for Wildcat. Wildcat was caught and fell into the river and was drowned.

23. ORIGIN OF THE SWEATLODGE.

(Snohomish : told by Shelton.)

There was once a village in which many Indians lived. The chief of this village had a very beautiful daughter whom all the young men were anxious to marry. But she refused every suitor. It happened however that she became pregnant. Her father was angry and wanted to find out who her lover was. Some people were sorry for her, others however, rejoiced for they considered her too proud and haughty.

The girl gave birth to a child which cried incessantly. Her parents thought that the baby was crying for its father and that it would stop crying if he came into the house. Therefore the girl's father decided that whoever would make the child stop crying should be the husband of his daughter, because he would probably be the child's father.

Mink heard of this decision and thought that this would be a good opportunity to get a beautiful wife. He was a very cunning fellow. He dressed himself in fine clothes. His grandmother warned him not to go into the house of high class people but Mink paid no attention to her. He went in and crossed to the place where the baby was lying. Mink looked at it, but the child continued crying, so Mink had to return home without accomplishing his purpose.

All the other young men in the village went to the house, but the child kept on crying. The parents of the girl were very much surprised, for everybody they could think of had been brought before the child. Finally they remembered that there was an old man whom the child had not seen. His name was Wildcat. He was very old and his whole body was diseased and covered with sores. He could hardly walk at all and he lay by the fire all day. No one thought that he might possibly be the father of the child because nobody would have anything to do with the old man. But the child's grandparents insisted that he also be shown to the crying baby. A servant woke up the old man and bade him take hold of the baby. The old man said, " My hands are full of

sores and I must not touch the baby with them. Give me a blanket made of feathers, and I will put it over my hands so that the baby may not get my sores." They gave the old man a blanket. As soon as he touched the child it stopped crying. Everybody was very much surprised that this old man should be the child's father. He was asked how it came about. He answered that he had never had any relations with the girl, but possibly she may have swallowed some of his spittle. The people convinced themselves that this was the way it happened.

The girl's father was so horrified at what had occurred that he decided to move away from the village with all his people and to leave his daughter and her baby with the diseased old man so that they might all three die of hunger. He ordered that all the houses be torn down so that no shelter should be left for them. The people prepared for the journey, putting all their possessions in canoes. Before starting they were very careful to put out all the fires so that these could be of no assistance to the girl and her child. They tried to extinguish every little spark. But there was one which escaped them. Crow had been watching in the neighborhood and he took a clamshell and quickly put it over the spark in order to save it. He stayed there and guarded it himself.

The people started out and crossed the bay. Some felt sorry for the girl but no one felt any pity for the old man. When the girl and her baby were all alone with this old man, Crow came and told them that he had saved the spark of fire. With the help of this spark they succeeded in building a fire so that the girl was able to warm the freezing baby. The old man spoke to the girl and told her how sorry he was that he had brought about such a situation. He gave the girl his only blanket and told her to wash it well and then wrap it around the child.

The next day the weather was fine. The water in the bay was quiet. Then the old man told the girl that he had decided to go away. "Don't worry about me," he said, "my life is worth nothing. Just think of yourself and the child. Perhaps I shall come back to you, but perhaps I shall never return. Above all, do not follow me." These words made the girl feel sorry for the old man. She did not know what he was about to do. The old man crawled along the sandy beach until he was out of sight. He went to a large creek which ran into the bay. At this creek he built a sweathouse. Then he started a fire and heated a large number of stones. When the stones were hot he laid them in the sweathouse and entered carrying some water. By sprinkling the stones with water he made the sweathouse full of steam. This made him perspire and gradually his dirty sores began to heal. After his sweatbath he came out and plunged into the creek. Then he rested for a few days. He repeated this sweatbath many times and after each bath more of his sores were healed.

While the old man was gone Crow came and helped the girl get some food for herself and the child. After the old man had been gone for several days she began to wonder what had become of him. She was sorry

for him, so one day she went out to look for him. She took the baby and went in the direction in which he had gone. She travelled along until she saw some smoke rising and she thought that that must be his camp. She wanted to go up to the place but she remembered what the old man had told her and she did not want to disobey him. After changing her mind repeatedly she decided to go to the camp. She looked into the sweathouse. There she saw a fine looking young man. His body was white and clean. All the sores had disappeared, only one was still to be seen on his forehead. The man scolded the girl and told her that she had disobeyed him. "Yes," she answered, "but I was so sorry for you that I wanted to find out what had become of you." The man regretted that the girl had come too soon, because he still had one sore left on his forehead. But the girl told him not to worry about this sore and to come out of the sweathouse. The old man was young now and married the girl. She was very happy and he was full of energy and felt strong like Dō'k'i-bel, the Transformer. They went back to the old village site.

Wildcat was anxious to show the people who had left alone him and the girl what he could do. So he decided to create human beings who would live with him and his wife and would work for him. He gathered up all the rubbish that was lying about the old village site and by making a sign over it he created people. He made them of all ages. Some of these people were ordered to build houses ; some went out to hunt and fish ; others made canoes and split wood. Wildcat and his wife and the child now had plenty to eat and everything else they needed. The little baby had many servants to attend him. Wildcat owned the town and had people make his canoes, his blankets and baskets. All these things were originated at that time.

The people who had left Wildcat and the girl, had gone across the bay and could look back to the old village site. And they saw smoke rising there. They were very much surprised and wondered how Wildcat and the girl had gotten fire. Then Crow came flying over to them and told what had happened. The parents of the girl did not know what to do. The father considered returning to the old village but he was afraid his people would laugh at him. As soon as the people had heard of the success of Wildcat and his wife and their new village, their own place across the bay began to fall into decay.

Wildcat decided that the sweatbath should be of the greatest use to he people. Everybody could see what it had done for him. It had cured all his sores and made him young. It should do this in the future. The sweatbath shall make people clean and shall let them regain their strength.



Shelton said that the following advice was given after telling this story : Do not look down upon old people just because you are young

and strong. You never know what may become of an old person. See how Wildcat regained his youth. If you are always kind to poor people, then you will always have good luck yourself.

24. ORIGIN OF THE EXCLAMATION "YAHŪ'!"

(Snohomish : told by Shelton.)

A long time ago, when all the animals were still human beings, the sky was very low. It was so low that the people could not stand erect. Every time they attempted to do so they would bump their heads. They called a meeting together and discussed how they could raise the sky. But they were at a loss to know how to do so. No one was strong enough to lift the sky. Finally the idea occurred to them that possibly the sky might be moved by the combined efforts of the people, if all of them pushed against it at the same time. But then the question arose of how it would be possible to make all the people exert their efforts at exactly the same moment. For the different peoples would be far away from one another, some would be in this part of the world, others in another part. What signal could be given that all people would lift at precisely the same time? Finally, the word "yahŪ'" was invented for this purpose. It was decided that all the people should shout "YahŪ'!" together, and then exert their whole strength in lifting the sky. In accordance with this the people equipped themselves with poles, braced them against the sky, and then all shouted "YahŪ'!" in unison. Under their combined efforts the sky rose a little. Again the people shouted "YahŪ'!" and lifted the heavy weight. They repeated this until the sky was sufficiently high.

This story explains the origin (*dzix'*) of the custom of shouting "YahŪ'!" when a number of people want to exert their combined strength in performing some strenuous work. The force is applied in unison upon uttering the last syllable, which is drawn out very long and the pitch of which is much higher than that of the first syllable. The word is used to-day when some heavy object like a canoe is being lifted.

25. TWO BROTHERS ARE TRANSFORMED INTO THUNDER AND LIGHTNING.¹

(Told by Henry Sicade.)

A long time ago two brothers lived somewhere to the east of the present town of Enumclaw. The older brother was named Enumclaw, meaning thunder and the younger was Kapoonis. These two brothers were great hunters and travelled far and were often gone for many months. They killed game, dried the meat for future use and cached it

1. From the *Tacoma Evening News*, Nov. 1, 1916.

at different points to supply their wants as they travelled. They were travelling in search of a spirit that would make them great medicine men.

In time Enumclaw became possessed of great strength and could throw small stones from peak to peak in the mountains. These stones in rebounding made a sharp, cracking sound. When the elder brother wanted to call the younger one a stone thrown on the rocks served as signal.

As he grew older Kapoonis took long trips alone. At the head of the Cowlitz River he took baths every day at dawn and at dusk and in this way he finally acquired a great fire spirit.

When people crossing the mountains came near their home, Enumclaw would throw stones at the different peaks as a signal of someone's approach. The noise was terrifying and fiery flames could be seen. The people related at home that Enumclaw had caused great birds to fly at such a speed that their wings made great rumbling sounds, and that Kapoonis being possessed of the fire spirit caused lightning.

In friendly rivalry the brothers sat on the rocky ridge to the south of Tacoma facing the setting sun, and they agreed to test their powers. Enumclaw pointing to a great white rock across the ravine, offered to throw stones to the left of the rock (he was left handed) with such force that the ridge would tumble down.

Kapoonis agreed to do likewise, throwing to the right of the rock. The contest raged with such terrific force that in a short time only a sharp rock stood high in the air where the ridge had been. This rock is known now as Saw Tooth Rock and stands somewhere to the south or south-west of Longmire's Springs.

The Great Spirit saw that such dangerous playthings were not safe in the hands of human beings so he caused Enumclaw to be the thunder and Kapoonis to be lightning forever.

26. THE GIRL WHO MARRIED A DOG.

(*Skagit.*)

The daughter of the chief of the people at Niccolum Point found a little dog. She picked it up and took it home and slept with it. In reality the dog was a boy who was sent to the Skagit by his father Qē'qē (a bird) who lived in the mountains. The boy changed himself into a dog before he came to the Skagit. The girl became pregnant. Neither the girl nor her parents knew the cause of this. She gave birth to three dog-boys and to one girl who was a hairy dog on one side and a human girl on the other. The father, who was a high-class man was ashamed of his daughter and decided to leave her and go away with all his people. The people moved from Niccolum Point to Camano Island and took everything with them, even fire and water. The girl was left all alone with the

dogs and the half-dog girl. But 'a'dad, a bird and the grandmother of the girl covered with a shell a little piece of burning ember, which the people had forgotten. She also saved a little bit of water in a shell. The little dogs grew very fast, but the girl was starving. The woman went out to get some clams on the beach. The second night she did this again and while she was on the beach she heard someone singing in the house. It was the old dog who had taken off his dog skin and was singing. The woman returned to the house and the dog changed himself back to a dog and when she asked who had been singing the half-dog girl replied that it was she. The third night the woman went out for clams again. This time she found a great quantity of them and again she heard the singing. Before she came home the dog-man changed himself back into a dog. This time the woman suspected that the old dog was really a man. The half-dog girl told her mother that the father was really not a dog and that he changed himself into a man during her absence by taking off his dogskin. The fourth night the woman fooled her husband. She built a fire on the beach, hung her clothes nearby, and put a digging-stick into the hands of the dummy. She herself hid in the house. When the dog-man looked out and saw the dummy he thought that it was his wife digging clams. So he took off his dogskin and danced around the fire with the other dogs. The woman now came out of her hiding place and ran after her husband with a stick and began to club him. "Why do you pretend to be a dog, while I am starving?" she cried. All the dogs now kept their dogskins off and did not put them on again. The husband was a fine looking man and he was the son of the chief Qē'qē who lived in the mountains.

The son of Qē'qē now decided to make a new race of people. He told his children to gather up the refuse and sticks that were lying around the house and to make four piles out of this. Then he made human beings out of the refuse by singing his spirit song. He was the first man to sing this song and he had learned it from his father. He also built a house for his people. Furthermore he originated the game of shinny for his sons to play. After doing this work in the morning he went out to the woods in the afternoon. He met twenty elk, ten bucks and ten does and he killed them all by waving his stick. He told his wife that he would give her any kind of food that she desired. She said that she would like some sea food. Thereupon he took some gravel and threw it into the water and at once it became smelts. This was the origin of smelts.

The people who had left the girl with the dogs saw some smoke on the site of their old village. They wondered how it came there. They were starving and had nothing to drink. The son of Qē'qē brought this punishment upon them. Crow flew over to the people on Camano Island with two smelts. He told the people that the dog was no dog at all, but a high class man. He also told them of the great wealth that the son of Qē'qē had produced.

The son of Qē'qē learned the slla'lqab sklaletut from his father and now he taught it to his wife. He told her that when she would sing this a whale would come to the beach from the ocean. He called for a high tide and then as the woman sang the slla'lqab a big whale came right up the beach. When the tide receded the whale lay on the beach and the people butchered it.

The people returned from Camano Island. The woman pleaded with her husband not to take revenge on her people for deserting them. The man agreed not to do this, but to make them ashamed of themselves. He made his wife give them a lot of property. She also showed them the dog blanket with which the son of Qē'qē had made himself look like a dog.

27. DEER AND LOON.

(Snohomish : told by Shelton.)

Once Deer and Loon were together in a canoe. Deer began to sing and make a noise. "If the wolves hear you," said Loon, "they will come and kill you." Deer did not take heed. "If the wolves come," he said, "I will jump right over to that mountain." Deer continued to sing and did not listen to the repeated warnings of Loon. Soon a canoe full of wolves approached them. Deer became frightened and he was not able to jump as far he said he could. When the wolves came nearer Loon dived into the water and saved himself, but Deer was devoured by the wolves.



According to the informant this story ends with the teaching : Do not be boastful, otherwise you may come to grief just as Deer did.

28. FOX AND SEAL.

(Snohomish : told by Shelton.)

Fox was a cunning fellow. He met Seal and decided that he would like to eat him. He wondered how he could kill Seal. Finally he simulated great grief for the dead. He cried and told Seal how very sad he felt when he thought of all the people who had passed away. This made the innocent Seal cry too, but his grief was sincere. Fox suggested that they go to the top of a precipice and continue their lamentations there. They went and sat around a fire. Fox managed to make Seal sit nearest the precipice, while he seated himself on the opposite side of the fire. Now Fox moved the fire nearer and nearer to Seal with the intention of finally forcing him down the precipice. While they were wailing Fox succeeded in killing Seal in this way and then he devoured him.



According to the informant the moral is : Always be on your guard lest a cunning person trick you the way Fox did Seal.

29. SKUNK MARRIES FROG.

(*Skagit : told by Josephine Leclair.*)

Skunk married a girl named Frog (*wa'q!waq!*) who was very beautiful. After a year at spring time Frog started singing. Finally Skunk noticed that all the relatives of the girl were singing too. They all went to a pond and sang there. Skunk stayed at home. They did this for two days and the third Skunk wanted to go along. But his wife said, " No, you must not go, it is hard for you, you can't do it. " That day they went out again. The fourth day Skunk said, " I want to go along. " His wife answered, " Well, then come and try it. "

So he went to the pond with his wife. She took him by the hand and went into the pond with him. He enjoyed it very much at first. His wife was singing, " I am a frog, I am a frog. " Skunk sang the same song with her. At noon time he felt queer ; his legs got stiff and they were cold. Towards evening his jaws were getting stiff and cold. Then he could only say, " Waiyi's, I am a frog. " His wife shook him and told him to sing on. The last word he said was, " Waiyi's, " and then he died.

When he was dead his body floated on the water. His brothers came out to the pond and found Skunk floating on the water. They went up to him and took him ashore. They said, " That is what he gets. We were always telling him not to marry Frog because he could not do what the frogs were doing. " They took him home.

30. HOW SKUNK KILLED THE PEOPLE.

(*Skagit : told by Skookum George.*)

Skunk was wise. He knew that *Dō'k'ibēl* was coming. Skunk came to a river and he could see that there were people living on the other side. He wanted to kill them so he called to them to take him across. They did not hear him at first but after he had shouted repeatedly they came to get him. Then Skunk said to the people, " Patch up your house and see that all the cracks are closed up. I want to tell you about *Dō'k'ibēl*. He is coming to change everything. " The people did as Skunk ordered. When the house was closed up tightly Skunk urinated and the stench killed all the people.

31. GRIZZLY BEAR AND BLACK BEAR.

(Snohomish : told by Shelton.)

Black Bear and Grizzly Bear were living together at the time when all animals were human. They were both mean women, but Grizzly Bear was the worse of the two. Each had two sons and the sons of Grizzly Bear were stronger than the two little Black Bears. When they fought together the Grizzly Bears would always win. Everyday the two women would gather berries and other things. They were gone all day, and the boys stayed at home. One day Black Bear said to her sons, " Some day I shall be killed ; old Grizzly Bear is getting so that she wants to kill me. So don't be surprised if I am killed some day. If I am killed, then I will give a sign by which you will know. The sky in the west will turn red. As soon as you see that sign, then you must get your bows and arrows and kill these young Grizzly Bear children. Then you must start out in this direction (pointing) up river. You have an old grandfather living there. On the road you will find some old people and they will tell you exactly where he lives. You will have with you your bows and arrows and some spears and other property. Give these things to the people, who do you a favor. I am telling you all of these things in case I do not get back, so that you may know what to do. "

The next day the boys saw the sign, the red sky in the west, and they said, " Our mother must be dead, the sign is up now. We have to hurry to kill the two Grizzly Bear boys, otherwise their mother will come home and kill us. If we can get a good start then we shall be all right and we can go to our grandfather. " They killed the Grizzly Bear boys with their bows and arrows. They had a great fight because these boys were strong, but finally they succeeded in killing them. The boys knew what to do because they had been instructed by their mother. After killing the boys, they started out with their few belongings. They got a good start.

Then old Grizzly Bear came home and found her two boys dead. She was very angry and wanted to eat everything. She had a fine sense of smell ; she could scent much better than all the other bears. She smelt around and found the tracks of the boys. Then she followed them and as she went along she cried, " I wonder who killed my sons. " She was getting closer to the boys and they knew it. They talked to each other and said, " What shall we do ? The old Bear woman is coming, surely she will eat us up. " The boys thought about what their mother had told them. " She told us that we should pay for favors as we went along. Whom can we pay ? " The other boy said, " I tell you, we will pay the Echo to fool the old Bear woman. " The first boy said, " We might give him one of our arrows so that the Bear will lose track of us and not catch us so easily. " The Bear boys asked Echo to do them this service and told him that they would give him an arrow in return. Echo said

that it would be easy for him to fool Grizzly Bear. Echo said, "I will fool her until you get a good start, then I will let her go." The boys told him that was just what they wanted. They thanked Echo and ran away.

They travelled through the woods heading towards their grandfather about whom their mother had told them. They came to a thick crabapple tree. One of the boys said, "This is a good place to make the Crabapple tree catch old Grizzly Bear when she comes along." Grizzly Bear had long hair. They gave the Crabapple tree their second arrow for this service. The Crabapple tree said, "I will do that well. I will hold Grizzly Bear until I know that you got a good start." The boys thanked the tree and went on.

They still had a bow and a spear to give away. Two arrows had already been given away. They said, "We have only these two things now and we want to be sure to make the best use of these two remaining things." They went on and came to an old log lying across the road. One boy said, "Don't you think it will be a good thing to pay one of our things to this log?" They discussed the matter. They decided to give the bow to the log. The log said, "I will do that. I will make Grizzly Bear fall so badly that she will lose her senses. She will stay senseless until I know that you get a good start."

Then the boys began to hear Grizzly Bear howl at her home where the young Grizzly Bears had been killed. That scared them. The one said to the other, "I don't think that Grizzly Bear will catch us now, we have so many helpers." The other said, "I am not sure, she may get us after all." They ran as fast as they could and they went through a wild wood and came to a river. The water was running fast. They wondered how they were going to get across. Nobody was living near by and no canoe could be found. Finally they came to Crane. He was living near the river. He was an old man with long grey hair; bony, tall and slim. They ran up to him and said, "Do you live here all the time? Is there any way of getting across the river?" He said, "No there is no way of getting across the river." They asked him, "What do you do here?" Crane answered, "I fish here." — "And where is your canoe, if you fish here?" The Crane replied, "I fish without a canoe, I don't need one for my legs are long and I can fish anywhere in the river without a canoe." The boys asked, "Can you get us across in any way? We want to get across." Crane told them, "Yes, I can do that very easily." The boys said, "We will give you a very valuable spear for your services. There is a Grizzly Bear after us and we want to get to our grandfather. Would you detain Grizzly Bear until you know we have safely reached our grandfather?" The Crane answered, "My dear boys, I will do all I can for you. I thank you for the spear. It is just what I need sometimes. I can use this spear to catch fish with. I don't have to reach for them." Crane proceeded to tell the boys how to cross the

river. He said, "I will put my leg right across the river. You may use it as a bridge. You must be very careful not to step on my knee cap. If you do that you will fall at once into the water. So be very careful. When you get over on the other side then follow the river to your left and go up the mountains. There you will find your grandfather. He lives right in a mountain of stone." The boys then crossed the river on the leg of Crane and were very careful not to step on his knee cap.

When they got to the other side they turned to the left and went along the river. Far off they could hear Grizzly Bear howling and they became frightened and ran fast. They went into the mountains. At first they had some difficulty in finding the door to the house of their grandfather, but finally they saw it, a mighty rock closing the entrance. When they at last found their grandfather they told him of all their experiences. They told him how Grizzly Bear had killed their mother, how they in turn had killed the little Grizzly Bears, and how old Grizzly was pursuing them. The boys were still uneasy, for they were afraid that Grizzly Bear might get them any way, for their grandfather was old and looked very weak. They were anxious to have the door closed, but their grandfather said, "Don't be afraid, I am a great man. Nobody can enter my door without my permission. I can close it at any time and kill the person who gets between the door. The door protects me; fear nothing."

Grizzly Bear in the meantime had been following the tracks of the boys and howled and cried on her way. Everytime she cried she said, "I should like to catch the boys who killed my children." The Echo heard her coming and he thought of this promise to the boys. "Now Grizzly Bear is coming," he thought. Grizzly Bear was coming nearer and nearer. Echo thought, "I won't fool her right away. I'll wait a little." Grizzly Bear's hair was bushy and dishevelled and she was foaming at the mouth. She went by and Echo started to fool her. Grizzly Bear said, "I wonder who killed my children." Echo repeated these same words. Grizzly Bear heard this and thought that she heard the boys. Again she howled, "I wonder who killed my children." Echo repeated this and Grizzly Bear thought the boys were over there. Echo continued to fool her in this way and Grizzly Bear ran after Echo, thinking that she was following the boys. Echo did this for a long time until he thought that the boys had gotten a good head start. Finally Echo let Grizzly Bear go.

She took up the track of the boys. Then the Crabapple tree heard her coming and thought, "Now I will help the boys." All the limbs of the tree got ready. Grizzly Bear came along and got entangled in it. The more she tried to get loose, the more she got entangled. She lost much hair. After she finally disentangled herself she ran crying and howling after the boys. She went through wild country over a little trail. The log heard her coming and thought, "I will help the boys, and do well for what I have been paid." Grizzly Bear tried to jump over

the log, but Log brought her to fall and she lay there unconscious for quite a while. The log did his duty very well.

When Grizzly Bear regained her senses she ran on until Crane heard her coming. Crane thought, "Now I will fix her." Grizzly Bear asked Crane, "Where can I cross this river?" Crane answered, "I don't know." Grizzly Bear ran down stream looking for a place to cross or to see if she could find a canoe. She went way back and then returned to Crane and said, "I could not find a place to cross. Tell me where I can get across." Crane said, "I don't know, probably it is up stream somewhere." So Grizzly Bear ran up stream. She could not find anything and she returned and said, "I could not find a way to get across. I believe you know how I could get over." Crane replied, "Yes, I know how you could get across. I always stretch my leg across the river everytime it is necessary for any one to cross the river to the other side." Grizzly Bear said, "Why didn't you tell me right away?" Crane then stretched his leg over the river and said, "You must walk slowly and be sure and step on my knee cap." Grizzly Bear promised to do that and she walked on it. She slipped and fell into the water. She drifted downstream until she reached the same side of the river from which she had started. She ran back to Crane and he told her that she must have gone too fast. "You must walk very slowly," he warned her, and with that she tried a second time. She walked very slowly and when she stepped on the knee cap she fell in again. She drifted down the river and got back to the same bank. Again she returned to Crane and now Crane told her to jump over the knee cap and not step on it. She did as she was told and this time she got across.

She ran on, chasing the boys until she came to the door of their grandfather's house. The boys were very much alarmed and wanted to hide, but their grandfather told them not to be afraid, "Grizzly Bear won't hurt you." The boys asked their grandfather not to open the door. "No one can get through my door without my permission," said the old man. He left the door open and Grizzly Bear saw the boys inside and she could hardly restrain herself. She wanted to jump in but the old man told her, "I will let you in but you must go very slowly. If you want to get in, you must do as I tell you." Grizzly Bear wanted to jump, but she did as she was told. She walked through the door slowly. Just as she was halfway through, the door crashed closed and tore Grizzly Bear to pieces.

32. THE FIVE HUNTERS.

(*Snuqualmi.*)

There were five Wolves who were all brothers. The eldest of them went hunting for deer. He travelled all day and came to an open place from which he saw smoke on the prairie. "Some Indians must be camping

there," he thought. He went there and looked into the house. Inside were the Stēmta'ml family, the parents and two little boys and one daughter. The girl was very beautiful and as Wolf looked in he thought that he would like to marry her. He went in and the girl consented to marry him.

The next day the old father told the girl to go out on the prairie and get food for her husband. She went out to dig roots. Then the old man told Wolf to get his bow and arrows and kill a bear. Young Wolf set out to hunt for bears. Meanwhile the girl had changed into a bear and Wolf not knowing that this was his wife tried to kill her, but instead she killed him.

The next morning the second Wolf went hunting and he also saw the smoke and thought that probably his brother had stayed at that house. He went in and was killed in the same way as his brother. The same happened to the third and fourth brothers.

The youngest Wolf thought, "Well, my four brothers must have gotten into trouble." Before starting off to find them he dreamt. He bathed and dressed and put good arrow points into his hair. He put red paint on his hands, face and trousers. He kept the four arrows in his quiver. Then he started out and when he came to the prairie he knew that this was where his brothers had been killed. He looked into the house and found everything as it had been in his dream. The girl consented to marry him and she liked him very much. The old man told her to get something to eat for her husband, but she did not want to go, for she did not want to kill the young Wolf. The father urged her and finally she went. Then he sent young Wolf to hunt after changing arrows with him. "You climb up the hill," said the old man. "I'll fix you; just give me advice," thought Young Wolf. The old man noticed that this young man looked different and seemed more clever.

Wolf set out and went around the other side of the hill, and there made a fire. The old man called after him that he had gone the wrong way but Wolf paid no attention. He put the good arrow points into his shafts. The two little boys were sent to follow Wolf and they told their father where Wolf had gone. He crossed the hill and came down on the other side. There he killed the woman who had changed into a bear. He cut off the legs and paws and took them to the old man. The old man cried.

The next morning the old man felt sorry for his daughter and he told his son-in-law that there was plenty of game around and that he should go to hunt. Wolf went out. Then the old man's wife and boys followed him. They came to a gulch. Wolf dressed up a stump to look like himself while he hid in the brush. The old man told his son not to be afraid of Wolf but to go right at him. Wolf killed the boy. In the same way he killed the second boy and when the old man's wife came he killed her too. The old man said, "I'll fix him, I'll eat him." Wolf shot an arrow at the old man and then another and finally he killed him.

Then Young Wolf opened the body of the young woman and took out the hearts of his four brothers. The first one was a little bruised, but the others came to life again. The oldest one said, « I can hardly walk, let me die. »

So the eldest brother died and Wolf buried him. His bow and arrows were then used by his younger brothers.

33. THE WOLVES AND THE FLYING SQUIRREL.

(Snuqualmi.)

Wolf started out to hunt. He travelled a whole day and every time he shot a bird he hung it up in a tree. When he was ready to go home he took all the birds with him. Late in the afternoon he heard girls singing on the prairie. " I'm going to wait until tomorrow before I visit the girls," he said. There really were no girls; it was Flying Squirrel who sang like a girl as he sat up in a cedar tree. Wolf camped under the cedar tree. Squirrel kept asking Wolf whether he was still awake and under the influence of this continual asking Wolf fell asleep. Then Squirrel came down from the tree, cut Wolf open and ate his heart. He threw the body into the brush.

The next day the same happened to Wolf's brother. He hung up his birds and came to the cedar tree. When he heard the girls singing he said, " That is where my brother is," and he was very glad and thought of the good time he would have with the girls. He fell asleep under the cedar tree and Squirrel cut him open and ate his heart.

The third Wolf went out in the same way. When he heard the girls singing he said, " I want to go over there in the morning. " Squirrel killed him in the same way. The fourth Wolf started out too and camped under the cedar tree. Squirrel tried to make him fall asleep but did not succeed until almost midnight. Squirrel thought, " He is tougher than his brothers; he stays awake so long. " Then Squirrel killed the fourth brother also.

The fifth Wolf, the youngest one, dreamt that night about the death of his brothers and he said, " I will fix that bad animal. " He prepared his flint arrows and travelled until he saw the dead bodies of his brothers lying in the brush where Squirrel had thrown them. But he did not let Squirrel know that he had seen them. Wolf carried big logs to make a fire and Squirrel became afraid of his great strength. Squirrel sang again in the cedar tree and it sounded like girls far out on the prairie. " Ah ha," thought Wolf, " this is how my brothers got killed. I'll fix that bad animal. " Wolf took his shirt and stuffed it with moss to fool Squirrel. Wolf hid and Squirrel asked, " Are you awake ? " Wolf answered from his hiding place. At about midnight Wolf just grumbled as if he were asleep at last. Squirrel thought, " He is asleep at last. " Wolf let his

fire die down so that it was dark. Squirrel jumped down and landed on the dummy. Wolf shot two arrows at Squirrel from his hiding place and killed him. Wolf knew that the world was going to be changed and he said, " You are not going to kill all the Indians who are going to live in this world. " The next morning he cut up Squirrel and took out the hearts of his brothers and cleaned them. He put the heart back into the body of the fourth brother, healed the cuts by rubbing his hand over the breast and stepped four times over the body. He did the same with the three other brothers. The heart of the eldest brother was spoiled. He became conscious but he was very weak and he said, " In the future when the world is changed, this is the way that the eldest brother will always die more easily than the others. " After burying the eldest brother the others¹ went home. The youngest Wolf now cut off the nose of Squirrel and threw it into the cedar and made the flying squirrel out of it. For this reason the flying squirrel does not kill the Indians of to-day.

34. THE JEALOUS BROTHERS.

(*Skagit : told by Skookum George.*)

There were five brothers, all Wolves. They were all good hunters, but the eldest was the most successful. He always brought home mountain-goats when he hunted. His name was Q!EBASCED. The younger brothers were jealous and said, " We don't want to stay with our brother ; he always gets mountain-goats and we four get nothing. The best thing to do is to kill him by some trick. We can take him to a rocky place and push him over a precipice. " They all went out to hunt and took him to a precipice and pushed him over. In this way the eldest brother was killed.



The people say that is just the way nowadays ; the best hunter is always killed. All Snuqualmi families are descended from surviving Wolves.

35. THE FIVE BROTHERS.

(*Snohomish.*)

There were five brothers who were Snohomish and lived at Priest Point. The eldest one was always making canoes while the others went seal hunting. The wife of the eldest brother was very greedy and ate very much. When the hunters came home they gave her part of the supply but she always ate it all by herself and told her husband that

1. These Wolves were the first Snuqualmi.

his brothers never gave her any food. This made the man angry at his brothers and he decided to get even with them. So he carved a seal out of a cedar log and told his brothers that there was a fine seal out in the water. They started out in two canoes to catch the seal. They shot four harpoon points into the wooden seal which had become just like a real seal. The animal swam on and on and did not seem to tire. The brothers caught hold of a "duck" float but it was impossible to stop the seal, and the brothers could not let go of the float. The seal swam on and on and dragged them out through the straits. Then the seal became a log again. It was foggy and the brothers were completely lost. They drifted on and finally they came to a land where very small but very strong men lived. They landed and had nothing to eat. They saw a canoe out in the water and there was one of these pygmies in it catching halibut by diving in the water for them. The starving brothers decided to steal the fish. So just as a pygmy was diving they paddled over quickly to his canoe and took all the halibut out of it. They came back to land when the little man rose to the surface of the water. He saw that all his fish were gone and he looked around and pointed with his finger to all about him. Finally his finger stopped just where the people were. Now he knew who had stolen his fish. He paddled over to the people. They thought he was weak because he was so small, but he was really very strong. He seized all the people, threw them into his canoe and took them home. The little man had a very small mouth and he ate only the maggots that grew in the rotting halibut.

The people were brought to the house of the little man. There were many people in the house and they all talked to one another by signs. They told the Snohomish by signs to cook the halibut for themselves. They did not let the Snohomish stay in their house but made them camp outside for four days. Then the little people told them, again by signs, that ducks, snipe, and geese came every year to make war on them. On the morning of the fifth day the Snohomish saw the enemies coming. The ducks and cranes and other birds killed many of the little people. Then the Snohomish seized some yew-wood poles and slaughtered the birds in defending the little people. Diver-duck (a woman) said to her friends, "Let's get away. These are real Indians." Then the ducks flew away. The Snohomish cured some of the little people, who had been wounded, by pulling out the feathers which the birds had shot into them. After curing the little people the Snohomish picked up the dead birds and roasted them. The little people thought the Snohomish and the birds were the same kind of people, — both human beings, — and when they saw the Indians eating the ducks they thought these human beings were eating one another. So they decided to get rid of the Snohomish. They gave them provisions and told them to stay on one side of the water, otherwise they would get lost. After they had come halfway the youngest brother said, "I am very tired. We might just

as well turn ourselves into blackfish (killerwhales). Then we can get home quickly." The others did not want to do this, but they wanted to see whether the youngest brother really could turn himself into a killer-whale. He took his spear for teeth and his paddle as a hump; then he dove into the water and came up far away as a killerwhale. The second and third brothers followed the youngest one's example and finally the other brother did the same. Then they all found plenty of food. When they came back to Priest Point they took revenge on their brother who had played this trick on them. They told the salmon berries to get ripe quickly. The eldest brother followed these berries and ate and ate. He got lost and died while eating the berries. After that the other brothers went out into the sea and became killerwhales again.

36. THE SEAL HUNTERS.

(Snohomish : told by George Bob.)

Once there were three brothers who were great hunters. The oldest was making a canoe while the other two hunted sturgeon, seal and porpoise. Then the eldest brother went out to get some cedar wood and from this he carved a seal. He told this wooden seal to act like a real seal and the cedar became alive and obeyed him. Then the eldest brother went home and told his brothers that there was a seal out in the water. The brothers started out in a canoe with their two sons. They speared the seal and the point stuck in the animal. The seal in this way pulled the hunters out towards the sea. The brothers did not know where they were. The seal climbed up on the beach and at once became a piece of cedar again. The brothers pulled their canoe up on the beach and suddenly they were turned into blackfish. The oldest brother who made the seal went out into the brush and died.

37. THE SUN'S DAUGHTER.

(Skagit : told by Josephine Leclair.)

There was a chief who had two sons. There had been a third son older than these but he had died. This man had left a widow. It was customary for a man to marry his widowed sister-in-law, so the elder of the two living sons went to bed with this woman. She became very angry at this and took the man by his long hair and dragged him to the fire. Here she burned his hair and face. His hair was all gone. The young man was very much ashamed. He wondered what he should do, for he did not want to go home in that condition. He decided to leave his native country and that same evening he started out. He walked a great distance and finally he saw smoke. He went closer and found a hut. He looked through the door and inside there was a beautiful young woman

but she was so bright that her sight dazzled him. She looked out of the door but could see no one. A second time he looked in and again her brightness dazzled him. She looked out to see whether anybody was at the door but again she found no one. A third time he looked in and this time the girl grasped the young man. She looked at him and thought, "This must have been a very handsome boy." But now his head was all burnt. She asked him what he wanted but he did not answer her. She pulled him into the house and made him sit near her. Then she asked him why all his hair was burnt off. He told her the story of how it happened. The girl said to him, "My father is the sun. Just before coming home and entering this house he throws out three flashes of light." She hid the young man among the blankets of her bed.

The girl had to make three pairs of moccasins for her father every day, for three pairs were worn out every day on his journey. She also had to mend moccasins. This kept her very busy. While the young man was hiding it was getting late in the day and soon he saw a flash of light, then a second, then a third. Finally he heard a great crash and Sun came into his house. He lit up the whole place. Sun spoke to his daughter, "To-day I heard much crying while I was traveling. It must have been a chief's child that I heard crying. I looked among the graves but I could find no signs of the boy." He told his daughter that he would make a more thorough search for the boy on the following day. The next morning at daybreak Sun was off again. As soon as they were alone the young man came out of his hiding place and ate with the girl. She smeared salve on the boy's head and face to cure his burns. Then the two worked together on the moccasins for Sun. His work proved to be better than that of the girl herself. That evening Sun came in again, and the boy hid as before. Sun stayed awake that night and heard his daughter whispering with someone. He also noticed that the work on the moccasins had an unusual appearance. When Sun had arrived home that evening he had told his daughter that the family of the lost boy were crying and had cut their hair short.¹ Sun knew where the boy was, but he did not let his daughter know that he knew.

The third day Sun went out again and the boy and girl played together. Then they worked on the moccasins. The boy's burns were healing by this time and his hair was growing. In the evening Sun returned. He was weary from traveling and lay down on this bed. He said to his daughter, "Why are you hiding that boy? Do you think that I do not know he is here? Don't you know that I know everything?" At first the girl did not want to get the boy out, but after a second bidding she called him from his hiding place. Sun said that it was not right for his daughter to hide the boy in his house, then he spoke to the boy and said, "As soon as your face is better and your hair has grown long you will return to

1. Short hair is a sign of mourning.

your own country. I do not want to keep you here. You will take my daughter with you. "

The boy and Sun's daughter were married and the girl gave birth to a boy. When the appointed day came they started on their journey back to earth. Before his daughter left, Sun told her that she must never go near a dirty person. She must always keep away from dirty people or else she would disappear. They travelled a long time and on the third day the young man saw his brother off in the distance shooting arrows. The elder brother had a bag of red paint with him. He threw the bag to the place where his younger brother was shooting. The bag became a pretty bird and the younger brother shot at it, but missed it. The elder brother went to pick up the arrow. Meanwhile the younger brother followed his arrow to regain it and in this way the two young men met. The elder brother had merely used this device to meet the boy. He said, "Don't be afraid of me; I am Sle'hem, your elder brother." At first the boy would not believe this, but then the older boy touched his brother's hair and asked why it was short. The boy answered, "My mother did that because she thought you were dead. We have all been very unhappy since you left us." Then the elder brother said, "Go home to our parents and tell them that I am well and that I am coming home very soon. Be sure to tell them to sweep the house and make everything clean. "

The boy ran to his parents and told them what had happened. The parents thought that the boy was lying. "No, I am telling the truth," the boy said. "I met my brother with a woman and a child. They will be here very soon. He wants you to clean the house well before he comes." Then the old parents cleaned the house very carefully and asked the neighbors to help them.

The young couple came into the house and sat down by the parents. The young man told his parents his experiences. While he was doing this two dirty women came into the house. They were Bluejay (kai'kai) and Mouse (q'a'nan). These two women were anxious to see the daughter of Sun, so they looked into the room through a small hole. This caused the brightness of Sun's daughter to diminish and finally she disappeared. This was in accordance with what her father had told her before she went away from him. Then the baby boy disappeared and finally the girl's husband also. They went back to the Sun. They came back a second time to the home of the boy's parents. Again there were dirty women about, so they disappeared again. They came a third time. Before they disappeared this time the boy told his father that this time they were going away for good. He said, "Sun told us that if nothing had been wrong in this world, we could have stayed here. Then everything would have been better in the world than without us; but as things are we have to go back to the sky. "

Sle'hem is up in the sky now and is a very pretty bird.

38. THE UGLY HERO.

(Skagit : told by Josephine Leclair.)

There was a boy who had a skin disease. His elder brother died leaving a widow who was a woman of high rank. She did not care to marry again. The younger boy was very greedy and ate so much that he had a big, big belly. He was all covered with sores, still he was the favorite of the family and they spoiled him very much. When he had grown up he thought one day, "I am a man now, I think I can marry my sister-in-law." He went to the house where she was sleeping. It was midnight and he went over and lay down on her bed. He did not sleep under the covers, he just lay on the bed for he wanted to talk to the woman. When she saw him she became angry and said, "Who could marry such a boy as you are? Nobody would want to marry a person full of sores." She pushed him away. He took hold of one end of the blanket; so the woman cut off that corner with her knife. She was afraid of the sickness the boy had and she said, "You may have that corner of the blanket which I cut off, but you may not have me." The boy took the corner of the blanket and went home with it. He began to cry and wiped his face with the piece of blanket. At home he put it in his bed mat. He sat on his bed and thought of what the woman had said to him. He felt very badly about it. "There is no use living in this world, I will go away this very night. I don't care if I live or die."

He left that very same night and travelled toward a lake. When he came to the lake he saw that it was calm at one end, while at the other end there was a whirlpool. He made a fire and bathed in the lake. He bathed three days long. When he was through with that he went up to the whirlpool. He took three great stones and tied them to his waist. Then he dove. All at once he fell on the top of a great stone house. There was somebody in the house. When he went into the whirlpool he was looking for a spirit. The spirit inside the house said, "There must be somebody on top of my house." The people went out and saw the boy there and told the spirit that there was a boy on the roof. The spirit asked, "How is the boy? Is he clean? Has he anything in his stomach?" They answered, "No, the boy is not clean." The spirit said, "Tell the boy to go back and be really clean."

When the boy woke up ¹ he found that he was not in the whirlpool. He then took another sweat bath and purged himself. After three days of bathing and sweating, he went back to the same place. He took the rocks and leaped into the whirlpool. The same people came out of the house and looked at the boy. They said to the spirit inside, "It is the same boy again." The spirit said, "Is the boy well cleaned out this

1. Mrs. Leclair said: "When boys look for Skaf'letut they are dreaming like."

time ? " The people answered, " No, not quite, there is still a little food in his stomach. " The boy had a large stomach and this had to be reduced. So they turned him back again.

The boy woke up and found that he had been sleeping in the same place he had slept in before. Again he bathed and sweated for three days. He took the rocks and went down a third time to the stone house. The people came out as before. The spirit inside said, " How is the boy ? " The people said, " The boy is clean now. " — " Then bring him in and show him what he can learn here. " They brought the boy into the house and the spirit said to them : " Turn him towards the east. " When they had turned him to the east the boy saw all kinds of animals. " Now turn him to the west. " When they had turned him to the west he saw all kinds of berries. " Now turn him to the south, " the spirit ordered. They did so and the boy saw all kinds of ducks. " Now turn him to the north. " There he saw all the property and goods that would come to him. The name of the spirit from the north was he'yina. The one from the east was ts'laiq. This spirit made a man a great hunter. ¹

Then they let the boy go. He floated toward the calm end of the lake and lay there about three days, before he regained consciousness. Then he bathed himself and started home. He was altogether different now. He was no longer diseased and had long hair. It was near midnight when he reached home.

Soon after he got home his father rose and made a fire. ² In doing so he saw somebody lying near the fireplace. The boy had not gone to bed but had fallen asleep there. The man went to his wife and said, " There is somebody lying near our fireplace. " The woman went there and saw that it was their own boy whom they had thought to be dead and for whom they were mourning. They awakened the boy. He said, " I wanted to die when I went out but I have changed my mind. I thought of you old folks here. To-morrow you will clean the house before daybreak and call in all the boys of my age and all the neighbors, as many as you can bring. " Then he went to his bed.

The parents went to work and cleaned the whole house. They invited all the neighbors and towards evening the people gathered in the house. The boy did not eat all day ; he had not eaten since he had obtained his spirit. Towards evening the boy rose and sang all the songs he had learned. In the morning the girl in the other house, his sister-in-law said, " Who is that boy who is singing so beautifully ? " They told her, " That is your brother-in-law. " She laughed and said, " Where did that ugly boy get all those beautiful songs ? " They said, " He is altogether different now and you would not speak like that if you saw him now. " So she went to see him. She went to that end of the house where the boy

1. The names of the spirits of the south and west are not given.

2. When parents mourn for a dead child they rise early and go some distance from the house and cry. The boy's parents were about to do this.

was. When the boy found out that she was coming he turned around. Then she tried to approach him from the other side. She wanted to see his face. The boy knew that she was coming around, so he turned again. She tried a third time and he turned. The girl now became angry and sat down beside the boy's mother. The old woman liked the girl very much and made room for her. She sat there until the boy's song was over. Then he turned around a little towards his mother. He said, " Mother, what does that girl want ? " I suppose she wants that piece of blanket she cut off from her cover when she was afraid of getting my disease. " The mother looked for the piece of blanket and gave it to the girl. The girl was so vexed that she went home and cried.

The boy sang for three days and nights without stopping. The people had to sing right along with him and they were getting very hungry. After the third night the boy chose several boys of his own age. He told the people that he would bring them something to eat. Then he and his comrades went hunting. They came to a lake and found a canoe. The boy said, " Now you must do everything I tell you to do. " Soon some ducks came flying by. The boy simply made a sign with his paddle and all the ducks fell down. He told the boys to get the ducks. He did this twice and they had a whole canoe full of ducks. Then they went home. They fed the people on these ducks. When the ducks were all eaten the boy said to his comrades, " Let us go out again. " They went toward the mountains. There he just made a sign and said a word and elk, deer and goats fell down dead. They brought home the game and fed the people with it. The next day he said, " The people are tired of meat, let us go and get berries. " It was not the season for berries, but nevertheless the boy took his companions to a place where there were plenty of berries. They picked them, took them home and fed the guests. The boy had done all this because he wanted to show the people what he could do.

The girl had gone home with the piece of her blanket and cried. She wiped her face with the piece of cloth and from it contracted the same disease the boy had had. Her body was all covered with sores and her hair began to fall out. The beautiful girl now became homely.



It does not matter what kind of person you are, whether you are beautiful or of high rank, you should never despise the lowly.

39. LOON AND THE CANNIBAL WOMAN.

(*Snohomish.*)

Loon was a young Snohomish man. The Sxwayok!^a woman who was a cannibal wanted to capture him. She had a powerful love-magic and she

went down to where the young man lived and by means of this magic made him come out of the house. Her magic made Loon fall passionately in love with her. "There never was such a beautiful woman before," he thought. He went up and tried to embrace her. As he did this she seized him and put him into her basket, and ran off with him. She ran up the river and he saw that he had been deceived and began to cry. The woman took him home. She lived with her grandfather, Black Bear. She roasted some camas and fed them to the stolen man.

In the morning Sxwayok!^u went out to bathe. She told her grandfather to look after the man. But when she had gone Black Bear told Loon to beware of Sxwayok!^u who was a bad woman. He pulled out the man's finger nails and gave him his bear claws instead. He also gave him his strong teeth and his tough hide to wear under his buckskin. When Sxwayok!^u came home, she was anxious to sleep with her husband. When she embraced him she found that he was very strong and she became alarmed. As she embraced him they bit one another. In the morning she roasted some more camas. Loon pretended to eat very much in order to make Sxwayok!^u think he was a very strong man. In reality he stuffed the camas into a concealed bag which Black Bear had given him to tie around his waist. Sxwayok!^u said, "You are the first whom I have seen eat so much." Loon however replied, "I am still hungry." Then he went out of the house and dumped the food out of the bag and buried it.

Sxwayok!^u again went away and Black Bear told Loon to be careful, because Sxwayok!^u was going to roast him and eat him. He told Loon to run off towards the west. "There you will come to Thunder and Flint; they are cousins of your father. Give them my finger nails and they will return your own to you." Loon did as he was told. He ran towards the west and came to a prairie where he met Mole and her daughter digging camas. The girl noticed Loon first and told her mother. Mole bade her daughter take the man to Thunder and Flint. The girl packed Loon on her back and ran to Thunder and Flint.

While Sxwayok!^u was digging for roots her digging stick broke. This told her that there was something wrong at her house. She ran home. Black Bear had twelve hollow cedar trees for his houses. He hid himself in the last one. When Sxwayok!^u came home she looked for her grandfather. She went to the first tree and asked, "Grandfather, are you at home?" — "Yes," answered the tree, for Bear had told the trees to answer that way so that Sxwayok!^u would be delayed in chasing Loon. Sxwayok!^u broke open the tree and did not find her grandfather in it. She then went to the second tree and there got the same answer. She tore the tree open but again found it empty. In this way she tore open four trees. Then she ran back to the house. There she saw the tracks of Loon. She followed his trail until she reached the prairie where Mole lived. "Have you seen my husband, Loon?" she inquired. "Yes," said Mole and sent her to Thunder. Sxwayok!^u ran on and came to Thunder

and asked him, "Have you seen my husband?" — "No," said Thunder, "probably he is at Flint's house." Thunder himself was not powerful, he could only make a noise, so he sent Sxwayok!¹ to his more powerful brother Flint. "Is my husband here?" she asked again. "Yes, he is here," answered Flint, "come right in." But the door of Flint opened and closed and Sxwayok!¹ was afraid to go in. Flint told her not to be afraid if she wanted to see her husband. Finally Sxwayok!¹ became enraged and rushed into the house, but just as she was halfway through the door, it closed and cut her to pieces. They buried her in the ground. Thunder was delighted and produced thunder and lightning. Flint gave Loon his own finger nails back and took the bear claws from him.

The father of Loon went out to find his son. Finally he came to the house of Thunder. He was told that his son was there and had married the daughter of Mole. Loon and the Mole girl returned to his home and they had a little boy.

40. THE STOLEN CHILDREN.

(Told by Snuqualmi Jim.)

A great many people were camping near a river and there were many children with them. The children went out to play together. There was a little humpbacked boy among them whose name was Askek²itc. This boy would sing, "You watch out, you girls, the big animal will carry you away in his basket." The oldest girl said to him, "Don't say that, the wild animal will get you too." The name of this animal was Sxwayō'k!¹ and it was a woman with a large basket on her back. This woman came down and got the little humpbacked boy first of all. Then she got the other children too. The basket was full of children and the boy climbed up and held onto the rim of the basket. Sxwayō'k!¹ took the children to her house in the woods. On the way she brushed against a branch. The boy held on to it but the woman shook her basket and he fell back. This happened five times. Finally the boy clung to the limb of a tree and the woman did not notice it. Then when the woman was out of sight he let himself down and ran home to tell his people. He told them that Sxwayō'k!¹ had stolen all the children, "I saved myself by getting hold of the branch of a tree while the woman carried us in her basket." The people chased after the woman with spears to kill her.

The woman carried the children into her house and made a fire. She made stones hot to cook them. She began to dance around the hot stones and sang, "The stones are hot; I shall eat the children." Sxwayō'k!¹ closed her eyes as she sang and danced. The oldest girl said, "How would it be if we pushed her on the hot stones?" As soon as the woman came dancing around to the place where the oldest girls were, they pushed her over on the hot stones. She cried, "My children, help me, get

me off the stones, I will send you back to your people." But the girls did not believe her and they took a forked stick and held the woman down on the stones until she was cooked. Then the oldest girl took the children back home. Just as they were halfway home they met the people coming after them with the little humpbacked boy leading the way. The people were glad to see their children again and they asked how they had escaped. The girls told how they had killed the woman, but the old people would not believe it, so the children took them to the woman's house and they saw it for themselves. Then they all went home together.

41. THE WOLF SKLALETUT.

(Skagit : told by Josephine Leclair.)

One fall my grandparents and my uncle travelled up a river in a canoe. They came to a portage. One day my grandmother came to a place where she heard a wolf howling. My grandmother went up to the wolf and found that he was in agony. He had a big bone in his mouth and could not close his jaws. My grandmother shoved her digging stick between the wolf's teeth and pulled out the bone. Then she patted the wolf and said, "You need not pay me now, but remember me and give me something later."

When they got back to this place the following year they found a fine buck lying there dead. Five years in succession they always found a buck at this spot. After that the wolf must have died.

The guardian spirit of my grandmother was a wolf. She got this while she was out fasting and bathing when she was a young girl. For this reason she was not afraid of the wolf.



Mrs. Leclair told this as a "true story" saying that her grandmother had told it to her. Evidently Mrs. Leclair herself believed it.

TENNESSEE. — *Secretary*, Henry M. Wiltse, Chattanooga, Tenn.

TEXAS. — *President*, Miss Julia Estill, Frederickburg; *First Vice-President*, Samuel B. Dabney, Houston; *Second Vice-President*, Newton Gaines, Austin; *Third Vice-President*, Mrs. J.C. Marshall, Quanah; *Concillors*: Dr. A. J. Armstrong, Taylor University, Waco; Dr. George Summey, Jr. Agricultural and Mechanical College of Texas, College Station; Mrs. Maud D. Sullivan, Public Library, El Paso; *Secretary and Treasurer*, Ethel Burch, University Station, Austin, Texas.

VIRGINIA. — *President*, John Stone, Alberene, Va. *Vice-Presidents*, Miss Alfreda M. Peel, Salem, Va.; Miss Juliet Fauntleroy, Alta Vista, Va.; Dr. J. C. Metcalf, Professor of English Literature, University of Virginia; Dr. J. D. Eggleston, Hampton-Sidney, Va.; Miss Roxie Martin, Free Union, Va.; Dr. J. M. Grainger, Professor of English, Farmville Normal, Farmville, Va. *Secretary-Treasurer*, Mrs. J. Bowie, Ferneyhough, Richmond, Va. *Archivist*, Dr. C. Alphonso Smith, Head of Department of English, U. S. Naval Academy, Annapolis, Md.

WEST VIRGINIA. — *President and General Editor*, John Harrington Cox, West Virginia University, Morgantown, W. Va.; *Vice-President*, Robert Allen Armstrong, West Virginia University, Morgantown, W. Va.; *Secretary-Treasurer*, Walter Barnes, Fairmont Normal School, Fairmont, W. Va.

MEXICO. — *President*, Manuel Gamio, Inspector-General of Monuments, Mexico City, Mexico.

CANADA. — *President*, E. Sapir, Victoria Museum, Ottawa; *Secretary*, C.-M. Barbeau, Victoria Museum, Ottawa; *Treasurer*, Gustave Lanctôt, Dominion Archives, Ottawa; *Editor*, J. E. Kenney, Dominion Archives, Ottawa.

For back volumes apply to G. E. Stechert & Co.; who can supply most of the volumes at \$ 4. 00 per volume.

Claims for non-delivery of current numbers of the Journal should be sent to G. E. Stechert & Co.

G. E. STECHERT & CO., Agents { NEW YORK, 31-35 EAST 10TH STREET.
PARIS, 16 RUE DE CONDÉ.

OTTO HARRASSOWITZ, LEIPZIG, QUERSTRASSE, 14.
DAVID NUTT, LONDON, 57, 59, LONG ACRE.

SINGLE NUMBERS, \$ 1. 50. ANNUAL SUBSCRIPTION, \$ 4. 00

PRINTED IN FRANCE, PROTAT FRÈRES, MACON.

Publications of the American Folk-Lore Society.

MEMOIRS OF THE AMERICAN FOLK-LORE SOCIETY

- Vol. I. HELI CHATELAIN, Folk-Tales of Angola. Fifty Tales with Ki-mbundu text, literal English Translation, Introduction, and Notes. 1894. xii + 315 p. (With two maps.) \$3. 50 net.
- II. ALCÉE FORTIER, Louisiana Folk-Tales. In French Dialect and English Translation. 1895. xi + 122 p. \$3. 50 net.
- III. CHARLES L. EDWARDS, Bahama Songs and Stories. With Music, Introduction, Appendix, and Notes. Six Illustrations. 1895. xiii + 111 p. \$3. 50.
- IV. FANNY D. BERGEN, Current Superstitions. Collected from the Oral Tradition of English-Speaking Folk. With Notes, and an Introduction by WILLIAM WELLS NEWELL. 1896. vi + 161 p. \$3. 50 net.
- V. WASHINGTON MATTHEWS, Navaho Legends. With Introduction, Notes, Illustrations, Texts, Interlinear Translations, and Melodies. 1897. viii + 299 p. *Out of print.*
- VI. JAMES TEIT, Traditions of the Thompson River Indians of British Columbia, With Introduction by FRANZ BOAS, and Notes. 1898. x + 137 p. 3\$. 50.
- VII. FANNY D. BERGEN, Animal and Plant Lore. Collected from the Oral Tradition of English-Speaking Folk. With Introduction by J. Y. BERGEN. 1899. 180 p. (Second Part to Vol. IV., with common Index.) \$3. 50.
- VIII. GEORGE A. DORSEY, Traditions of the Skidi Pawnee. With Introduction, Notes, and Illustrations. 1904. xxvi + 366 p. \$6.
- IX. M. R. COLE, Los Pastores. A Mexican Miracle Play. Translation, Introduction, and Notes. With Illustrations and Music. 1907. xxxiv + 234 p. \$4.
- X. ELEANOR HAGUE, Spanish-American Folk-Songs. 1917. 111 p. \$ 3. 50.
- XI. JAMES A. TEIT, MARIAN K. GOULD LIVINGSTON FARRAND, HERBERT J. SPINDEN, Folk-Tales of Salishan and Sahaptin Tribes. Edited by FRANZ BOAS, 1917. x + 201 p. \$3. 50.
- XII. Filipino Popular Tales. Collected and edited, with Comparative Notes, by DEAN S. FANSLER. 1921. xix + 473 p. \$5 net.
- XIII. ELSIE CLEWS PARSONS, The Folk-Tales of Andros Island, Bahamas 1918. xx + 170 p. \$3. 50.
- XIV. MERCIE L. TAYLOR, Index to Volumes I-XXV (1888-1912) of the Journal of American Folk-Lore. WILLIAM WELLS NEWELL MEMORIAL VOLUME. *In preparation.*
- XV. ELSIE CLEWS PARSONS, Folk-Lore from the Cape Verde Islands. 1924. In two parts, each \$3. 50.
- XVI. ELSIE CLEWS PARSONS, Folk-Tales of the Sea Islands, South Carolina, 1923. xxx + 218 p. \$3. 50.
- XVII. MARTHA WARREN BECKWITH, Jamaica Anansi Stories \$3. 50.

